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The nonconformist's memorial

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Seminary

THE

NONCONFORMIST'S MEMORIAL;

BEING

AN ACCOUNT OF THE LIVES, SUFFERINGS,

AND

PRINTED WORKS

OF THE

TWO THOUSAND MINISTERS

Ejected from the Church of England, chiefly by the Act of Uniformity, Aug. 24, 1662.

ORIGINALLY WRITTEN BY

EDMUND CALAMY, D. D.

Abridged, Corrected, and Methodized, with many additional Anecdotes

AND

SEVERAL NEW LIVES,

BY SAMUEL PALMER.

The Second Edition.

IN THREE VOLUMES.

Embellished with Heads of the principal Divines, chiefly from original Pictures.

VOL. III.

Your brethren that hated you, and *cast you out*, for my name-sake, said, Let the Lord be glorified. But he shall appear to your joy, and they shall be ashamed.

ISAIAH, lxvi. 5.

When the governors of the church impose, as conditions of my communion, things that are either unlawful in themselves, or that, after due examination, I verily believe are unlawful, I am bound, in obedience to the authority of Christ, rather to desert that communion than comply with the terms and conditions of it. SCOTT's *Christian Life.*

LONDON:

PRINTED BY J. CUNDEE, IVY-LANE,

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1803.

PREFACE

TO THE THIRD VOLUME.

ON a review of this work it is sufficiently evident, that the number of ministers ejected or silenced soon after the Restoration, instead of being much smaller than Dr. Calamy had stated (as their enemies would have it believed,) is on the contrary considerably larger; and it has likewise appeared, that we are yet far from possessing the names of all those who either resigned, or refused to accept, livings in the church of England, on account of the new terms of conformity imposed in the year 1662.

It deserves also to be mentioned, as honourable to the cause of Nonconformity, that among those who afterwards conformed, there were great numbers in most parts of the kingdom who at first hesitated, and even relinquished their benefices, and not a few who for some years espoused the cause of the Nonconformists. Several of these were great and good men, who to the last retained the spirit of their Dissenting brethren, always treated them with the greatest candour and respect, and would gladly have promoted such alterations in the terms of conformity as would have fully satisfied them. But others plainly shewed, by their subsequent behaviour, that they were influenced in their conformity chiefly by motives of worldly interest. Even *their* conduct, however, gives weight to the arguments in favour of Nonconformity; and had not honour and emolument lain on the other side, our list would have been much larger.

It is easy to conceive that some upright and pious men might be imperceptibly influenced, in yielding to what their impartial judgments would not have intirely approved, by a regard to secular advantage and the dread of suffering, as well as by the hope of some favourable alterations in the establishment; and it is well-known that in some cases great influence was exerted, by persons of power and wealth, to keep clergymen of character and ability in the church who would otherwise have left it, on account of the unreasonable impositions of the Uniformity-act. As a proof of this, it may be proper here to insert the following paper which the editor received from a correspondent in WESTMORELAND, in the year 1775, respecting what was known to be matter of fact in that county; and it is easy to believe that similar circumstances took place in some others.

" *The following remarks are taken from an original* MS. *in the hands of a gentleman in the county of* Westmoreland, *which bears date* 1669. *In mentioning that unhappy year* 1662, *he says as follows:*

" We have in Westmoreland perhaps fewer clergy who have been deprived of their livings than most other counties in England: not because they favoured *Episcopacy*; for they did not; but on different motives they have mostly conformed. The gentry have exerted themselves to the utmost, in their respective neighbourhoods, to prevent Nonconformity. The most active in this matter are as follows.—In the *East Ward*, the Countess of Dorset, Pembroke and Montgomery, who constantly resides here, being three months at each of her castles: viz. the spring at Brough; the summer at Pendragon; the autumn at Brougham; and the winter at Appleby. She diffuses her charity where it is wanted, and has great influence amongst the Clergy.—Also the Musgraves of Hartley Castle; the Dents of Hilbeck Hall; the Dalstons of Smardall Hill; the Sandfords of Ormside and Hougill castles; have all endeavoured to prevent Nonconformity.—In the *West Ward*, the following nobility and gentry are exerting themselves in favour of Episcopacy: viz. Lord Clifford

at Ashby; the Nevisons at Newby; the Thwaites at Naddle; the Tathams at Asham; and the Flemmings at Crosby.—In *Kendal Ward*, the Flemmings at Rydall; the Phillipsons of Ambleside; the Stricklands of Syzergh (who are papists); the Belinghams of Levons; the Willsons of Dalham Tower, &c.—In *Lonsdale Ward*, the Wilsons of Casterton; the Mydeltons, Middleton Hall; the Otways and the Brathwaites, are all exerting themselves. After such united force, we cannot expect the Dissenters to be much encouraged. Conformity is not by choice, but by constraint.—Mr. *Francis Higginson*, of Kirkby Steven; Mr. *John Dalton* of Shap; Mr. *Thomas Dodgson* of Ravenstonedale, are all conformed; and the generality of my acquaintance think—much against their inclination."

Since this second edition of the *Nonconformist's Memorial* commenced, two other periodical works have appeared in opposition to it. The one intitled *The Orthodox Church-man's Magazine:* a performance too contemptible to deserve any further notice than was taken of it on the covers of some of our numbers, where the grossest ignorance of the editors, in the plainest matters of fact, was clearly evinced. The other is entitled *The Church-man's Memorial*, which is chiefly an abridgment of WALKER's *Sufferings of the Clergy*; for an account of which work, and the answers to it (long since published, and never confuted) the reader is referred to the Note in the Preface to the first vol. of *The Noncon. Mem.* p. 13.

The editor has now to make his acknowledgments to those of his brethren, and other correspondents who have contributed to the improvements in this new edition. Besides those whose names were mentioned with the articles which they communicated, particular thanks are due to the Rev. Mr. Sutcliff of Olney, Dr. Ryland of Bristol, Dr. Toulmin of Taunton, Robert Wild Moult, Esq. of Wickersley, Yorkshire; Mr. Smith of Sheffield, and Mr. Whittuck of Bristol, for corrections, or anecdotes, or the use of Lives or Funeral Sermons. If any of these or other correspondents should be disappointed in not seeing some articles inserted which they had sent to the editor, they

are

are informed that the reason was, either that the particulars did not immediately fall in with the plan of this work, or that there was not room for the insertion of them, without extending the publication too far beyond the proposed limits; which are already exceeded above a hundred pages, though some care has been taken to compress many of the articles, and more is put into a page than in the former edition; as well as a smaller letter used for the Notes. Some of the principal communications which could not be here inserted have been printed, as others probably will be, in a periodical publication. *

Notwithstanding all the corrections which have been made in this edition, some errors may probably remain, particularly in respect to names of persons and places, to dates and other figures. For these the editor must rely upon the candour of such readers as may discover them; it being next to impossible, in a work of this nature to be perfectly accurate. The same must be said with regard to Typographical errors, of which more now appear than had been apprehended. The most material of those which have been discovered (besides what were mentioned in the former volumes) are specified in the table here subjoined.

On the whole it is hoped that this edition, which has been a work of more labour than may be generally imagined, will be found to contain many considerable improvements throughout, as well as many valuable additions. A continuation of the History of the Dissenters to the present time, is a work much to be desired, which however the editor of this must recommend to some one who has more leisure than himself, and who is less advanced in years.

HACKNEY, Jan. 22, 1803. S. P.

* Two valuable Letters of Mr. *Maidwell*, were inserted in the 2d vol. of the BIBLICAL MAGAZINE. In the THEOLOGICAL, *Jan.* 1803, will be found, a pleasing account, transmitted by Mr. *James Jackson*, of the successors of Mr. *Taylor*, and the present state of the society, in the chapel of *Ellenthorpe*, Yorkshire.

ERRATA.

Note, the first figure refers to the page, and the second to the line. (*b*) signifies, from the bottom.

VOL. I. In the Title-page of the first copies, 1666 was put for 1662.—PREF. i. 5 (*b*) read *Giles Firmin*. xv. Note 4 Barber. xvi. 2 (*b*) Nonconformists.—INTROD. 7. 13. *Westfield*. 17. 36. 1655. 23. 18. rigorous. 36. 18. statesmen. 37. 21. *dele* it. 40. 9. religion. 42. 29. *Bel*. 44. 26. canon. 42. 41. repugnant. 48. 26. trifle. 59. 36. *Burnet's*.—MEMORIAL p. 80. 12. Mr. LOE. 90. 28. of it." Note §. 127. 3. (*b*) Dr. A. 138. 30. Of Mr. *Kentish*, see more Vol. iii. p 513.—154. 7. for a serm. 182 Note §. 244. 17. See V. ii. p. 287. 326. 31. Leavesley. 331. § 3. if he. 340. 15. Barlow. 361. 7 (*b*) He was however. The page figure 389. 402 note 19. Hertfordsh. 426. 18. After. 434. 20. distinguished.

VOL. II. 38. 25. Croslyn. 57. 34. 1644. 123. 20. for * put †. 132 note. This was not that Mr. Moore. 195. 7. Edmund. 253. last l. William. 303. 25. and 304. 10. *Chauncy*. The quotation there, Mr. James thinks, does not refer to this Mr. *Cater*. 306. 1. Munden. 306 ii. note, of my ordinary, come hither. 307. 4. Bovingdon. 308. 16. KELSHALL. 411. 14. Yaxley, at *Kibworth*. Sam. Blackersley, *Langston*. There are other smaller errata in this list.

VOL. III. 46 note, Chicheley. 105. 29. Josiah. 139. 4 (*b*) the v*ith* of *Mat*. 217. 24. *add*, A small vol. of sacramental medit. 232. 156. Greensmith 258. 6 succeeded. 263. 15. *dele* then. 284. 8. Woods. 315. 19. Goldham. 320. It is doubtful whether Mr. *Attersol* was not the author of the work on *Philemon* ascribed to *Aspinwall* iii. 100. 347. 2 (*b*) belonged. 365. 13. Bartholo- 374. 7. speak. 391. 5 (*b*) Westmancot. 406. 27. *increase* alluding to the name. 407. 9 (*b*) trouble that he. 445. 20. Phaeton's. 448 10 (*b*) Mrs. 480. 14. BANGER: Note, Bangor. 496. 10. Grandfather; unless of a different family.

*** It appears that, in the county of *Northumberland*, there are three towns placed, which properly belong to the County of *Durham*: viz. *Cornhill*, *Ancroft*, and *Tweedmouth*: a mistake, however, not peculiar to this work. For this information, and a good geographical account of these places, the Editor is indebted to Mr. *Andrew Burn*, of Tweedmouth, whose ancestors lived at Ancroft, and suffered persecution for their Nonconformity. For several of the above the editor is obliged to a friend. He requests the reader, to correct others which may be discovered, as yet overlooked.

DIRECTIONS FOR PLACING THE PORTRAITS.

N. B. Those marked * are new ones, some of which were never engraved before.

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Those who chuse to have their books bound early, are advised to have the thin paper bound with the Heads, whether they be put into the proper places, or (as some prefer) at the end of the volumes.

James Janeway.

from a scarce Print in the Possession of Mr. J. James Bristol.

Published by Dutton & Son Paternoster Row.

THE

NONCONFORMIST'S MEMORIAL.

MINISTERS EJECTED OR SILENCED

IN

NORFOLK.

ALDY [Chap.] Mr. JOHN BANISTER. § Probably the place intended is ALDBY, which is in *Clavering* Hundred, or *Alby*, near S. Reppis.

BARFORD [R.] Mr. ROBERT PURT. He lost two livings of considerable value, and suffered greatly by imprisonment and loss of goods. He continued, after his ejectment, preaching at *Windham* to a good old age. He was a man of a sweet temper and a gracious frame of spirit: an able minister, and of a correspondent life and conversation.

BARTON HULM. Mr. CHARLES SUMPTER.

BECONTHORP. Mr. JOHN LOUGHER. His father, Mr. *Thomas Lougher*, was minister of Lotheringefield near *Holt* in this county, in which living he was succeeded by this his son, who, after some time, had the living of *Beconthorp* near the same place, and from thence was ejected. He could not, however, have been long in it at the time of his ejectment, because he was ordained by Bp. *Reynolds*, who had but lately obtained a bishoprick. He afterwards became minister of a congregational church at *South-Reppis* and *Alby*. He was a man of great moderation, of a catholic spirit, and a diffusive charity; much beloved and respected by serious persons of all denominations. He, with many others, was imprisoned, about the time of *Monmouth*'s landing, when he contracted an illness from which he never recovered. In other

respects he met with no trouble; for he had such favour among his neighbours, that his meetings were never broken up. He died *Oct.* 14, 1686. Mr. *Chr. Amyraut* was afterwards pastor of his church.

WORKS. Precious Promises the Portion of Overcomers.—A Discourse of the Preciousness of Christ and of Faith—[Sermons on God's Love to Mankind.—Salvation by Grace.—Wilderness Provision,—A Strong hold in Trouble,—Light to be improved.]

BLICKLING [R.] Mr. BURROUGH.

BLOWFIELD [R. 23*l.* 6*s.* 8*d.*] Mr. SAMUEL MALTBY.

BODHAM [R. 48*l.* 12*s.* 9*d.*] Mr. ROBERT WATSON. When he signed the Attestation of the ministers in Norfolk to the Truths of Jesus, *&c.* he wrote himself minister at *Bakingstroppe.* He published a wedding-sermon on *Luke* xiv. 20, entitled The school of the untaught Bridegroom; preached at *Yarmouth*, and dedicated to the people of that town.

BUCKENHAM (New). Mr. CHRISTOPHER AMYRAUT. After his ejectment he preached in several places in this county. In his latter days he was pastor of a congregational church at *South-Reppis*, where he ended his life and labours. He was much esteemed for his gifts and graces, and his great usefulness in the ministry.

WORKS. Sacramental Discourses upon several Subjects: To which is added; A Discourse on the Life of Faith.

—— Mr. NICHOLAS PITT. He signed the Attestation as minister of the gospel at *Bunwell.*

BURNINGHAM [C.] Mr. THOMAS WORTS. Brother to Mr. *Richard Worts* of Foulsham. After his ejectment here, he was pastor of a congregation at Guestwick in this county. He died about 1697. [A correspondent has communicated the following anecdote of him. He was brought from Burningham into Norwich with a sort of brutal triumph, his legs being chained under the horse's belly. As he was conducted to the castle, a woman looking out of a chamber-window, near St. Austin's-gate, at which he was brought in, called out, in contempt and derision, "Worts, where's now your God?" The good confessor in bonds, desired her to turn to *Micah* vii. 10. She did so, and was so struck, that she was a kind friend to him in his long confinement. The words are, 'Then she that is mine enemy shall 'see it, and shame shall cover her which said unto me,

" Where is the Lord thy God," &c.] § The same story is related of Mr. *Norman* of Bridgewater.

BUNWELL [R.] Mr. PITTEDATE.

CARLTON [R. 2.] Mr. JAMES GEDNY.

DENTON [R.] THOMAS LAWSON, M. A. Of *Kath. Hall. Camb.* where he was so well esteemed as to be chosen afterwards to a fellowship in *St. John's*. After his ejectment he lived in *Suffolk*. He was a man of ability, but had not a good utterance. He was the father of the unhappy Mr. *Deodate Lawson*, who came hither from New-England.

DICKLEBOROUGH [R. S. 200*l.*] Mr. ELIAS CRABTREE. Mr. Christopher Barnard, of whom Dr. *Walker* gives a high character, was sequestered from this place, and appears to have been treated with great cruelty. But nothing is said of Mr. Crabtree.

DIS [R. 200*l.*] RICHARD MORE, M. A.

DRAYTON [R. 35*l.*] Mr. RICHARD VIN.

ELMERTON [C.] Mr. JOHN SMITH. In the Attestation of the ministers of this county, he signed as Minister of God's word at *Almerton*.

ERSHAM. Mr. THOMAS BAYES.

FELTWELL [R. 200*l.*] Mr. JOHN BUTLER. A man of a sound judgment, an unblameable life, and most healthful constitution. When he subscribed the Attestation of the Norfolk ministers, in 1648, he was minister at *Oldton*. After his ejectment, he for some years preached but seldom, and was prevailed with to travel to *Smyrna*. On his return he preached oftener; and after some time, more statedly at *Harwich*, whence he removed to *Ipswich*, where he preached occasionally and in the country round. He died in 1696, in the 84th year of his age. His funeral sermon was preached by Mr. *Fairfax*, upon those words, 2 Tim. iv. 7. 'I 'have fought a good fight, I have finished my course,' &c. Mr. *Stancliff* here wrote in the margin, *Desiderantur quamplurima*: but the author knew not how to supply the deficiency.

FORNCET [R.] Mr. WILLIAM HINTON.

FOULSHAM [R.] and GUESTWICK. Mr. RICHARD WORTS. A very worthy man, and a great sufferer for Nonconformity. He was imprisoned by a writ *de excom. capiendo*,

endo, taken out *Nov.* 15, 1664, and was continued in the common jail till *Sept.* 3, 1665, when the plague was at the height in London. He was kept close prisoner till *Nov.* 9th, not knowing by whose order, or for what additional offence. On *Feb.* 2, he, with six more, was put into the castle, in a narrow hole in the wall, which had neither door, window, nor chimney; and only room for one truckle-bed: the others, lay in hammocks. This place had three wickets into the felons yard, one of which was necessarily kept open night and day, otherwise they must have been stifled with the steam of the charcoal. For five weeks the door below this vile place (which was about forty steps high) was kept locked night and day. The keeper usually went away with the key about four o'clock, to a village, a mile and half from the head jailer's house, and did not return till eight in the morning, so that no one could come to the prisoners, whatever occasion there might be; and they were not permitted, for five weeks, to go out into the yard. If a prisoner's wife came to see him, he was called down to the door, and the keeper used to set his back against one side of the door-way and his foot against the other, so as to prevent her entrance any farther. After about two months continuance here, they were removed to another prison. They were wonderfully preserved this year from the contagion, while the arrows of the Almighty fell mortally very near them on all sides, there being only a narrow lane between the prisons, so that they could see some that were shut up in the other, and hear them crying for bread. In this situation they fled to their 'strong Tower, the name of the Lord,' where they found safety and peace.—Some time after, a great man then in power, told the jailer, he must carry them to the castle, and put each in a place alone. The jailer answered, "It cannot be done; the castle is full, and I daily fear the plague should break out amongst them." He replied, "Then put them into a place together: what do I care if the plague be in it?" However they were preserved in that filthy hole, at whose wickets the odious smells of the common yard of the felons greatly annoyed them. One of them was almost suffocated by it, and the physician could give him no relief, so long as he was confined there. Upon which an account was sent to the sheriff, of his miserable situation, with a petition to remove him for a little time, as his life was in danger. The sheriff answered, He durst not meddle, he must abide it.

The

The poor man however recovered. Mr. *Worts* continued a prisoner seven years. (*Conformist's Fourth Plea*, p. 66.)

[It seems from Mr. *Harmer's* account, that Mr. *Worts* had been pastor of a congregational church before he possessed this living, and was so afterwards, *viz.* at *Guestwick*, as appears from the church book; where it is said, "that the Dissenting-church in and about Guestwick sat down in gospel order in the end of 1652, and chose Mr. Richard Worts for their pastor; who with fidelity and success laboured among them till his death, about *May* 6, 1686. He was succeeded by Mr. *Giles Say*, (father of Mr. Samuel Say of Westminster) who died *Ap.* 8, 1692." From whence it should seem there had been a mistake in the date of Mr. Worts's death, in 1697, as also with regard to his given name

FUNWELL. Mr. SHEPHERD.

GORSTON [Spelt *Godnaston* R.] Mr. ROBERT PURT. Dr. *Walker* says he was presented to this living in 1654.

—— Mr. PEW. He had a flourishing school many years at *Beccles* in Suffolk; and in the latter part of his life he preached occasionally in several public churches.

* GREATWICH. Mr. JOHN HOOKER.

HARDINGHAM [R. 12*l.*] Mr. NATHANIEL JOCELYN. [He published a funeral sermon for the Rev. Robert Peck, M. A.]

HEYDON [R.] Mr. THOMAS NEWMAN.

INTWOOD [R.] Mr. SHEFFIELD.

LOPHAM [R.] Mr. THOMAS ELLIS. [He was a Baptist, and as such deprived in 1663, by six justices. *Bloomfield's* Essay towards a Topogr. Hist. of *Norfolk*, Vol. I. p. 157.]

LYNN, *Alhallows* [V.] Mr. JOHN HORNE. Of *Trin. Col. Camb.* where Mr. *Henry Hall*, B. D. was his tutor. Born at *Long Sutton*, Lincolnshire. He preached first at *Sutton* St. James's, and afterwards [1647] was beneficed and settled at Alhallows church in *Lynn Regis* †, from whence he

† Dr. *Calamy* (*Contin.* p. 634.) desires *Bullingbrook* to be inserted here instead of *Lynn*; from whence the reader might imagine Mr. *Horne's* ministry

he was ejected in 1662. But he lived in the town till his death. He was an *Arminian* in the point of Redemption, and contended earnestly for the universality of it; but carefully guarded men against supposing that they might live in sin, because Christ died for them; and taught that Christ therefore 'died for all, that they which live should no longer 'live unto themselves, but unto him that died for them and 'rose again,' 2 *Cor.* v. 14. 15. He was a man of most exemplary and primitive piety, and blameless conversation; very ready in the scriptures, excellently skilled in the Oriental languages, and very laborious in his private capacity after he was cast out of his living. He went constantly to church, and yet preached thrice at his own house every Lord's-day; first, in the morning before church-time, again after dinner, and in the evening. On the other days of the week, beside lecture-sermons, he constantly expounded the scriptures in order twice a day, to all that would come to hear him, as some always did. He was a man of such great charity, that he commonly emptied his pocket of what money he had in it among the poor, when he went into the town; giving to any such miserable object as presented, the first piece of silver that came to hand. He shewed peculiar compassion towards such as were in any affliction; and was generally very much honoured and esteemed for his goodness, both in town and country. He was a man of wonderful meekness, patience, and dispassionateness—The circumstances of his marriage were particular. Three young women, who were sisters, coming to hear him preach at *Hareby*, a village near *Bullingbrook* in Lincolnshire, the clerk after sermon insinuating himself into their company, took the liberty to ask them, which of them would like such a man as Mr. *Horne* for her husband? The two elder, tho' they could not but commended his preaching, exclaimed against such a connection, and urged as a reason, the poor circumstances in which ministers' widows were often left: but the younger said, she would think herself happy if she might but have such a man, tho' she begged her bread with him. This was carried to

was exercised wholly in Lincolnshire. But it appears, from the list of his works, that several of his printed sermons were preached in Norfolk, and two of them at *Lynn*. And it is very observable, that one of these is, 'A Farewell to his Neighbours, the Parishioners of LYNN.' No date indeed is here mentioned, but this sermon is placed after a tract printed in 1662. So that after all, it is most likely he was ejected from LYNN; moreover, from two following pieces, dated 1667 and 1669, that he continued there after his ejectment. ED.

Mr.

Mr. *Horne*, and he married her. She survived him, but never wanted while she lived. He died *Dec.* 14, 1676, aged 61.

WORKS. The Righteous Man's Hope in his Death; at the funeral of Capt. W. Conyers of Walpole.---The Life of Faith in Death, at the fun. of Mr. Thomas Slaney, mayor of King's Lynn, *Jan.* 10, 1649, on *Heb.* xi. 13, 14.---The Open Door; or a Vindication of the Extent of Christ's Death: in answer to John Owen of *Coggeshall*, [afterwards D. D.]---A brief Discovery of some Pieces of close Idolatry, in some pretending to Religion, both Independents and Presbyterians.---A Caveat to all true Christians, against the Spirit of Antichrist.---A Consideration of Infant Baptism, ag. Mr. Tombes; with an Answer to Mr. Kendal.---A Catechism.---Christ exalted in the Sufficiency of his Scripture-Doctrines; in answer to Dr. Kendal's Fescue for a Horn-Book.---Essays in 4to.---A brief Discovery of the Quakers.---A fuller Discovery, *&c.*---Quakers proved Deceivers.---Truth's Triumph.---A Discourse of the New Heavens and Earth; at the funeral of *Mary*, wife of Philip Neave, of Rockland, *June* 19, 1660.---The Reviewer reviewed.---An Appeal, *&c.* 1662.---A Farewell to his Neighbours, the Parishioners of Lynn Alhallows, a sheet.---Balaam's Wish; on the Decease of Mrs. Barbara Whitefoot, of Hapton, *April* 11, 1667.---A gracious Reproof to Pharisaical Saints; on Luke xv. 30, 31.---The Reward of Murder; or a Relation of the penitent Behaviour of Rose Warne, of Lynn, a condemned Malefactor.---The best Exercise for Christians in the worst Times; on *Jude* 20, 21.---The Reward of the Wise, *&c.* at the funeral of Mr. T. Moore of Whittlesey; on *Dan.* xii. 3----A Comfortable Coroborative Cordial, against the Horrors of Death; on the Death of Mrs. Rebecca Jackler.---The Brazen Serpent, on John iii. 14, 15.---The Cause of Infants maintained; a Reply to Thomas Grantham.---Essays about general and special Grace; 2d Part, 8vo.---The Divine Wooer, a Poem.---Paraph. on Rev. xiii. against Popery.

—— Mr. FENWICK, and Mr. JOHN DOMINICK.

MUNDESLEY [R.] Mr. PAUL AMYRAUT. In 1648 he was vicar of *East Deerham* in this county. More of him may be known from a little piece, entitled, *Lutheri Posthuma*; being prefatory to a large work, translated out of *Dutch*: in which it appears that Mr. *Amyraut* was an old man when he was ejected. Sir Edward Deering, in the year 1644, says of him, "He was a learned minister, beneficed in Essex; but was born in High Germany in the Palatinate. He was desired by a committee of parliament to compare the original and translation of the said work of *Luther*, and he gave a certificate of their agreement under his hand." He

printed a sermon on Rev. ii. 10. called, *The Triumphs of a good Conscience.*

—— Mr. ROBERT BIDBANK.

* NAYTON. [Q. *Naughton* in *Suffolk.*] Mr. ISRAEL SHIPDAM.

* NEASTED. [Perhaps the same as the next.] Mr. JOHN LEVINGTON.

NETISHEARD [V.] MILES BURKITT, M. A. Of *Edmund Hall, Oxf.* He was ordained by the Bp. of *Oxford* in 1630, and presented to the living of *Patteshul* in Northamptonshire, by George Steward, Esq; the patron, in 1633. While he was there, he was for some time very zealous for Conformity, and the ceremonies of the church; but afterwards he grew more moderate, and on that account met with much trouble from the spiritual courts. From thence he removed to *Hitcham* in Suffolk; but upon the Restoration was turned out, by virtue of the broad seal in favour of another person; the former incumbent (Mr. *Lawrence Bretton*) being dead. He was afterwards presented by Bp. Reynolds to the united livings of *Netisheard* and *Irstead* in Norfolk, which were not far distant, but he enjoyed none of the profits of them, being ejected by the Act of uniformity, before he had been in them three months. He afterwards lived privately at *Monks Ely*, where he had purchased land and built upon it to the amount of 2500*l.* The author saw a petition of his to K. *Charles*, soon after the Restoration, in which he represented his compassionable case in this manner, *viz.* "that having in the year 1650 unhappily purchased the manor of *Monks Ely* in Suffolk, belonging to the dean and chapter of Canterbury, and paid to Mr. Richard Duke, the immediate tenant, 150*l.* for his right, (excepting only his lease, and term for six years, determining *Sept.* 29, 1656) the said Mr. Duke had, with the very money which he had paid him, purchased a new lease of the dean and chapter; sued the petitioner, and obtained a verdict to cast him out of possession, without any satisfaction; notwithstanding that he by purchasing and building, planting and improving the premisses, had expended above 2500*l.* and run himself into debt: whereupon he humbly threw himself and his eight children at his majesty's feet, begging that he might be relieved, either by commissioners, appointed to enquire into particulars, or by his majesty's recommending his case

to

to the house of peers."—But he could get no answer to his petition, nor find any way to obtain relief. He used often to say to his friends, "Tho' I have lost a great many scores of pounds by my Nonconformity, yet, blessed be God, I never wanted."—Some people, upon his being turned out, scoffingly said, "Now we shall see *Burkitt* and his family starve." But he lived to relieve the families of some of those very pesons at his own door. He had a son, Mr. *William Burkitt*, who conformed, who lived first at *Milden* in Suffolk, and afterwards at *Dedham* in Essex; a man eminent for piety and diligence in his Master's work, who published a folio volume upon the New Testament.

NORWICH. *St. Stephen's* [V.] JOHN COLLINGES, D. D. Of *Eman. Col. Camb.* Born in *Essex*. His father, *Edward Collinges*, M. A. was a minister, to whose faithfulness many, both in *Old* and *New-England*, could witness. The Dr. was a man of great worth and reputation; of general learning, signal piety, and eminent ministerial abilities, which rendered him a blessing to the city of Norwich for above forty years. He was mighty in the scriptures, an excellent casuist, an unwearied preacher, and a patient sufferer. Being appointed one of the commissioners at the *Savoy*, he was very desirous of an accommodation, but in vain. Notwithstanding his Nonconformity, he had an interest in many persons of note and figure; being of a very candid and peaceable spirit, and an admirer of true goodness, wheresoever any thing of it was discernable. He died much lamented in *January*, 1690, in the 67th year of his age. He gave an account of several particulars relating to himself and his family, in his Answer to Mr. *Bradburn*. His funeral sermon was preached *Jan.* 5. by Mr. *Martin Fynch*, who gives only the following brief sketch of his character: "This holy man was an orthodox divine; 'a good minister of Jesus Christ, nourished up in the words of faith;' firm to the scripture, and the old protestant doctrine of justification by the righteousness of Christ. He laboured much in the gospel in his younger years, and as much as could be expected in his age.—If a minister leave a great estate, except it came by parents, marriage, or friends, 'tis an ill sign; or if he be for gay cloathing, &c. but this man of God used none of these things. I have heard him say, that all the estate he had was but about what he had from his relations; and as to his habit, it was always grave, decent, and humble.—'He was a burning and shining light,' in

in this city many years, ' and we rejoiced in his light. His ' works praise him in the gate.' He was a spiritual father to beget many souls to Christ by the gospel. He was eminent in the grace of love to saints *as saints*. I heard him say, that in his younger years he could not bear with those who differed in judgment from him; but he [afterwards] saw, that in this imperfect state it could not be expected that Christians should be of the same judgment in every thing, and that he had now learned to love and honour all that were sound in the fundamental doctrines of religion, and were for holiness and the power of godliness.]

The following is a copy of his Epitaph:

זכר עדיק לברכה

Hoc in Busto, Mortalitatis suæ Exuvias, Spe Resurrectionis lætæ, Lætus deposuit

JOHANNES COLLINGES S. Theologiæ Professor, qui Boxtedæ in agro Essexiensi natus, Cantabrigiæ in Collegio Emanuelis educatus, Norvici sacro Ministerio, XLIV annis functus, illic et defunctus, Gregem, Concives, omnesq; Pietatem verè amantes, summo in luctu reliquit: Gregis sui Pastor vigilantissimus, Evangelii Præco indefessus, Veritatis Pugil. Errorum Malleus, Theologiam sanam Morum Integritate illustravit, Eruditionem multiplicem Vitæ Simplicitate ornavit, Humilitatis et Humanitatis Exemplar non Vulgare; In rebus secundis modestus, In adversis erectus, Utriusq; fortunæ Victor.

Qui cum verum Dei ministrum, per famam et infamiam Illam merendo, Hanc ferendo, Se diu approbaverat, Tandem Seculum hoc (heu! tanto Hospite indignum!) deseruit, Cœlumque, ubi diu antea versatus est, lubens immigravit XV Calend. Februar. Salutis MDCXC. Ætatis LXVII. *

WORKS.

* Thus translated.

The memory of the Just is blessed.

In this sepulchre, in hope of a blessed resurrection, JOHN COLLINGES D. D. joyfully deposited his earthly remains. He was born at Boxstead in the county of Essex, was educated at *Eman. Col.* Cambridge, and discharged the work of the ministry at Norwich for four and forty years. There he ended his course, and left his flock, his fellow citizens, and every friend of piety, in the deepest affliction. He was a most vigilant pastor, an unwearied preacher of the gospel, a defender of truth, and an opposer of error. He illustrated his sacred character by the integrity of his manners, and adorned his extensive learning by the simplicity of his life. He was an uncommon example of humility and benevolence. Modest in prosperity; serene in adversity; victorious in both. Having long approved himself a faithful servant of God, thro' honour and dishonour (the one deserved, the other

WORKS. A Caveat &c. about keeping the Festival of our Saviour's Birth.--Cordials for fainting Souls, 3 vol. 4to.—Five Lessons.—An Exercitation on acting contrary to one's own Conscience.—Vindiciæ Ministerii Evangelici; against Lay-Preachers. —Revindicatæ; against Martin's *Preacher sent.*—Intercourse between Christ and his Church.—Discourses of the Providences of God.—Par nobile; the excellent woman, representing the Lady Hobart.—Faith and Experience in the holy Life of Mrs. Mary Simpson.—A modest Plea for the Lord's-day, as the Christian Sabbath.—A short Discourse against Transubstantiation.—A Word in Season.—Defensive Armour against four of Satan's fiery Darts. —English Presbytery; an Account of the main Opinions of those who go under the Name of Presbyterians.—The Case and Cure of Persons excommunicated.—The History of Conformity; or the Mischiefs of Impositions for more than a hundred years.—The Weaver's Pocket-Book; or Weaving spiritualized *.—Sermons upon Canticles i. & ii.—Thirteen Sermons on several Subjects.— A Plea for the Nonconformists, justifying them from the Charge of Schism.—The Judgment of the Nonconforming Ministers as to prescribed Forms of Prayer; with an Answer to Dr. *Falconer* on Liturgies.—A Reply to his Vindication of Liturgies.—[The Happiness of Brethren's dwelling together in Unity; on 2 *Kings* ii. 12. at the Funeral of the Rev. Mr. Carter of Norwich.]—The Improveableness of Water-baptism.—Answer to Dr. *Scott* on Forms of Prayer, and other of the London Cases.—He also drew up the Annotat. in Poole's Contin. on the Six last Chapt. of Isaiah; all Jerem. Lament. four Evangelists; both Eps. to Cor. Gal. 1 and 2 Eps. to Tim. Philem. and Rev.

—— St. George's [R.] Thomas Allen, M. A. Of *Caius Col. Cam.* He was born at Norwich, 1608, and was afterwards minister of *St. Edmond*'s in the same city; but, with Mr. *Bridge* and several others, was silenced by Bp. *Wren*, about the year 1636, for refusing to read the *Book of Sports*, and conform to other impositions in that diocese. In 1638 he fled into New-England, [and approved himself (says Mr. *C. Mather*) a pious and painful minister of the gospel at *Charles-Town.*] He staid there till about 1651, and then returned to Norwich, where he continued the exercise of his ministry till 1662. Mr. *Harmer* says, that he was chosen pastor of the Congregational church there, (as appears from the church-book) in *Jan.* 1657, and continued in that rela-

other patiently endured) he at length exchanged this world (unworthy alas! of such a guest) for that Heaven where he had long been conversant, Jan. 17, 1690. Aged 67.

* See some account of this book, and of the author, in Mr. *B. Fawcett*'s Preface to his *Religious Weaver.*

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tion to his death. This may seem inconsistent with his having been ejected from one of the parish-churches, especially as it is further said, that when he was chosen, he was preacher to the city, and that the church applied to the city to dismiss him, and promised him an honourable maintenance from themselves. But he might become Pastor to the Independent church, and yet continue Preacher to the Parish, as was the case of some others.] After the Uniformity-act passed, he preached to his church here upon all occasions that offered till the time of his death, which was *Sept.* 21, 1673, aged 65. He was a very pious man, greatly beloved, and an able practical preacher. Mr. *Martyn Fynch*, in a Preface to one of his books, printed after his death, gives him a great character.

WORKS. [An Invitation to thirsty Sinners to come to their Saviour; printed in New-England.]--The way of the Spirit in bringing Souls to Christ.—The Glory of Christ set forth, with the Necessity of Faith; in several Sermons.—A Chain of Scripture Chronology, from the Creation to the Death of Christ, in seven periods. § A most learned and useful Piece, says Mather, with a high commendation prefixed by Mr. Greenhill. See Math. Hist. B. iii. p. 215.

—— St. GILES's [R. 35*l.*] BENJAMIN SNOWDEN, M. A. Of *Eman. Col. Camb.* Born at Norwich, ordained by Bp. *Hall.* He was a man of a most amiable temper. Ingenuous learning illustrated his mind; love to God and man possessed his heart; purity of doctrine, neatness of stile, and exemplary holiness, adorned and enlivened his ministry; constant serenity, sweet affability, and an unclouded vivacity shone in his countenance. Humility and meekness adorned his life. His whole conversation spake quietness and peace. In every condition he shewed a just equanimity; and passed so inoffensively thro' the world, as scarcely to have an enemy. He met with good acceptance in his native city, which enjoyed and rejoiced in the light of his ministry, first in the public churches, till black *Bartholomew* hid it (with so many more) under his dark mantle; afterwards in private, or less public assemblies, till his total removal to a higher orb, *Ap.* 28, 1696, aged 70.

Besides the above, there were ejected in this city Mr. WINDRESS: Calamy says, from *St. Faith*'s, but there is no such parish.

From *St. Nicholas*, Mr. FRANCIS ENGLISH, who published The Saint's Ebenezer.

From *St. George*'s, Mr. ENOCH WOODWARD. [Mr. *Harmer* who was a native of *Norwich*, says, that from the tradition he received when a boy, there was such a person at one of the parishes, a very worthy good man, but not a popular preacher.]

Also Mr. JOHN HASBART. [Mr. *Rastrick* writes to Dr. *Calamy*, "I wonder nobody from *Norwich* should have sent you an account of this gentleman. I have heard that he was a very rouzing awakening preacher."]

PULHAM [Chap. 300*l*.] Mr. THOMAS BENTON, sen.

REPEHAM [R. S.] Mr. WILLIAM SHELDRAKE. The former incumbent Mr. *Gardiner* being alive, returned to his living soon after the Restoration. Mr. *Sheldrake* finding the church-doors shut against him, by the Act of uniformity, applied himself for some time to deal in wool and yarn, for the maintenance of his family. In the opinion of some who were intimately acquainted with him, he was a person of uncommon sagacity, and capable of managing the greatest business, or of being a considerable statesman. Upon the death of Mr. *Bridge*, the dissenting congregation at *Yarmouth* gave Mr. Sheldrake a call to be their pastor, and built him a large meeting-house; at the opening of which he preached upon *Ezra* vi. 6, *&c.* He died about 1690. He was very authoritative, and yet a very agreeable acceptable preacher. Either he, or his brother Mr. *John Sheldrake*, of Wisbeach, published *Popery a great Enemy to Truth.*

—— Mr. SAMPSON TOWNSEND. Dr. *Walker* says, that he got the living of Hackford cum Whitwil, in 1655.

WORKS. The Christian's Daily Practice; or a Practical Discourse of Prayer.

REPPIS (South). Mr. EDMUND BROME. Father to Mr. Edmund Brome, minister of *Woodbridge* in Suffolk, and grand-father to Mr. Edward Brome, Fellow of St. John's College in Cambridge. This living was of considerable value. Mr. *Brome* was much esteemed for his learning, gravity, piety, and moderation, and was accounted an excellent preacher. He was so devoted to his studies, that he left the management of all his temporal concerns to his wife. After he was ejected, he exercised his ministry in private, as he had opportunity, among his old parishioners, till the time of his death, which was about 1667.

REPPIS

REPPIS (North). Mr. EDWARD CORBET. He was ejected from this considerable living in 1662, and died in this neighbourhood soon afterwards. There was one of the same name who was of *Merton College* in *Oxford*, was a member of the Assembly of Divines at Westminster; and took the degree of D. D. He was in the living of *Great Hasely* in Oxfordshire, and died in London in 1657.

ROLLESBY [R. 200*l.*] Mr. JOHN REYNER. He had not the advantage of a learned education, but was a very serious, prudent, and conscientious man. After his ejectment he went with his family to Holland, and lived at *Rotterdam*, where he was employed by his acquaintance in England as their factor, and by that means got a comfortable subsistence for himself and family. He was noted for his great care in making a just entry of all the goods consigned to him; and on a particular occasion, he declared to the lords of the admiralty, that he could appeal to the Judge of all the world, that he had never defrauded the country of one penny. He died at *Rotterdam* about 1697.

ROUGHTON [V.] Mr. JOHN REYNOLDS. After his ejectment he came to London, where he died *Dec.* 25, 1692. Mr. *Slater* preached his funeral sermon. He was universally esteemed 'an Israelite indeed, in whom there was no guile.' He was a humble Christian, a useful preacher, an able catechist, and a faithful friend.

SCOTTO [V. 90*l.*] WILLIAM BIDBANCK, M. A. After his ejectment he was pastor of the congregation at *Denton* for several years, and there, with a small estate of his own, and a slender allowance from his people, he lived comfortably and usefully; being greatly beloved by all that knew him, for his sweetness of temper, obliging deportment, and excellent preaching. He died much lamented, about 1693.

WORKS. A present for Children.—He also wrote a Preface to some Sermons of Mr. *Robert Ottees*, entit. Christ set forth.

STATHAM [V.] Mr. JOHN LUCAS. He afterwards lived at Norwich, and often preached at Tunstead, Bradfield, and other places, as he had opportunity. He was a man of extraordinary humility, exemplary piety, and great industry.

STANFIELD. Mr. SAMUEL ALEXANDER. Dr. *Walker* says, He came to this living in 1654.

STIBARD

STIBARD [R. 40*l.*] Mr. JOHN DURANT.

STRATTON [R.] *St. Michael.* Mr. THOMAS BENTON, jun.

SWANTON [R.] MORLEY, [R.] Mr. JOHN DALIEL.

TIMSTEAD (Before falsely printed *Tipton*) Mr. JOHN GREEN senior. § Mr. *Harmer* says, He was a very considerable minister in his time, and was one of the founders of the dissenting churches in this county, tho' not equal in fame to some others, being in an obscure part. He adds, that he had seen an original picture of Mr. *Green*, which was in the possession of Thomas Nutthall Esq. of London. It seems probable that this Mr. *Green*, senior, was the father of Mr. *John Green* of Tunstead.

TRUNCH [R.] RICHARD LAWRENCE, M. A. Of both universities. He was the son of a gentleman of some estate in Cambridgeshire, where he was born. From his childhood he was designed for the ministry, and after his grammar learning, went to *St. John*'s *College*, in *Cambridge*, and from thence to *Oxford*. When he was cast out of his living he had a wife and six children. He afterwards became pastor of a church at *Amsterdam*. In the latter part of his life he was assistant to Mr. *Matthew Mead*. Upon Dr. *Owen*'s death, he was solicited to supply his place: he also had other invitations; but he was unwilling to go from *Stepney*. He was humble and inoffensive in his carriage, and generally well spoken of. He never was imprisoned for his Nonconformity, but was often in great danger from officers and informers, and several times very providentially escaped them. After being disabled from his work (which he was six years before his death) he used often to say, that he longed to know what heaven was. He died *Nov*, 17, 1702, aged 75. That day he said to his daughter, "Now, child, flesh and heart fail; but" (raising his voice considerably) "God "is the strength of my heart, and my portion for ever." Mr. *Galpin* preached his funeral sermon, on 1 *Pet.* i. 4. and represented the deceased as one of those in whom his text was exemplified. Mr. Lawrence, with Mr. *Greenhill* and Mr. *Caryl*, prefaced Mr. *Samuel Malbon*'s Discourse of Life and Death.

TUNSTEAD [V.] Mr. JOHN GREEN. He came to this living in 1657. He was moderately congregational in his judgment,

judgment, and continued in his pastoral relation and labours among his people, for above fifty years. When the severity of the times drove him for a while from his habitation among them, he visited them frequently, and preached to them privately; sometimes in disguise, to avoid being apprehended. He afterwards returned, and preached more publicly and constantly. When the necessities of a neighbouring congregation at *Bradfield* called for his help, he preached to them in 1667, as well as at his own place, every Lord's-day, as long as his health and strength would permit.—He was of a very pleasant aspect and chearful conversation: an excellent and lively preacher. He had an amicable correspondence with many who differed from him in opinion; particularly with the very worthy Mr. *Jeffery*, minister of North *Walsham*, where he spent some of his last years. His acquaintance with whom was so intimate and pleasing, that he desired to be buried in his church, as near as conveniently could be, to the place where he himself designed to be laid; which accordingly he was. He suffered for some time, with great patience and submission, the violent pains of the gout, complicated with a severe asthma; comforting himself with the hope of being '*for ever with the Lord*,' which (at his desire) was the subject of a sermon, preached upon the occasion of his death, which happened on *Feb.* 17, 1709.

WALCOT [C.] Mr. JOHN CORY. He was a humble serious person, but of weak lungs, and a low voice; on which account he rarely preached, unless upon extraordinary occasions. But being excellently well skilled in the Latin and Greek languages, he taught a private school at Norwich for many years before his death, which happened in 1698, when he was about the age of 67.

WALSHAM, Mr. JOHN BAKER.

WALSHAM (North) [V. 35*l.*] Mr. NATHANIEL MITCHEL. His name is to the Attestation, as minister at *Edenthorpe*. He married the sister of Dr. Collinges of Norwich. He was a sincere and pious man, but under an extraordinary melancholy for many years, thro' which he was once under a sore temptation to destroy himself. He had several times told some of his relations, and Dr. *Collinges* among others, that he must put an end to his days, not being able to bear the trouble he was under. Many prayers were put up to God for him, and with him, and he himself, when

when out of his bed, was almost always alone upon his knees. He indeed did little else but read and pray. After continuing some years in this deep affliction, it pleased God considerably to relieve him, so that tho' he had some remaining bodily disorder, yet his mind was much more free from these impetuous assaults, and he at last died quietly in his bed, calmly surrendering up his soul to God.

WALSINGHAM [C.] Mr. NATHANIEL NORTHCROSS.

WYMONDHAM [V.] Mr. JOHN MONY. He continued preaching in and near this town as long as he lived. He was eminent both for learning and piety, and generally admired for his frequent, fervent, and exact preaching; and the rather, because he never wrote any part of his sermons.

YARMOUTH, JOHN BRINSLEY, M. A. Of *Eman. Col. Camb.* He was born at *Ashby-de-la-Zouch* in Leicestershire, in 1600. His father was a worthy minister, whose name he bore. His mother was sister to Bp. *Hall*, as appears from an epistle of his written to her, (*Decad.* 2. *Ep.* 4.) He was educated by his father, who had the care of the public school at *Ashby*. He was admitted to *Cambridge* at the age of 13 and a half. Having resided there three or four years, he attended his uncle, Dr. *Hall*, then dean of Worcester, as his amanuensis, to the synod of Dort. After his return, he continued constant in his studies, and being elected scholar of the house, resided there till he took his degrees. Being ordained, he preached at *Preston*, near *Chelmsford*. In 1642 he was pastor at *Somerleyton* in Suffolk, and was afterwards called to *Yarmouth*. But being elected by the township, contrary to the good liking of Bp. *Harsnet* of Norwich, he met with no small trouble and vexation. At his coming to the town, or soon after, the plague broke out, and the bills of mortality rose to near 100 a week; but thro' the goodness of God he was preserved, tho' he constantly attended his charge. After some time, by the means of Sir John Wentworth, a door was opened for the exercise of his ministry on the week-day, at a country village in the iſland of *Lovingland*. Hither the people of Yarmouth and other places resorted, and God blessed his labours, making them more than ordinarily useful. The Long Parliament coming on, the township applied themselves to his majesty for his licence for Mr. *Brinsley* to preach again in Yarmouth, and the king readily granted it; upon which he wholly devoted

himself to the service of their souls. He continued industrious and diligent in his work till the fatal Bartholomew. Tho' tempted with the offers of preferment at the restoration, he accepted none, desiring no higher honour than to serve his Saviour in the ministry, in that place where he had been so useful, with a safe conscience.

When the Uniformity-act took place, he desisted from the public exercise of his ministry, but his constant labour in reading and writing was the same as formerly. His carriage was highly civil, tho' grave. His discourse was facetious, especially in suitable company; but in the pulpit none had a more reverend aspect, or discovered a greater degree of seriousness. Nothing dropped from him that had the least shew of levity. He had many afflictions; among the rest, he lost two hopeful sons, when arrived at manhood, which somewhat clouded his spirit, tho' it never created any moroseness or pevishness. He was of an even temper, rarely ruffled with passion, and seldom warm, unless the cause of God and goodness required it. He greatly contemned the world, and never sought after more than a competency, to enable him to be serviceable in his work. He was well skilled in sacred critics, and spent much time in studying the holy scriptures. If he handled any difficult text, he made it as clear as the nature of the subject would permit. In a word, he lived exemplarily, and by the assistance of the Almighty, bore up against all the opposition he met with in the way of his duty; and at last with great calmness resigned his soul to God, *Jan.* 22, 1665, aged 65.

WORKS. The healing of Israel's Breaches, 1642.—Church-Reformation, 1643.——The sovereign Church Remedy; or the primitive Way of composing ecclesiastical Differences.—— [Αγωνοθροχια; or the running the Christian Race with patience.] A Looking-glass for good women. — Pœdo-Baptism asserted and vindicated.—The Arraignment of the present Schism, or new Separation in *Old-England*, 1646. — A Bridle for the Times, 1647.—Christ's Mediatorship.—The Mystical Brazen Serpent.—The Saints Communion with Christ, sacramental, spiritual, and celestial.—Groans for *Israel*; or the Church's Salvation—Three sacred Emblems, and Tears for *Jerusalem*.—The Mystery of Redemption, &c.

—— Mr. JOHN ALLEN. He was several years teacher of the large church of which Mr. *Brinsley* was pastor, and he bore a good character. After being silenced, he took a house at *Goulstone*, a place out of the jurisdiction of the bishop, and

and often preached there. He died of the plague when it was at *Yarmouth*, in 1665, aged upwards of 50.

—— William Bridge, M. A. He was a student in *Cambridge* about 13 years, and for several years Fellow of *Eman. College*. After being a minister in *Essex* for five years, he was called to *Norwich*, where he settled in the parish of *St. George*'s *Tombland*, and held on his ministry for several years; but was at last silenced by Bp. *Wren*, in 1637, as not being a thorough Conformist. He continued in the city some time after his suspension, till he was excommunicated, and the writ *de capiendo* came forth against him; upon which he withdrew into *Holland*, and settled at Rotterdam, where he was chosen pastor to a congregational church of which Mr. *Jer. Burroughs* was teacher. He returned into England in 1642, in the time of the Long Parliament, before whom he frequently preached. He was one of the dissenting brethren in the Assembly of Divines. He at length fixed at *Yarmouth*, where he continued his labours till the Bartholomew-act took place. The author of the *Friendly Debate* was very severe upon him; but a retaliation had been easy, if it could have been thought likely to do any service to religion. One to whom he was well known gives the following account of him; He was no mean scholar, had a library well furnished with fathers, schoolmen, critics, and most authors of worth. He was a very hard student; rose at four o'clock winter and summer, and continued in his study till eleven. Many souls heartily blessed God for his labours. Though he was strictly congregational, he heartily respected his brethren of other sentiments: witness his carriage to his fellow minister Mr. *Brinsley*, for whom he used all his interest to have him continued in his place, when the government was in the hands of the Independents, among whom he had many enemies, who were strenuous to get him removed, as being averse to their principles. They lived and conversed together comfortably many years. He died *March* 12, 1670, aged 70.

WORKS. Twenty-one of his Treatises were collected into 2 volumes, in 4to, 1657. Besides which, and several Sermons before the Parliament, he hath sundry Tracts extant.—Ten Sermons of God's Return to the Soul.—Ten on Christ and the Covenant.—Eight on good and bad Company.—Seasonable Truths in evil Times.—The Freeness of the Grace and Love of God to Believers.

lievers.—The Sinfulness of Sin and Fulness of Christ.—A word to the Aged.—His Remains.

—— Mr. Job Tookie. Of *Eman. Col. Camb.* He was the son of Mr. *Job Tookie*, minister of *St. Ives* in Huntingdonshire, who was turned out of that living for not reading the *Book of Sports*. He also was the son of a minister; and there had been some ministers in the family for several generations. This Mr. *Tookie*, was born at *St. Ives*, *Dec.* 11, 1616; and at about 14 was sent to *Cambridge*, where he was remarkable for his serious piety, and diligent application to his studies. From his first entering the college he seemed to consecrate himself to the immediate service of God, by frequent and fervent prayer, and a diligent care to improve his time. Then, and for many years after, he allotted to his retirement and studies ten hours in a day, and sometimes twelve. He had eminent ministerial gifts, which were well approved; and he was greatly beloved in the several places in which Divine Providence was pleased to place him. He was chaplain to Lady *Westmoreland*, and tutor to her sons, Lord *Townshend* and Sir *Horatio Townshend*. The former highly respected him to his dying day, and frequently advised with him in affairs of moment; the latter used often to say, He loved Mr. *Tookie* because he was true to his principles.

He was at first, minister of *St. Martin's Vintry* in London, where he made no long stay, being dissatisfied with their general way of administering the sacrament. He went from thence to *St. Alban's* in Herefordshire, where he was preacher at the Abbey, and gathered a congregational church. But the wideness of the place drowned his voice. After continuing there two or three years he removed to *Yarmouth*, where Mr. *Bridge* and he were pastor and teacher in the congregational way, as Mr. *Brinsley* and Mr. *Allen* were ministers of a Presbyterian congregation in the same place. There was a sweet accord among them all, which continued till the fatal Bartholomew dismissed them from public service.—Mr. *Tookie* continued at *Yarmouth* some time after his ejection, and preached as he had opportunity. He was once imprisoned, but bailed out the next day. At length he was excommunicated for absenting from the established church, and a writ *de excom. cap.* being taken out against him, he came to *London* in 1665, and lived in *Bunhillfields*, where great numbers about him died of the

plague, but he and his were preserved. He took all opportunities that offered to preach, till his strength failed him. He was eminent for his gift in prayer, in which he was so happy in his expressions, and so pathetic in his supplications, as warmed the hearts of his hearers, and stirred up such attention to his sermons, as contributed not a little to the usefulness of his labours in the whole of his ministry. When he found enlargement of spirit, or met with applause in his service, he was ever jealous of his own heart, and fearful of its being lifted up. Having heard that some of his performances were much applauded, and that by some who had before discovered no great respect for him, his desire was, that God would pardon the weakness of his servant, and keep him from spiritual pride; and that the more he was pleased to honour him, he might be so much the more humble, and watchful over his own heart, that God alone might be glorified. He was much afflicted when any opposed or slighted that gracious assistance of the blessed Spirit in prayer, which he himself so often had experienced. One instance of this is recorded by himself as follows:

"*July* 3, 1642, being the *Lord's-day*, I was much troubled at a sermon preached by one Mr. *Reynolds*, who bitterly inveighed against *extempore* prayer; which (to see the disposition of such men against the ways of grace) much perplexed me, lest in the delivery of the word this day I might any way miscarry, whereby to maintain that prejudice still in carnal hearts; for which I sought the Lord, and he was found giving of me that enlargement of spirit I desired: which I begged not for my own vain-glory, but to protect the word from scandal and reproach. I also covenanted this day between God and my own heart, to labour after some preparations better than formerly, before I entered upon the duty of prayer. Oh learn to live by faith upon God, and be daily begging the spirit of prayer, or thy heart will fall back into its wonted straitness."

He would not willingly spend an hour unprofitably; and such he counted (bare necessities excepted) what was not spent in his studies, or in some of the labours for his calling, in Christian conference, or visiting the afflicted; in which duty he diligently applied himself to suit his advice to the condition of the patient, whether needing instruction,

comfort, or humbling; lest the promises should be cast away upon hard hearts, or broken spirits not bound up. "In visiting others (says he) I find it hard to walk profitably toward company, to make my conversation savoury, 'seasoned 'with salt,' towards those among whom I converse. Labour therefore after heavenly-mindedness, that it may bring on those that are weak, and convince those that are strangers to the ways of grace; and that I may always aim either at doing or receiving good."

He was a man of compassion, and deeply concerned for the calamities of the church, a sad lamenter of her afflictions, and a constant orator for her at the throne of grace, both in public and private. He used to say, "Prayer is the arrow; love the bow that sends it forth; and faith the hand that draws that bow; but when the bow is not strong, or the hand feeble that draws it, the arrow must needs fall short of the mark." To encourage himself in this duty, he diligently observed and took care to record instances of remarkable answers to prayer.—He was of a very meek and healing spirit, yet, in what he apprehended to be the cause of God, he was bold and courageous, which sometimes exposed him to the rage of the enemies of truth and goodness. *August* 31, 1642, being a public fast, he was told, that one had threatened to shoot him, and was inclined to do it in the church that day, while he was in the pulpit. His only answer was this: "The Lord keep me in his way and fear, and that will be my protection." He was very composed and easy under persecutions and sufferings, to which he was exposed. After he had borne the brunt for a considerable while, he was at last obliged to retire, in the year 1665 to *London*, where he continued some time exercising his ministry, as opportunity offered, with good acceptance. It pleased God to give him rest from his labours, on *Nov.* 20, 1670, aged 54.

It was observed of him, that 'as his outward man de-'cayed, his inward man was renewed day by day.' Tho' his pain was extreme, he took his last leave of his friends with great meekness and composure of mind, in the words of St. *Paul*, *Rom.* xiii. 11. 'Farewell, be perfect, be of 'good comfort, be of one mind, and the God of Love and Peace shall be with you.'—A son of his was useful in the ministry among the Dissenters in *Yarmouth*, but died there in 1724, much lamented.

He

He wrote a Concordance to the Bible, according to the original *Hebrew*, but never published it. His widow parted with it to Mr. *Plumsted* of Wrentham *.

The following afterwards conformed:

Mr. JOHN BENTON, of *Great Dunham*.—Mr. MARK LEWIS, of Shipdam.—Mr. ELWOOD, of *Walcot* and *East-Ruston*.—Mr. DAY, of *Hingham*.—Mr. DENHAM, of *Causton*.—Mr. GOOCH and Mr. JOHN NEWTON, of *Scharming*.—Mr. POOL, of *Romorton*.——And Mr. ODER of *Blitching*.

* This MS. was afterwards in the possession of the late Rev. Mr. Isaac Toms, of Hadleigh, and has since been deposited by his son, Mr. Say Toms of Framlingham, with some manuscripts of Mr. OWEN STOCKTON, in Dr. WILLIAMS's Library, Red-cross-street, London.

MINISTERS EJECTED OR SILENCED

IN

NORTHAMPTONSHIRE.

ALDWINCKLE [R. 100*l.*] NATHANIEL WHITING, M. A. Of *Camb. Univ.* After his ejectment he gathered a church at *Cranford.* He was not so eminent for his learning, as for his holiness and heavenly-mindedness. He was a very useful preacher, and had many converts. Not only in the pulpit, but in his visits, he discovered a great concern for the souls of his hearers. He brought many to the strict and solemn worship of God in their families, who before were utter strangers to family religion. He had a singular gift in comforting the sick. He had a plentiful estate, and made good use of it. When he was presented in the ecclesiastical court, God raised him up friends and made many of his enemies to be at peace with him, or at least stilled their rage against him. After he had been in some trouble, the Earl of Peterborough sent him two letters, assuring him that if he would conform, he had such a value for him, that he would give him the choice of three livings which were at his disposal. But he could not satisfy his conscience to accept the offer. He used to say, "The door is too narrow for me to enter in." He was master of the free-school as *Aldwinckle*, from which he was ejected as well as from the living. He had no portion with his wife, tho' her parents were wealthy, of which she often complained; when he used to reply, "We have no need of it now; it will come perhaps when we need it more." And it pleased God in his providence so to order it, that her parents died about the time of his ejectment, and left them all their property. As Mr. *Whiting* died without any children, he was a considerable benefactor

benefactor to the school from which he had been ejected. He lived in expectation of dying suddenly, as several of his relations had done. Accordingly, as he went to bed, he was seized with a violent fit of the wind, to which he was subject, and died before morning. Mr. *Willis* preached his funeral sermon, in which, among other things, he said, "He had often heard him mourn, but never heard him murmur; and that he was much taken up in admiring the goodness of God."

WORKS. The Saints Triangle of Duties, Deliverances, and Dangers: 4to. 1659.

ASHBY (Castle) [R. S. 200*l.*] Mr. PETER AUSTIN. He constantly gave to Mr. *Press*, who was sequestered here, 30*l. per ann.* and made him welcome whenever he came to his house. This Dr. *Walker* takes no notice of, tho' he mentions his holding this living till the Restoration. § *Bridges* in his history of this county, says, "It appears from the register, that one *Robinson* was an intruder here during the civil war."—While Mr. *Austin* was in the living he was so charitable, that he would have but five teeth in his rake in harvest-time, that there might be the more left for the gleaners; so that a boy has often gleaned half a bushel of barley in a day. He always sold his grain to the poor below the market-price. He employed a great many poor people in planting the common hedges with plumbs, cherries, and other fruit-trees, for the supply of the poor, and of travellers. He used to instruct children in the Assembly's Catechism on the Lord's-day evening, taking six at a time; and when he had done, he gave them a shilling amongst them. Thus he went on till he had passed thro' all his young people, and then began again. At Christmas he gave every poor parishioner of *Ashby* and *Chatsdon* a peck of corn. He was much respected as a preacher, and his removal was much lamented. He was treated very civilly by Lord James Crompton, father to the Earl of Northampton. He died at Ashby some little time after his ejection.

WORKS. Scripture Manifestation of the Equality of the Father, Son, and Holy Ghost.

ASHBY (Meers) [V.] Mr. RICHARD COLSTON. He was born at *Wollaston*, and educated at *Cambridge*. When he came from the university he kept a school at the place of his nativity, and preached about the country with good acceptance.

ceptance. At length he settled in this town, where he was well beloved by his parishioners, but did not continue in the living above two or three years. Dr. Walker says, he was settled here by Mr. George Lawson, whose sequestered living this had been. Mr. Holmes, who came to this living at the Restoration, offered to continue him as his curate; but he returned to his parents at Wollaston, and not long after died of a consumption, between 30 and 40 years of age.

AYNHO, [R.] ROBERT WILD, D. D. [Of *Oxford* university.] He was born at *St. Ives* in Huntingdonshire. *Bridges*, in his History says, "Dr. Longman was removed in 1646, and the famous Dr. *Rob. Wyld* put in his place by order of Parliament, (which he quotes) and Dr. Longman re-entered about 1660."—*Wood* says, "He was a fat jolly man, and a boon Presbyterian." But those who knew him commended him not only for his facetiousness, but also his strict temperance and sobriety. He was very serious in serious things; so that if any thing contrary to this was intended to be insinuated by the above reflection, it is an injury to his memory.

[The following is related as one of his witticisms: He and another divine had preached as candidates for this living. The Dr. being asked whether he or his competitor had gotten it, he answered, "We have divided it; I have got the AY, and he the NO."—Of his seriousness, the following anecdote affords a striking proof: Mr. *Baxter*, being much displeased at some instances of his facetiousness which he had heard of, called on him in his way from Kidderminster to London, to reprove him, as the times were very dark. When he came to *Aynho*, he found the Dr. just gone to church, on a day observed by him and his people as a fast. Mr. *Baxter* got into a corner of the church, and when the service was over, came to the Dr. thanked him for his service, and desired that he would rebuke him sharply, as he deserved it. Being desired to explain himself, Mr. *Baxter* answered, "For my great uncharitableness and folly in regarding reports," &c. and then told him why he had called upon him†] Mr. *Stancliff*, over against Dr. *Wild*'s name in this place, wrote thus: "He was excellently qualified unto his ministerial work; none more melted and melting in prayer; nor more serious and fervent in preaching Christ and his gospel." He died at

† Mr. *Orton*, who related both the above anecdotes, had the latter from an ancient christian in Northamptonshire.

Oundle

Oundle, in 1679, aged 70; and left the poor of the parish at *St. Ives* 6*l. per ann.* for ever. A little before his death he preached on *Rev.* xiv. 12. 'Here are they that keep the commandments of God, and the faith of Jesus;' and in the course of the sermon he expressed his apprehension of his approaching end, saying, "It is but a short time, and I shall be in paradise." He had two sons, who conformed.

WORKS. The Tragedy of Mr. Christopher Love, at Tower-Hill—Iter Boreale, upon Monk's March from Scotland to London—A Poem upon the Imprisonment of Mr. Edmund Calamy in Newgate. They came out separately, and were published together with other poems in 1668, 8vo.—A Letter to Mr. J. J. upon his Majesty's Declaration for Liberty of Conscience, 1672.—He hath also some Sermons extant; one entitled, The Arraignment of a Sinner, on *Rom.* xi. 32. &c. § In the vol. of his Poems, are the following among others---To the memory of Jer. Whitaker: On the death of many rev. ministers: On the death of Mr. Vines: The grateful Nonconformist; or thanks to Sir J. B. who sent the author ten crowns 1665: On the death of Mr. Calamy: The loyal noncon formist.---Many of his poems are full of wit. Some indecent ones have been printed with them: but *Wood* intimates that these were the *E.* of *Rochester*'s. Fasti Oxon. p. 21. where is an account of some pieces written against Dr. *Wild*.

BARBY [R. 200*l.*] Mr. RICHARD THORPE. None of the ministers in these parts were reckoned to exceed him in prayer. He kept the youth of the town in great awe, and particularly from prophaning the Sabbath, as had been too common there. He was so much taken up with spiritual things, that he knew not his own cattle, except the horse he usually rode; and he left all his worldly concerns to the care of a faithful servant. After his ejectment he preached in his own house on Thursdays, without molestation. On Lord's-days he statedly went to church, to hear Mr. *Isam*, with whom he had a friendly correspondence till his death. § *Bridges* mentions him as instituted in 1649, and says, He gave ten shillings a year for ever to the poor, which is now, by general consent diverted to another use.

BILLING (Great) [R.] DANIEL CAWDRY, M. A. [*Bridges* has it S. T. P. 1623.] Of *Peter-house, Camb.* He was the son of an old Nonconformist, Mr. *Robert Cawdry*, who struggled hard with the Bishops upon his deprivation. His case was published, and the injustice that was done him is upon record†. This son was the youngest of many. He

† See *Strype*'s Life of Abp. *Aylmer*, Chap. viii. p. 129.

was

was a considerable man, of eminent learning, and a noted member of the Assembly of Divines. He was ejected from this place after 36 or 37 years labour in the gospel. He removed afterwards to *Wellingborough*, where he had a daughter married. He was there exercised with great affliction and pain, but received all that came to visit him, and encouraged them in the ways of holiness. In *October* 1664, he fell asleep in the Lord, aged near 76 years. Mr. *Vincent Alsop* made him an *Epicedium*, comprehending his life and death, labours, and publications, which were these:—

WORKS. Humility the Saint's Livery; on 1 *Pet.* v. 5.— Superstitio Superstes, 1641.—Vindiciæ Clavium.—The Inconsistency of Independency with Scripture and itself; containing (1.) Vindicæ Vindiciarium. (2.) A Review of Mr. Hooker's Survey. And (3.) Of his Infant Baptism.—An Assize Sermon at Northampton, 1627, on *Psalm* lxix. 9.—Sabbatum Redivivum: in the first part of which Mr. Herbert Palmer was concerned.—A good Man a public Good; a Sermon before the H. of Commons.—Independency a great Schism.—A Diatribe against Dr. Hammond on Superstition and Festivals.—A Vindication of the Diatribe against Dr. Hammond.—A sober Answer to a serious Question; against Mr. Giles Firmin.—A Sermon at Paul's, *July* 3, 1653, on 1 Tim. i. 19.—Self-Examination in Preparation for the Lord's Table.—Family Reformation.—Church Reformation.—Bowing to or towards the Table superstitious.—An Essay against Usury.—The Grand Case, with Reference to the New Conformity.

BRAMPTON (Church) [R. S.] Mr. VINTRESS. He was reckoned much to resemble Mr. Stephen Marshal. He lived, after his ejectment, at Godmanchester, and there he died. He was a person of great worth, and above the common level for ministerial abilities. Dr. *Walker* owned that he paid the sequestered minister his fifths, tho' he says he behaved insolently towards him. § *Bridges* says, Mr. Canon was ejected here by military force, and had two successors of no abilities or morals; but does not mention Mr. *Vintress*. At *Pisford* (which is a neighbouring village) he says, that on Mr. Vaughan's ejectment, the living was supplied by one *Ventris*, who allowed him a fifth of the profits.

BROUGHTON [R. S. 140*l.*] Mr. JOHN BAZELY, junior. A man of great note in these parts. He was put into this living by the parliamentary commissioners in 1643, in the room of

of Mr. *Bentham* †, who was sequestered, of whom Dr. *Walker* gives a particular account, and who at the Restoration came in again. Mr. *Bazley* was a man of substance, and after his ejectment, bought a house and estate at *Kettering*, where he resided. He was generally respected by the ministers in the neighbourhood, and lived in good repute. His only daughter was married to —— *Morgan*, Esq; of Kingsthorpe near Northampton. He was blind for some time before he died, but continued preaching. He was one of the twelve lecturers at *Kettering*. Dr. *Walker* relates some things of him, which, if true, cannot be justified.

BURTON LATIMER [R. S.] Mr. JOHN BAYNARD. Dr. Sibthorp was ejected from this living in the civil wars.

§ There was a *John Baynard* rector of Hardwick, in this county, in 1626, probably the same.

CASTOR Mr. HENRY ROOSE. He was said to be one of the best preachers in England.

CHESTER [Chap.] Mr. STRICKLAND NEGUS. A truly pious man, and a very useful preacher. He was one of the Thursday lecturers at *Oundle*.

COTTERSTOCK [R. 42*l*. 15*s*. 11*d*.] Mr. MALKINSON. Of *Eman. Col. Camb.* where he was educated under Dr. *Tuckney*. Justice Norton was very much his friend, both while he was in his living, and afterwards. He continued at this village till his death.

COTTERSBROOK [R.] Mr. THOMAS BURROUGHS, B. D. [instituted 28 Oct. 1651.] A learned, pious, humble man. After his ejectment he was entertained by Sir John Langham.

WORKS. A Sermon at the Funeral of Sir John Langham *July* 29, 1657.—Directions about preparing for death.

CRANFORD Mr. HENRY SEARL. A man of an excellent spirit, a lively fervent preacher, and remarkably pious and circumspect in his conduct. He was greatly reverenced and admired.

† § Mr. Joseph Bentham was successor to ROBERT BOLTON the famous puritan, who died in 1631, for whom a fine monument remains, representing him in the pulpit.

CREATON

CREATON [R.] Mr. Richard Hook. He was presented to this living by Mr. Markham. He was not so well liked by the inhabitants at first as he was afterwards. When he was ejected, he for some time preached in his own house, and then went to *Northampton*, where he had some estate, and there he taught school, and went to church, but preached occasionally. § He was buried at St. Peter's, Northampton, where is the following inscription: "Hic jacet corpus Richardi Hooke, artium magistri, et servi Jesu Christi in evangelio, qui obiit tricessimo Junii 1679, Ætatis fuæ 67."

CREEK [R. 300*l.*] Mr. Stephen Fowler. Fellow of *St. John Col. Oxford.* [instit. 18 Feb. 1650.] The son of Richard Fowler, a worthy Nonconformist minister, ejected from Westleigh in Gloucestershire, and brother to Dr. *Fowler*, Bp. of Gloucester. This rectory, tho' very valuable, was no temptation to him to conform against his conscience. He was a very popular preacher, and indefatigable in his labours. He was called to *Newbury* upon the death of Mr. *John Woodbridge*, who had been there ejected. He died thro' an excess of hard studies, and too frequent preaching there and at other places. He was eminent for the holiness of his life, his zeal and constancy in his work at all times, his great moderation, and many other excellent qualities.

DAVENTRY [L.] Mr. Timothy Dod. He was the son of the famous Mr. John Dod of Fausley, and imitated his excellent father in piety and gravity. At what university he was educated doth not appear. He was publicly ordained in this town some time after 1640, and there settled as a preacher. Mr. *Crafts* had the vicarage and free-school, and Mr. *Dod* was only afternoon lecturer; yet was so well beloved, that the town contributed to him 40*l. per ann.* and thus made his income almost equal to the vicarage. When the burgesses and chief men of the town brought him what they collected for him, he used to charge and entreat them to receive nothing from the poor, lest the gospel might be made burthensome to them. He was a celebrated preacher, but in the latter part of his time was so very corpulent, that he could not get into the pulpit, and therefore preached in a pew, or in the desk. One of his hearers having died under a cloud, he delivered an oration at the grave, instead of preaching a sermon, as usual, which was much applauded. He was universally respected by the ministers who preached the Wednesday-lecture in this town. He was of a sweet, humble,

humble, affable temper, but melancholy. After his ejection he lived privately, being extremely afflicted with the gout and other disorders. He removed from Daventry to *Everdon*, a neighbouring village, upon occasion of a great sickness in the town, where he soon after died, about the time of the plague in 1665. It was his constant custom to pray seven times a day; *viz.* twice with his whole family, twice privately with his wife, and three times alone. He brought up his son *John* to the ministry, who conformed. § Over his grave at Everdon church is this inscription: "Hic jacet Timotheus Dod, vir pietate, doctrina et modestia insignis: apud Daventrienses concionator, facundus et pacificus, qui obiit. Dec. 12, 1665."

——— somewhere near *Daventry*. Mr. CRANE. § It seems probable that he should have been placed at *Irtlingborough*, as there is this entry in the register. "WILL. CRANE, occur. anno 1641." *Bridges* says nothing of H. Lucas, there mentioned.

DESBOROUGH [V.] Mr. THOMAS BROWNING. He was a man of a strict life, and a warm, lively, affectionate preacher; very zealous in his work, and a great sufferer. He was committed to *Northampton* jail for preaching, and yet would not desist. He had a high idea of his ministerial office, and was always careful, both by his words and actions, to keep up the credit of it. The author of *The Conformist's Plea* (Pt. iv. p. 83.) relates a remarkable story in which he was concerned, [which is as follows; "Some soldiers came one Lord's-day, *April*, 1682, to break up a meeting, and to take Mr. *Browning* of *R. (i. e. Rowell.)* The constable admonished them to be well advised in what they did; 'for (said he) 'when Sir **** was alive, he eagerly prosecuted 'these meetings, and engaged eight soldiers of the country 'troop therein, whereof myself was one. Sir **** himself 'is dead; six of the soldiers are dead; some of them were 'hanged, and some of them broke their necks; and I myself 'fell off my horse and broke my [collar-bone] in the act of 'prosecuting them, and it cost me 30*s.* to be cured. It hath 'given me such warning, that for my part, I am resolved I 'will never meddle with them more.' This story he repeated several times that day; which shews how readily conscience, when awakened, construes the divine providences to be acts of judgment and admonitions to them. A particular account

of this Mr. *Browning* was published by Mr. *Maurice* of *Rowell*, in 1729, of which the following is an extract:

"Mr. *Thomas Browning* was a child of many prayers and tears, designed by his parents for the ministry, and sent to *Oxford* about the age of 16. He had early convictions of religion, which gradually wore off; and having at the university chosen the worst companions, and despised the best instructions, he became greatly hardened; so that, tho' by interest he got into Col. *Sydenham*'s family, there was so much religion there that he qickly grew weary of it, and chose rather to embrace a vain course of life. He was followed by many afflictions, but still 'went on frowardly in the way of 'his own heart,' tho' mercifully preserved from gross immoralities. In consequence of his marriage he removed to *London*, and was providentially brought into a religious family, who used to attend the morning lecture at Westminster-abbey. Mr. *Browning*, partly on account of his former resolutions to reform when he should be settled in the world, and partly with a view to his secular advantage, attended with them. Upon one of these occasions God was pleased to bless a discourse of Mr. *Rowe*'s on *Eph.* iv. 18. for striking such terror into his conscience, that he reckoned this "the beginning of God's work upon him;" which was greatly promoted by some sermons of Mr. *T. Weld*, Mr. *Pinchback*, and particularly Mr. *Samms*, who was minister at Coggeshall in Essex, where his parents lived, to whom he and his wife, made a most agreeable visit. He now began to enjoy much spiritual comfort, particularly in meditating upon, and praying over, that encouraging passage, *Isaiah* xxx. 18.

"After some time he thought it his duty to relate the dealings of God with his soul, in the congregational church at Coggeshall, of which he was received a member, to the rejoicing of many. He appeared to be an eminent christian; and as he possessed considerable gifts, Mr. *Samms* and the church desired him to exercise them for the edification of others. He discovered a great sense of his weakness and unfitness, upon which Mr. *Samms* advised him to read and pray over *Is.* xl. 29—31. by which he was greatly encouraged, and on a day fixed, preached his first sermon on *Mat.* i. 20. and God was with him.—He preached twice more in Essex, and was soon after remarkably called into *Northamptonshire*. Going with Mr. *Samms* to a commencement at Cambridge, they met with Mr. *John Beverley*, pastor of the church at *Rowell*, who enquired of Mr. *Samms* for a hopeful young man,

man, whom he might recommend to a small parish near him, *viz.* at *Desborough*, Mr. *S.* told him he was going to enquire of *him* for a place for such a man. Hereupon Mr. *Browning* went to *Desborough* and preached, *viz.* in 1657, on *Ps.* ciii. 3. when the good people gave him an unanimous call, which he accepted, being sent forth by fasting and prayer, in the church to which he belonged. He preached here five years faithfully and successfully, till 1662, when he was turned out for Nonconformity, preaching his farewell-sermon on 2 *Cor.* xiii. 14. Upon this the church at *Rowell*, who had constantly attended his ministry at *Desborough*, [since the death of their own pastor Mr. *Beverly*] called him to the pastoral office among them. Accordingly, by fasting and prayer he was set apart thereunto, his pious friends at *Desborough* and those at *Rowell* uniting in the call, and in a church-relation. Mr. *Browning* continued in their service above twenty years under many persecutions, with great faithfulness and success; the church greatly increasing even in the most calamitous times. In all his work he followed the advice once given him by Dr. *Owen*: "Sudy THINGS: acceptable words in course will follow." A specimen of his sentiments and strain of preaching may be seen in a Tract of his on *Rom.* v. 21. which he intended for the press, which Mr. *Maurice* has preserved, (see p. 32—46) who mentions several of his letters as being in his possession, and has printed two of them, written from *Northampton* jail to the members of his church, which breathe an excellent spirit. The first closes as follows:

"————And now, my brethren and beloved, what remains but that we walk in the fear of the Lord, and keep ourselves in the love of God, looking for the mercy of our dear Lord Jesus Christ unto eternal life? You are under the awe of that word, *Heb.* x. 23—25. A suffering day is the trial of our love to follow Christ. When there is no opposition it is easy. Do not the hypocrites do so? But *this* is the commendation of Christ's followers, they follow him whithersoever he goeth. These are they that came out of great tribulation. They are before the throne—and God shall wipe away all tears from their eyes! Come, my brethren, you weep now; our tender Father will wipe away our tears ere long. Do not offend with weeping. 'Woman, why 'weepest thou?' was our Lord's enquiry. Too many tears may defile.—Oh, my brethren! methinks I am with you, weeping with you, joying with you, praying with you, and hearing with you. It is true fellowship my soul has with you

at a distance. I long after you much in the Lord, yet rejoicingly stay his good pleasure. I would not come out a moment before his time; I would not take a step without his direction. I am wonderfully well; better and better. The cup of afflictions for the gospel is sweeter the deeper; a stronger cordial the nearer the bottom; I mean death itself. Oh the joy unspeakable and glorious the dying martyrs of Jesus have had! I tell you, if you knew what Christ's prisoners, some of them, enjoyed in their jails, you would not fear their condition, but long for it. And I am persuaded, could their enemies conceive of their comfort, in mere vexation of heart they would stay their persecutions. Therefore my brethren, my joy, my crown, stand fast in the Lord. Rejoice greatly to run your race; fear not their fear; sit loose from the world; allot yourselves this portion which God has alloted you, thro' many tribulations to enter into the kingdom of heaven. Come, the worst is death; and that is the best of all. What! do we stick at dying for him, who stuck not at it for us? Do we find difficulty in that which will be our entrance into glory? Do princes dread their coronation days? Are any loth to come to their nuptials? Foolish hearts! why do we err, not knowing (rather not believing) the scriptures? I must stay my pen to dry my eyes, because of the overflowings of God's love upon my soul. And now I see if I had not something to keep me down, I could not bear the loads of God's favour. Blessed be God! blessed be God! Let every one that hath breath praise the Lord. Oh love the Lord, ye his saints. My brethren, do not [flee]. Keep your ground; the scripture is your law; God is your king. Your principles are sober, your practices are peaceable. Your obedience to superiors known, in those things wherein your obedience is required. If men have 'nothing against you but in the matters 'of your God,' rejoice and triumph in all your persecutions. You that are young, and flourish in your abilities the Lord has given, you I counsel; yet not I, but the Lord, in the words of his servant *Paul*, 2 *Tim.* ii. 21. If a man purge himself from all drossy corruption, he shall be a vessel unto honour, &c. You that are aged I advise—in the words of *Peter*, 2 Ep. i. 8. If these things be in you and abound, &c. I exhort you all to walk in the faith, fear, love, and joy of the Lord—Study your mutual edification. Fear nothing of events till they come, only fear offending God with a neglect of your duty. There is no shadow like the shadow of God's wings, therefore keep close to God."

Mr. *Browning* died *May* 9, 1685. § aged 52. He was buried in Rowell church-yard, where his tomb yet remains, with a Latin inscription. The late Mr. *Moses Gregson*, who married a descendant of his, communicated to the editor some extracts from his diary, which discover an ardent piety, but which we have not room to insert. He was succeeded by Mr. *Richard Davis*, but not till the latter end of the year 1689. Nor did Mr. *Davis* come into Northamptonshire till that time. From this undeniable fact it is plain, that Dr. *Calamy*'s account of his ill usage of Mr. *Browning* must be false †.

FAXTON. Mr. WILLS. § This probably was JOHN WILLES, M. A. who was buried at *Spratton*, in this neighbourhood, on whose grave-stone is a Latin inscription, which imports that he did not long survive his wife, who died in 1703.

GLAPTHORN. Mr. WILLIAM OLIVER. After his ejectment he lived at Fotheringay in this county. He was also chaplain to the pious and excellent Lady Norcliff. He was a little man, full of spirit, a good scholar, and a useful preacher. He died *July* 10, 1686, aged 72.

GRENDON [V.] Mr. SAMUEL BAYES. Of *Trin. Col. Camb.* A Yorkshire man. He was also ejected in Derbyshire. Upon being silenced [in 1662] he lived privately at Manchester, and there died.

HOUGHTON *Parva*. Mr. THOMAS MARTYN. After his ejectment he came to London, and lived retired. § In Bridges the entry is, "Tho. Martyn, occur. Vicar, in 1641. Ob. 1662," an apparent mistake.

† Mr. *Maurice* of Rowell, wrote to Dr. *Calamy*, informing him of the mistake, but received no answer. This occasioned him to publish a vindication of Mr. *Davis* from the several charges brought against him, which was but a piece of justice due to his character. However it is to be wished that he had written with more temper, and had not himself discovered the same censorious disposition that he had condemned in the Dr.: As also, that he had not undertaken to exculpate Mr. *Davis* from *every thing* laid to his charge. His sentiments and conduct were certainly in many particulars highly exceptionable. As to the irregularities complained of in his congregation, Mr. *Haworth* of *Hertford* (whom Mr. *Maurice* mentions as Mr. *Davis*'s friend) who went to *Rowell* on purpose to know the truth, reported. "That he never saw so much of God, and so much of the devil in one place."—But the principal evidence against him is, "The sense of the united ministers in *London*." published in 1692; which may be seen in Dr. *Calamy*'s first volume, p. 512, &c. of which Mr. *Maurice* took no notice.

HASELBEACH [R.] Mr. BUTLER.

IRTLINGBOROUGH [commonly called *Artleborough*]. Mr. HUMPHREY LUCAS. See *Crane*, p. 31.

KELMARSH [R.] Mr. SAMUEL AINSWORTH, * [1653]. Bp. *Laney*, after his remove to Lincoln, thro' connivance, suffered this worthy man, tho' a Nonconformist, to preach publicly very near him, viz. at *Brampton* joining to *Bugden*, for some years together, (Conformist's Plea for the Nonconformists, p. 39.) He printed a sermon preached at the funeral of Mr. Andrew Pern, minister of Wilby, one of the Assembly of Divines.

KETTERING [R.] JOHN MAIDWELL, M. A. Of *Camb.* university, where he was chamber-fellow with Bp. *Gunning*. He was born at *Geddington* in this county, and first settled in a good living at *Sympson* in Bucks. During the civil war he put in another to supply the place, and take the profits, while he retired to London, where he employed his labours. When the war was over, he was sent down to *Cleabrook* in *Leicestershire*, (where Mr. *Herbert Thorndike* had been minister) and there built the best parsonage-house in the country. He did not continue here long (tho' he was not without good success in his work) before the people of *Sympson* laid claim to him, and invited him to return to them. The matter was referred to Dr. *Arrowsmith* and three others of the Assembly. Upon hearing both sides, they were equally divided in their opinion, so that he determined for himself to return to *Sympson*, because they were his first people, and were both more serious and more numerous, tho' the living was less worth by 30*l. per annum*. He had some success in his work there, tho' not without discouragements, and continued in his public ministry among them till silenced †. The religious Sir Thomas Alston and his lady had him in very great esteem, and he preached often at their house at *Odel* in Bedfordshire. He was a good scholar, and an excellent preacher; of great

* § It is doubtful whether he should be on our list. It appears that Samuel Ainsworth, M. A. was inducted to Merston Trussel, a few miles distant, in 1679; being presented by Walter Hornby, the ejected patron, before mentioned.

† Dr. Calamy says, by the Uniformity-act. If so, he should have been placed in *Bucks*. The Dr. does not say when he came to Kettering, nor how long he held that living. Mr. Collis of that town informs the editor, that he came thither about 1650, and continued in the church 12 years; so that it appears he was ejected here in 1662.

modesty

modesty and humility, and of eminent piety. He was more abundant in labours; being never weary of his work, and seldom weared in it. He had the happy art of winning souls to Christ. His daily converse was a continual preaching of the gospel. His sweet and chearful temper made him amiable to all. None that knew him could lightly speak evil of him. Many who differed from him in judgment, held him in high veneration. He had learnt that heavenly alchymy from his great Lord and Master, to make a spiritual improvement of all earthly business and occurrences. It was doubtful whether he did more good, and converted more souls, in the pulpit or out of it.

[After his ejectment, he often preached in his own and other houses in *Kettering*, where he lived thirty years. In the latter part of his time he opened a meeting-house which was lately in being, and had a considerable congregation to the last. A much larger place was afterwards built, in which the excellent Mr. *Benjamin Boyce* was many years minister to a flourishing society, of which Mr. *Toller* is the present pastor. Mr. *Maidwell* was buried in the parish church, where his grave-stone yet remains, with a Latin inscription, now almost worn out; from whence however it appears that he had been minister there, that he was a man of learning, and that he died *Jan.* 9, 1692, aged 83. He had been persecuted by —— *Sawyer*, Esq; and often escaped with difficulty, and sometimes in disguise. He was once in prison, but it is uncertain where and for what cause. The following is a letter of his, written to his friends in that imprisonment, but the MS. is inaccurate *:

July 31, 1683.

My dear friends; *Grace and peace be multiplied.*

" Since I heard of the great distress you are in, on several accounts, it cannot but much affect and afflict me; and the rather, because my present dangers and sufferings add to yours; which makes the burden heavier to us both. But if our God,

* This letter was in the possession of Mr. Jos. Roberts, whose father was a member at the first settlement of the church. He did not think Mr. Maidwell was ever in prison, but said that the letter was written when he was in exile on the Five-mile-act, at —— *Barwell*'s Esq. at Merston Trussel. The editor has since received two more excellent letters of the same pious divine, from his worthy friend Mr. Nath. Collis; but fearing this volume will be swelled to a disproportionate size, he has sent them to Mr. Morris of Cliptone, to be inserted in the BIBLICAL MAGAZINE.

who directs, helps us to 'cast our burden on him, he will 'sustain' it, and us under it; as at present he doth, blessed be his name. For though we are 'troubled on every side, 'yet we are not distressed; tho' perplexed, not in despair; 'tho' persecuted, yet not forsaken; tho' cast down, yet not 'destroyed. Tho' we bear in our outward man the dying of 'the Lord Jesus,' yet, if the life, spirit, and vigour of Christ be exercised in our inward man, we shall [live] to him eternally hereafter, as spiritually here. But the want of that divine vigour and true christian magnanimity fills most souls with despondency, bowels with sighs, and tongues with complaints. Yet we have no reason to murmur against, or complain of our God, who doth all things justly, wisely, and well; but of ourselves, who neither know, do, nor suffer, as we ought; but 'in many things we offend all,' and therefore all suffer justly. It's true, you will say, What is to be done under our present sufferings? What?

(1) Let every one search and try his and her ways, and say seriously, 'what have I done' to kindle so great a fire of God's indignation against myself, and the church of God? the sin of any one of his may provoke him against every one; as of *Jonah*, *David*, and *Hezekiah*. God is calling the sin of his people to remembrance, and shall not they do it, as he to afflict them so they to repent them?—(2.) Let not self-examination be common, [superficial] inaffectionate; but special, thorough, affectionate, heart-melting soul-afflicting, extraordinary; becoming so dark a day. Judgment is more than begun at the house of God; and therefore it becomes God's house to be a house of mourning indeed, for their own and others sins, like that of *Hadadrimmon* in the valley of *Megiddo*.—(3.) Let us not now take up with a formal search, confession, and humiliation as heretofore, but press after a personal, relative, and thorough reformation of what is amiss in heart, tongue, and life. Let us forsake sin confessed, that we may obtain mercy; and let us indeed so turn from all our sins of life actually, of heart affectionately; and so turn to the Lord our God, that he may turn to us in mercy to heal our hearts, lives, church, and land.—(4.) Let us indeed have a daily vigorous recourse, by a lively faith, unto Christ and his blood of sprinkling, that by virtue thereof all the blessings of the new covenant may be more powerfully, effectually, and experimentally conveyed into our hearts and lives, more to assimilate both to the heart and life of our dearest Lord Jesus, in grace here, and glory hereafter—(5.) Let that faith, in the reality

reality and eminence of it, be daily more and more manifest in our new obedience, especially in our united affections of love to and delight in our God thro' Christ, and thro' him in each other! Oh! where is that fervent love to God and each other, with purity of heart? Is not the 'love of many waxen 'cold in this day wherein iniquity abounds?' Where is that union of hearts and ways [which] God's covenant promises and calls for? Enemies are one to destroy us, studying all artifices imaginable to do it; and shall not we be one for mutual edification, confirmation, and consolation? By what strength of arguments, what holy and fervent passion is this often argued by the apostle, 1 *Cor.* xiii. *Eph.* iv. *Phil.* ii. He saw the excellency and necessity of it in the church of Christ in his day, and is it not so at this day? O God, let us be found in the spirit of it!— (6.) Whatever you do in the worship and service of God, carefully see that your chief motives therein, and thereto, be not the examples of others, slavish fear of men, and persecution by men; this will not bear you out before God: but let them be, obedience to a divine precept, general or particular; a persuasion of God's spirit with yours, that the way of worship you walk in is agreeable to God's revealed will; ('for whatever is not of 'faith is sin'); and that love to God in Christ engages you so to worship and walk.—(7.) Wherein you differ in your opinion and practice from others, take heed of contemning or reproaching each other; of animosity and bitterness of spirit, against one another; but rather pity each other; and, in love, counsel, instruct, and pray one for another, waiting patiently for God's blessing on these counsels and prayers: in the mean time 'forbearing one another in love,' until God by his spirit shall reveal his mind to them that differ from you. 'If any be over-taken in a fault, you that are 'spiritual, restore such a one with the spirit of meekness, 'considering thyself, lest thou also be tempted.'—(8.) Take heed of all sinful compliances and mixtures of human inventions with divine institutions in the worship of God. Will-worship will prove vain worship. We must not be men's servants but Christ's; not seek to please them, but him. We must not 'lift our tool on God's altar,' lest we defile it, nor set our post by his; our *Dagon* by his ark, lest we be broke in pieces.—(9.) Take heed of a spirit of estrangement from each other, but maintain a holy christian communion as you can. God promises his presence to the meeting of two or three. When you meet, let it ever be for the better;

for mutual edification, (*Mal.* iii. 16.) Strengthen one another's hands in God, as *Jonathan* did *David*'s when he was in the wood.—(10) Sit loose to the creatures, and all creature-enjoyments. Sit near and cleave close to your dear Lord Jesus. 'Seek not great things here for yourselves, but seek 'the things above, where Christ sits at the right hand of 'God.' Let your affections and conversation be in heaven; 'lay up your treasures there, where thieves cannot break 'thro' nor steal.' Many *Demas*'s there are, who do and will forsake Christ's interest, to embrace the present world. 'What is written aforetime, is written for our learning.'—(11,) Really and frequently in your thoughts resign up yourselves, with all that you are and have, to the sole and sovereign disposal of the only wise God, and Almighty Creator and Governor of all; and seeing our times, our all, are in his hand, a hand so good, so powerful, so tender, so safe, let us humbly, quietly, and contentedly leave all there, with all patience and long-suffering; verily believing that he will order all for his glory and for the good of his.—(12.) 'Give 'all diligence to make your calling and election sure;' to get assurance of God's love and favour in Christ to your souls in particular. All we have is now agoing; there is no assurance of liberty, estate, relations, or life to any. O that this might awaken us to assure God in Christ to us! that while evil men are devising and endeavouring to take all from us, we may on good ground say, 'the Lord is our portion;' and he being ours, in him we inherit all things.—(13.) Get and maintain in your souls an inward spiritual 'joy and peace in be-'lieving. In every thing give thanks. Rejoice in the Lord 'always. Again I say rejoice.' This will be your strength, to mortify corruptions, resist temptations, perform all duties absolute and relative, and with courage to undergo the worst of sufferings you can meet with; to persevere to the end in doing and suffering God's will, that therein being 'faithful 'unto death, you may obtain a crown of life.' That you may embrace the counsel given, O pray, pray, 'watch and 'pray;' pray for yourselves, for me, and for all that love Christ in sincerity, that I, you, they, 'may be accounted 'worthy either to escape those dismal things that are coming 'upon us, or if not, yet may stand before the Son of Man, 'when he comes to judge the world in righteousness,' with courage, confidence, and comfort.

Thus, my dear hearts, I have answered your desires in your last I received, heartily letting you know, that tho' I

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am 'absent in body' from you to my great grief, 'yet I am 'present with you in spirit,' daily praying for you, 'longing 'to see you, which I should have done once and again, had 'not Satan hindered,' which he will do till Christ comes and binds him in chains, and removes him out of the way, and gives his [people] a quiet and full enjoyment of himself in each other. Which that he may, is the earnest prayer of your unworthy pastor, solicitous for your souls good. I am, &c.

Communicate this to ours.

KILSBY [V.] Mr. WORTH. Born in the parish of *Woolstane*, near Coventry. He was first ejected from a sequestration at *Burton* upon Dunsmore in Warwickshire, and afterward from this place, where he preached without any title, by the *Bartholomew-act*. After this ejectment he preached a short time at *Daventry*, and then at *Chipping-Norton*. He had three sons ministers among the Dissenters; *John* (who took his degree in physic) settled at Marlborough; *William*, at or near St. Ives, in Cornwall; and *Stephen*, at Cirencester in Gloucestershire, where he succeeded Mr. *Beeby*. § A number of pious christians in this village and its vicinity, used to maintain meetings for religious worship, with the occasional assistance of neighbouring ministers, for many years before they had a fixed pastor; till the late Mr. *Thomas Strange* supplied them from Dr. Doddridge's academy at Northampton, whom they cordially invited to settle among them. He accepted this invitation, and proved a very laborious and successful minister. Under him both the congregation and church encreased, so that in a few years, the place which they had fitted up required enlargement, and soon after the erection of a new one became necessary. By the blessing of God on his labours the interest of practical godliness also prospered. Mr. Strange was a minister of a truly primitive stamp, highly esteemed by his brethren, and venerated by the tutors and students in the academy at Daventry, six miles distant, several of whom found their visits to *Kilsby* equally pleasant and profitable. The editor has peculiar pleasure in mentioning himself as one of the number; at whose request some memoirs of this excellent man were drawn up by Mr. Thomas Robins, late tutor of the Daventry academy, and inserted in the *Protestant Dissenter's Magazine*. They contain a perfect model of a village pastor.

LODDINGTON [R.] HENRY WILLES, M. A. [instit. 1655]. An able scholar, a considerable mathematician, and

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of great skill in the law; an eminent preacher, and of a most engaging carriage. After his ejectment he lived at *Cransley* in the same county, having a considerable estate. Some time after he preached privately to the people at *Wellingborough*, where his memory was long exceedingly precious, for two things especially, *viz.* the extraordinary suitableness of his composures to the minds of the weakest, notwithstanding the depth and fulness of his matter; and that great piety and refreshing favour, which seasoned his common conversation.

WORKS. The Marriage-blessing, in a Crown of Children.

MERSTON *Trussel*, [150*l.*] Mr. WALTER HORNBY. Of *Eman. Col. Camb.* His father was also a minister, who had this living many years, and bought the advowson of it for his son. In *Oliver*'s time they both preached the lecture at Harborough. The father died just before the Uniformity-act took place, in his 68th year. The son was earnestly pressed by his mother to conform; but he refused, and gave this answer: "If I want bread you can help me; but if I go against my oath, and have a guilty conscience, you cannot." He presented Mr. *Blackerby* to this living; upon whose removing into Suffolk, he presented Mr. *Bodington*; and after him, Mr. *Pike*. He himself preached some time at *Langton*, under Mr. *Blackerby*, before the Act of uniformity, and afterwards kept up the meeting at *Shawel* near *Lutterworth*, [where he resided in 1669] but was not pastor of a congregation. He communicated with Mr. *Clark* of Harborough. He was a very pious man, but subject to melancholy; yet at times very chearful. He used to hear moderate Conformists, such as he presented to *Marston* living; who would join with Mr. *Clark*, Mr. *Shuttlewood*, and other dissenting ministers, in keeping private fasts. Mr. *Hornby*, tho' the patron of the living, received nothing out of the profits of it, unless now and then some small present. § *Nichols* says, He died at Lubenham, *Dec.* 20, 1687, in the 59th year of his age. Some of the dates in the former account were inaccurate.

NORTHAMPTON. *St. Giles*'s. Mr. JEREMIAH LEWIS. This living was formerly in the gift of the Earl of Northampton, who had bestowed it on Mr. *Bennet*. He being rich, and not needing it, gave leave to Mr. *Whaley*, mayor of the town, to put in any one that he and the people liked best, and he,

he, with Mr. *Bennet*'s full approbation, and the general consent of the people, gave it to Mr. *Lewis*, who enjoyed it near twelve years before his ejectment in 1662. He was a very reserved man, and it doth not appear that he ever preached afterwards. Indeed he seldom went abroad, and not long after died at Northampton. He was greatly followed, and universally respected, except by some Quakers, who would sometimes affront him, but he used to pass by without regarding them. He was a man of great meekness, and singular prudence; much beloved by the neighbouring ministers, and an intimate of Mr. *Daniel Cawdry* of Billing. § In *Bridges* there is this entry: "Jeremiah Lewes 1616." Probably this was his father.

NORTON [near Daventry R. 60*l.*] Mr. ROBERT ALLEN. He was one of the lecturers at *Daventry*. A man of an excellent, mild, affectionate temper; and a very popular preacher. His church was crowded, from *Buckby*, *Weedon*, *Badby*, and all the neighbouring parts. After his ejectment he removed to *Adston*, six or seven miles distant, where —— *Harbye* Esq; entertained both him and his wife; and there he died within a few years, leaving no children.

OACKLEY (Magna). THOMAS DANDY, M. A. Of *Oxford* university. A very warm affectionate preacher: both a *Boanerges* and a *Barnabas*. He was a man eminent for holiness and spirituality in his frame and conversation, as well as in his public ministrations. He was singular in the conversion and edification of many. He was first chaplain to Sir *William Fleetwood*, at Woodstock, and afterwards removed to Colonel *Brook*'s, where he was instrumental to the good of several branches of his family, and had great influence on the children and servants. That gentleman had made the living of *Oackley* (which was but six nobles a year) worth 40*l.* per annum to Mr. *Dandy*. After Bartholomew-day, he preached in the Colonel's house near the church. He afterwards resided with Mr. *Brooks* (the son and successor to the Colonel) to his dying day. He lived so much above the world, had such sweet converse with God, such an heavenly rest of soul in Christ, and satisfaction concerning the favour of God thro' him for eternal life, that he would often say, "I long to be at home."

OUNDLE [V. 24*l.* *augmented to* 40*l.*] Mr. RICHARD RESBURY. Lord Montague was very kind to him, as were several

several others, on account of the smallness of his income He resigned six weeks before Bartholomew-day, and preached afterwards in his own house at *Oundle*. He practised physic with good success, and was consulted by persons of all ranks. After some time it pleased God to visit him with the palsy. Dr. *Wild*, who then lived at Oundle, wrote letters in his behalf to all parts of the country, in order to raise money to carry him to *Bath* for his relief. Among the rest, he sent one to Mr. *Coldwell*, the public minister at *Westbeach*, which procured 20*l*. of which he gave 5*l*. himself. He returned from *Bath*, but did not live long after. He was a man of bright parts, and very facetious. He had the general reputation of a solid divine, and made a considerable figure in this county. He was particularly honoured for what he wrote in opposition to Mr. *John Goodwin* in the Arminian controversy.

WORKS. A Stop to the Growth of Arminianism.—The Tabernacle of God with Man; or the visible Church reformed: a Disc. of the Matter and Discipline of the visible Church.

PAULERSPERY [R. 300*l*.] Mr. VINCENT CRUPPER. He used to pray for King *Charles* before his restoration, and read the creed, and ten commandments, &c. When he was silenced he lived with his son, whom he had brought up to the ministry, and who conformed. He was reckoned but a mean preacher, but was an honesst good man, and very charitable. He found employment for many poor. § *Bridges* mentions him as succeeding to this living by intrusion, 20 *June* 1647, and says, "He had followed the law in quality "of an attorney, tho' Mr. Walker tells us, his friends "affirmed him to be a Master of Arts."

RINGSTEAD and DENFORD. Mr. RAYMOND. He was an able preacher, and bold as a lion. It doth not appear that he preached after he was cast out of his living; but he lived privately in the place where he was ejected till his death, which was not long afterwards, in the 70th year of his age. He was a very fervent affectionate preacher; zealous against the errors of the times. His family was well provided for. He had two sons, whom he brought up to the ministry, who both conformed.

SUDBOROUGH [R.] Mr. JOHN ROWLET. [instit. 1648.] He preached in his turn at the lecture at *Thrapston*, which was carried

carried on by six persons of eminence. If any of them failed, Mr. Rowlet was ready to supply for them. After Bartholomew-day 1662, he removed to *Nether Dean*, in Bedfordshire, where he lived privately, but as often preached as he had opportunity, and was supported by a little estate of his own, of about 20*l.* per annum. He ordinarily went to the public church, and in the evening of the Lord's-day used to preach to such of his neighbours as were willing to hear him in his own house. In the time or King *Charles*'s Indulgence, there was a meeting every Lord's-day at *Wellingborough*, upheld by Mr. *Alsop*, and this Mr. *Rowlet*, who continued preaching there till death disabled him. He is represented by such as attended on his ministry and knew him well, as a most agreeable preacher, who used to charm his hearers. Mr. *Alsop* once speaking to a person concerning him, said, "If this man had but a body to his soul, he would be incomparable." He died of a consumption.

TANSOVER [R.] Mr. EDWARD CAWTHORNE. [instit. 20 *Jan.* 1646.]. He was one of the lecturers at *Oundle*, where he had a good estate, and whither he removed after his ejectment in 1660, and there he died in 1665 or 6. He was a man of great meekness, and a very able preacher.

THORP Malzover [R.] JOHN COURTMAN, B. D. Fellow of *Trin. Col. Camb.* and one of the university preachers. He was a very facetious person, of a ready wit, and florid talents. After his ejection, he preached only in the house of Mr. *Mansel*, the patron; keeping the living, and employing a curate. He afterwards resigned it to his son, and practised physic with great success; being particularly noted for curing paralytic distempers, and insane people. One Sabbath-day, when all the family were gone to church, he was seized with a fit, and when they came home was found past recovery.

§ On a freestone, in the middle of the chancel, is this inscription: "Here lyeth the body of John Courtman, Divine and Physician, who was born at Heningham Sible, in Essex, and died Feb. 9, in the 65th year of his age, 1691." There is also a monument for his son, who succeeded him as rector, and died in 1719.

THRAPSTON [R.] Mr. THOMAS TARRY. He had a very large congregation; was much beloved by his parishioners, and greatly respected by all the neighbouring ministers. He was very charitable to the poor while he was in his liv-

ing; but after his ejectment was reduced so low, that his wife made band-strings (then much in fashion) for a livelihood. After some time, he was invited to the free-school at *Higham-ferrers* *, the salary of which was only 10*l.* per annum; [but he had many other scholars] many gentlemen sending their sons to him for instruction, so that he grew rich; but some difference arising between him and some wealthy persons in the town, he removed to some place near London, where he spent the remainder of his days.

TWYWELL [R. 50 or 60*l.*] Mr. JOHN SEATON. *Sliptan* living is commonly joined with this. Mr. *Seaton* was very fervent in the pulpit, but very mild out of it. After his ejectment he taught school at *Islip*, where several of the neighbouring gentlemen committed their children to his care. He removed from thence to *Thrapston*, where also he continued to keep school; and there he died, about the 70th year of his age. He often went to church, having no congregation of his own, but preached now and then at Sir *Gilbert Pickering's* at Tichmarch; at *Cranford* for Mr. *Whiting*, and at a few other places. He met with no trouble for his Nonconformity.

WERKWORTH (near *Banbury*) Mr. FRANCIS FULLER §. He was curate to Dr. *Temple* in this living. He was the son of Mr. *Fuller* of Ironmonger-lane, London. He was a facetious pleasant man; [and discovered great sagacity in judging of some future events.] He was sometimes in the West of England, and sometimes in London, preaching occasionally, but not inclined to fix. He died at London, *July* 21, 1701, aged 64. His funeral sermon was preached by Mr. *Jeremy White*, which was his first publication.

WORKS. Rules how to use the World—Of Faith and Repentance—Of the Shortness of Time.—Words to give the young Man Knowledge and Discretion.—Advice to his Son.—A Treatise of Grace and Duty.—Peace in War, by Christ the Prince of Peace; a Serm. on a Fast Day, *June* 26, 1696.—Some of these are very excellent, entertaining and useful. J. O.

* Erected and endowed by Abp. Chichley, who was a native of this town, Ob. 1443. The school-room in the church-yard, still in being, is a most elegant building.

§ WOOD writes him FRANCIS FULLER, M. A. Of Queen's Col. Camb. and mentions the 2d and 4th of the above pieces. *Fasti Oxon.* p. 153.

WEEDON

WEEDON Beck [V.] Mr. GEORGE MARTYN. He lost an arm for the King, in Sir *George Booth*'s rising; and yet, such was the ingratitude of those in power, that in 1667, he was in Warwick jail some months for preaching. After his ejectment he often exercised his ministry among a handful of honest people at *Stony Stratford*, who long had a great respect for his memory. He was a serious, holy, good-tempered, and couragious man.

WELLINGBOROUGH [V.] Mr. THOMAS ANDREWS. Of *Camb.* university. After his settlement in this living, (which was given him by Lord or Lady *Brook*) he often had disturbance from the soldiers quartered in the town, two of whom had formed a design to stab him in his bed; but they were prevented. He had trouble also from the Quakers, who would come into the church and disturb him as he was preaching; when he used to stop till they were taken out. He was generally respected by the ministers in his neighbourhood, twelve of whom took their turn at his Wednesday lectures. By his frugality he had saved some hundreds of pounds; so that he was better provided for at his ejectment, than many of his brethren. When the Act of uniformity took place, he retired to *Meers Ashby*, where he preached at Mr. *Preston*'s in the night. He often preached also at Lady Tyrrel's. Archdeacon Palmer, his wife's brother, much pressed him to conform, but he was not to be prevailed with: however he took the *Oxford*-oath, and sometimes went to church, so that he lived quietly at *Ashby*. He was a man of great courage, of an agreeable behaviour, and much beloved by his neighbours. His son *John* conformed, and was minister of *Yaxley*.

WHITTLEBURY, JOHN FIDO, M. A. Of *Trin. Col. Camb.* He was born at *Stanford* upon Teeme in Worcestershire, and was the son of a gentleman of a considerable estate. He continued at the university 14 years. He was first minister of *Hardwick*, near Cambridge, and was presented to this living by the parliament. At the Restoration, Dr. *Skinner* laid claim to it, when Mr. *Fido* stood a trial with him at the assizes at Northampton, and cast him. The judge declared that Mr. *Fido* had a legal title to the living, of which no one could dispossess him; and told the Doctor, "that when preachers were well provided for, and still coveted more, it shewed they minded the fleece more than the flock."

flock." However Mr. *Fido* was soon after ejected by the Bartholomew-act, when he went to London, and there died in 1667 or 1668, about the 37th year of his age. He was strictly congregational in his judgment.

WILBY [R.] VINCENT ALSOP, M. A. Of *St. John's Col. Camb.* After he left the university he was for some time assistant in the free-school at *Oakham* in Rutland. He there got into loose company, to whom his facetiousness made him very acceptable; but by conversation with Mr. *Benj. King*, the minister of the town, (whose daughter he afterwards married) shook off his bad acquaintance, and heartily fell in with serious piety, of which he was all his life after a diligent promoter. A worthy person says, he was told by Mr. *King*, that Mr. *Alsop* had episcopal ordination: but that, not being satisfied with it, he was afterwards ordained by Presbyters. Herein he differed in judgment from the generality of the ejected ministers. After his ejectment at *Wilby* for Nonconformity in 1662, he lived some time at *Wellingborough*, where he exercised his ministry as the times would permit. He was bound over to the sessions for preaching in *Oakham*, and lay six months in *Northampton* jail for praying with a sick person; but he continued unmoved. The first thing that made him generally known was, his writing with such smartness against Dr. *Sherlock's* book *on the knowledge of Christ*. It was on account of that performance that Mr. *Cawton* recommended him for his successor at Westminster. He was accordingly chosen, and accepted the call. He was here well accepted and very useful. However, he met with not a little trouble from ill-affected people, and his nearness to the court the more exposed him. Certain persons, to curry favour with those in power, were active in their endeavours to sour the spirits of some who perhaps of themselves had no inclination to give him disturbance. And yet he never was imprisoned, as many of his brethren were, in the latter part of *Charles's* reign; nor were his goods confiscated. He was screened from several seizures by the ignorance of his enemies, respecting his given name.

His answer to Dr. *Goodman* and Dr. *Stillingfleet*, much increased his general reputation. The latter indeed answered him with contempt; at which his old tutor at Cambridge expressed his displeasure, saying, that his pupil, while at college, was reputed to have the better abilities. His conduct in

in the reign of King *James* occasioned him much censure: But who is wise at all times? And yet his concern for a beloved son, his only child, who was spared to him by the king's pardon, may be allowed to plead for him in excuse of some high flights in an address, which could not be supposed of any material consequence. But none more rejoiced in the Revolution, or were more hearty in King *William*'s interest, than Mr. *Alsop*; who set himself to improve to the utmost, the liberty legally granted, endeavouring with all his might to promote truth, peace, and holiness. He preached once on the Lord's-day, had a Thursday-lecture, and was one of the six lecturers at *Pinners-hall*; and he was not without success, but many heartily blessed God for him. He died at his house in Westminster, *May* 8, 1703. His funeral sermon was preached by Mr. *Slater*. Anthony Wood summons all the ill-nature he was master of in censuring Mr. *Alsop*'s wit, declaring him, "no way qualified for any performance wherein any thing of wit was requisite, either by the natural bent of his own genius, or by any acquired improvements." Of the justice of this censure, let those judge who are acquainted with his writings: particularly his *Answer to Dr. Sherlock*, who had affected to treat the most sacred things of religion in a jocular way. Mr. *Alsop* so sharply turned the edge upon him, that this celebrated author never cared to reply, nor was he ever fond of that way of writing afterwards. And Dr. *South*, who was as famous for his wit and drollery as any one of the age, and a most bitter enemy of Dissenters, acknowledges that Mr. *Alsop* obtained a compleat victory.

He was succeeded by Dr. *Calamy*, in whose ordination he had been concerned; of which the Dr. gives the following account. "I was very strictly examined by him before my ordination; at which time I made and defended a Latin Thesis, upon this question, which he gave me, *An Christus Officio Sacerdotali fungatur in Cœlis tantum?* He (for argument-sake) opposed me with all the vigour, smartness and fluency of a young man. This was in the year 1694, when Mr. Jos. Bennet, Mr. Thos. Reynolds, Mr. Jos. Hill, Mr. Eben. Bradshaw, Mr. Joshua Bayes, Mr. King of Rumford, were publicly ordained with me, in *Little St. Helens*. The other persons who assisted in the solemnity, were Dr. Annesley, Mr. Stretton, Mr. (afterwards Dr.) Daniel Williams, Mr. Mat. Sylvester, and Mr. Tho. Kentish. This was the

first public ordination among the Dissenters in the city after the Act of uniformity." (See Vol. I. p. 127.)

WORKS. Antisozzo; in Vind. of some great Truths opposed by Mr. *W. Sherlock*.—Melius Inquirendum; in Ans. to Dr. Goodman's Compassionate Enquiry.----The Mischief of Impositions, in Ans. to Dr. Stillingfleet's Mischief of Separation.---Duty and Interest united in Prayer and Praises for Kings, &c.---A Thanksgiving Sermon on *Sept.* 8, 1695.---Practical Godliness the Ornament of Religion.—[The Life of Mr. Daniel Cawdry.]—God in the Mount; a Serm. on the Deliverance of his Majesty from Assassination, and the Nation from Invasion.—A Fast Serm. at Westminster, *Dec.* 19, 1701, on *Gen.* xviii. 32.—A Serm. to the Societies for Reform of Manners.—A faithful Rebuke to a false Report; as to the Differences among the united Ministers in London.—Two Sermons in Morn. Ex.

WOODFORD [in Huxlow hundred] Mr. WILLIAM LLOYD §: commonly called Doctor, because of his practising physic; but it is uncertain whether he ever took his degree. There are two livings in this place, which were both given him by Lord *St. John* of *Melchburn*. Some time after his ejectment he lived for a while at *Ipswich*, where he left a good name. He often went to visit and assist his old neighbour Mr. *Whiting* of Cranford. He was a man of a pleasant countenance, well beloved by his neighbours, much commended as a preacher, and esteemed one of the greatest scholars in the county.

WOLLASTON. Mr. EDMUND MATTHEWS. A man of good learning, sound judgment, and serious piety: but not of a ready elocution. He continued in this place when he might have had a living of 200*l. per annum*. After the Bartholomew-act silenced him, he lived privately at *Wellingborough*, and practised physic for a livelihood, being reduced to great straits. But when things were at the lowest with him, he committed his wife and seven children to the care of providence; and God mercifully regarded him and his: for when he lay on his death-bed, he had a messenger from two of his relations (the one a draper, and the other a minister) bidding him be easy about his wife and children: for that the one would cloath them all, and the other provide them food. His widow afterwards practised physic, and sent two

§ Calamy had it *Flood*; probably corrupted from FLOYD, as that often has been from Lloyd. *Bridges* has it, "Will. Lloyd, Cl. 23 *Nov.* 1648."

of

of her sons to the university; the eldest daughter married a knight. Mr. *Matthews* was a man full of compassion, and unwearied charity. While he was in his living, when in the course of his visits, (which were frequent, and managed with great seriousness) he met with sick persons who needed relief, he would often order his wife to get a joint of meat, and make broth and send it to their houses. He was also exemplary for faith, meekness, patience, resignation to the will of God, and reliance on his promises; and he had great comfort in his death.

The following afterwards conformed.

Mr. DICKENSON, of *Paston*.—Mr. LIONEL GOODRICK, of *Overston*.—Mr. JOHN STANLEY, of *Corby*.—Mr. ELBOROUGH, of *Geddington*.—Mr. SOUTHWOOD, of *Pytchley*.—Mr. PHILIP TALLENTS, of *Lilford*, (brother to him of Shrewsbury). He was vicar of *Moulton* in Lincolnshire.—Mr. GASCOYN, of *Warmington*.—Mr. WINSTON and Mr. MARSHALL.—Mr. WARRE, of *Morton Pinkney*, where he continued preaching till the 80th year of his age.—Mr. Jos. NEVILL, of *Potterspery*.—Mr. TROTT, of *Draughton*: he bought the living of *Newton*, near Higham Ferrers.—Mr. NICHOLAS KENRICK, of *Earls Barton*. It was said he never went up the pulpit-stairs with comfort after his conforming. He had written against the ceremonies, and was at last but half a Conformist; for which he was cited into the spiritual court, but was screened by Archdeacon Palmer, under pretence of bodily infirmities. He freely suffered his children to go and hear the ejected ministers, and always maintained a brotherly affection towards them.

MINISTERS EJECTED OR SILENCED

IN

NORTHUMBERLND.

ALLENTON Mr. STRONG. There are two *Allentons*, High and Low.

ALNWICK [Curacy.] GILBERT RULE. M. D. Before his settlement here, he had been a noted tutor in the university of Glasgow; and in 1651 he was sub-principal of King's College, Aberdeen. While he was at *Alnwick* he was very useful, and much beloved by the generality of people; but after the Restoration, he met with great difficulties. One Major *Orde*, a churchwarden, who had been very friendly to him before, about the beginning of August, 1660, when the congregation was assembled, and Mr. *Rule* was in the pulpit, going to begin the worship, came and presented the service-book to him, desiring him to read it. Mr. *Rule*, after some debate, took it and laid it by him, telling him, he either would read it, or give his reasons for the contrary. He then prayed; and instead of expounding a portion of scripture, discoursed for about half an hour against the service-book; and after another prayer, preached as usual. When he returned to church in the afternoon, he found the doors shut, and the congregation gathered without: upon which he preached in the church-yard, to a very numerous auditory. At the Assizes at Newcastle, a few weeks after, Major *Orde* indicted him for depraving the Common-Prayer, and gave in articles against him, from what he had said in the pulpit, which was written from his mouth, by one of the Major's associates. Mr. *Rule* not being then at Newcastle, the Major procured from the judge a special warrant to apprehend

prehend him. When he had notice of it, he went and spoke to the judge in his chamber, gave bond to appear at the next assizes, and got a *supersedeas* to the warrant. The Major shewed so much zeal in the business, that he went from house to house threatening the people who should sign a certificate of Mr. *Rule*'s peaceable carriage amongst them, to which some had procured several hundreds of hands. He also railed at Mr. *Rule* in the streets, and when desired to give up the warrant, on its being superseded, he refused, saying, he would keep it for his own satisfaction. About three weeks after, the Major as he was returning homeward, fell from his horse near *Ovingham*, when they who saw him fall, ran and found him dead, and the jury were agreed that he was dead before he fell. Mr. *Rule* appeared at the next assize; but this awful providence struck such terror into his prosecutors that they meddled no more in the business, and he was acquitted. There is some account of this affair in *Annus Mirabilis secundus*, p. 51, which is inaccurate. The above is from Mr. *Rule*'s own letter, dated Edinburgh, *Sept.* 2, 1696: which was found among Dr. *Sampson*'s papers.

After his ejectment in 1662 he went into Scotland, and from thence into France and Holland, where he studied physic, and took his Doctor's degree. When he returned he lived some time in *Berwick*, and preached to the Dissenters there, frequently in the night. He also there practised physic, making up his own medicines, and he met with much esteem and success. Being once called on to visit a patient on the Scots side, *viz.* the Laird of Houndwood, and obliged to stay all night, he expounded a chapter, and prayed in the family, none else being present. For this the Laird was fined in 100 Scots marks: and could they have found the Dr. he must have suffered too: but being aware of the danger, he did not expose himself on that side. After some time the Earl of H———, who was very zealous against the Dissenters, and often sadly worried them with his troop of horse, thinking it would be meritorious to seize a man of the Dr.'s note, adopted this stratagem to entrap him. A letter was drawn up as coming from Mr. *Carr* of Ninewells, desiring the Dr. to come immediately and bring such medicines as he thought proper for him in the utmost extremity of the cholic. This letter he sent by one of his servants in the habit of a countryman. The Dr. ordered his own servant (who related the story) to make up the medicines, while he got himself ready. The horse was brought out, and he was just going to mount;

when the messenger, being touched with remorse at such abominable treachery, frankly told him, that if he went with him it might cost him his life; for that the Earl of H—— lay with his troop of horse at the bound road to seize him, as soon as he entered *Scotland*; that he belonged to the Earl, who framed the letter himself, purely with a design to apprehend him. Thus this good man providentially escaped the snare.

When K. *Charles* granted an indulgence to the dissenters in *Scotland*, the Earl of Haddington, Sir Robert Sinclare, and other persons of quality, invited Dr. *Rule* to preach in a meeting-house which they had fitted up for him at *Lintinbridge*, near Haddington. After a few months, going to visit his niece, Mr. *Kennedy*'s lady, at Edinburgh, who at that time lay-in, they desired that he might baptize the child. Accordingly they prevailed with the episcopal minister of the parish to invite the Dr. to give him a sermon on a lecture-day in his church, which he did; and after sermon he baptized the child, not being apprehensive of any inconvenience from it. But he was seized the next day, in the street by an officer, committed to a file of musqueteers, and sent prisoner to the *Bass*, where he was confined above twelve months. And tho' he was dangerously ill, no interest of his worthy friends (several of whom were considerable noblemen) could prevail for his liberty. At last, when he was quite spent, they banished him out of Scotland; and he soon after had a call to *Dublin*, where he preached for some time with good acceptance.—After the Revolution he was invited to *Edinburgh*, and became Principal of the College, and one of the stated ministers of that city. He was induced to accept of that station, in hope of more extensive usefulness; tho' he was rather inclined to have settled at *Alnwick*, where he was first ordained, and had been ejected. He continued in this station till his death.

He was a man of great learning, candor and moderation, generally esteemed and beloved. K. *William* took particular notice of him, when he was one of the commissioners from Scotland, at his court, in the beginning of his reign, and shewed him much respect. The university of Edinburgh was at that time happy in two bright ornaments, Dr. *Rule* and Mr. *Campbell*, Professor of Divinity. They lived together in great harmony and friendship, but were in different habits of studying. Dr. *Rule* used to sit up late, but Professor *Campbell* rose very early; so that many times the Dr.'s candle was

not

not put out, by the time Mr. *Campbell*'s was lighted, which was seen from the windows being opposite. The one was commonly called *The Evening-Star*, and the other *The Morning-Sar*. The Dr. died a little before Mr. *Campbell*. When the news came to him that the Dr. was departed, it made no small impression upon him, and he presently said, "The *Evening-Star* is now gone down, and the *Morning-Star* will soon disappear." A large account of this worthy person may be seen in *Woodrow*'s *History of the Sufferings of the Church of Scotland*, Vol. II. B. iii. p. 126.

WORKS. A rational Defence of Nonconformity—The good old Way defended against *A. M.* D. D. in his Enquiry into the new opinions of the Scots Presbyterians.—The Cyprianic Bishop examined, and found not to be a Diocesan—An Answer to Dr. Stillingfleet's Irenicum.—A Vindication of the Purity of Gospel-Worship, ag. Ritchel and others.—A Representation of Presbyt. Government, &c.—Answer to ten Qrs. concerning Episcopal and Presbyt. Government.—A second Vindic. of the Church of Scotland.—Historical Representation of the Testimonies of the Church of Scotland.

ANCROFT [C.] Mr. JOHN FORESIDE.

BEDLINGTON [V.] Mr. JOHN DARNTON. After being silenced here, he lived at *Tanfield*, near Rippon in Yorkshire. He was not ordained when ejected, nor for several years after. When he was called to preach in 1672, he was ashamed and grieved that he had preached to long without ordination, and applied to a meeting of ministers to be ordained, as he accordingly was, *July* 10, 1678. He did much good at *Tanfield*, which was a dark place, and died there, *July* 9, 1680.

BENTON *Magna* [V.] Mr. ALEXANDER WHITE.

BERWICK *upon Tweed*. [V.] LUKE OGLE. M. A. He was first minister of *Ingram*, from whence he removed to Berwick, where he was when Gen. *Monk* came from Scotland with his army; who having at first thought of continuing a while in that town, which was the best post in the North, made Mr. *Ogle* a visit, and was exceedingly kind to him, as he found he had great interest in the affections of the people. But finding it necessary to move forward, he left his family at *Berwick*; and Lord Widdrington was made governor, who once heard Mr. *Ogle* preach, and was at first civil to him, but afterwards, on his refusing to conform,

proved his most implacable enemy. It much afflicted Mr. *Ogle* to see how soon prophaneness and all kinds of wickedness grew up in the town, by means of the numerous garrisons, and the many Romanists that came to reside there. In a sermon on the 5th of *Nov.* following, he laid open the dangerous principles and the cruel practices of the Papists. Many of the officers were chagrined, and informed the Governor, who was much incensed; and soon after employed a person to write his sermon after him, to try if he could that way get any advantage against him. He once sent for Mr. *Ogle*, at a time when he had many officers and gentlemen with him, and told him he had preached treason. Mr. *Ogle* replied, That he had delivered nothing but what he could prove from the word of God. The Governor said, He had many articles against him, to which he would make him answer; and added, That he knew very well, that by chusing that text (*Amos* ii. 1.) he meant to reflect on K. *Charles*. On the 26th of *Dec.* following, it being usual to have a sermon on Thursdays, the bells were rung, and Mr. *Ogle* intended to preach, but the Governor ordered the church-doors to be locked, and set a guard of soldiers to keep him and the people out, because, he said, he had not preached on *Christmas-day*, the day preceding; and declared that he should preach in *Berwick* church no more. And as it happened he never did, for the Bartholomew-day after, he was ejected by law for Nonconformity.

Hereupon he was invited to bestow his labours in a country church about three miles off, called *Ancroft*, where many of the people of *Berwick* went to hear him. At this the Governor was so enraged, that one day he ordered the gates to be shut, till Mr. *Ogle* and the people came together to the bridge, and then they were opened, when he took the names of the people, and committed Mr. *Ogle* to prison, where he remained six weeks. As he was sending him away, a friend of Mr. *Ogle*'s standing by, said boldly to the Governor, "It was visible now what they aimed at, when they sent a Protestant minister to prison by an officer who was a Papist." Upon which he called the officer back, and went himself and put Mr. *Ogle* into the Marshal's hands. After some weeks, upon the solicitation of Sir *Patricias Curwen*, he was admitted to bail, and confined within the town. A little after, getting his liberty, he went to visit his friends in England, and afterwards in Scotland, where he preached at a communion. The Governor hearing of it, said, He preached treason there, as he

he had done before in England, and threatened to confine him again. Upon the advice of his friends, he staid a good while from his family, till several of the officers promised that he should not be molested. And yet, when he returned, he was sent to the Marshal's again, where he continued some weeks, till, upon the intercession of friends, the Governor gave him his liberty, but banished him the town, because he refused to give him 500*l.* bond, that he would not seduce his majesty's subjects, which he knew he should be represented as doing, if he offered to preach. Hereupon he went to London, and made his application to General *Monk*, telling him how the Governor had used him. The General received him with the greatest civility, and promised, that if he would conform, he would use his interest to make him a bishop; but if he did not, he could do him no service; nor even protect him in his parish. Mr. *Ogle* told him, that the height of his ambition was only to live quietly amongst his own people; but if that could not be obtained, he must submit to providence. On returning home, he was sent for by the Governor, and Mr. *Wrissel* with him, who were both sent to prison together, upon pretence of a Presbyterian plot, said to be discovered in the South of England. But after a month's imprisonment, upon the earnest solicitations of some friends, he got his liberty, upon condition he should leave *Berwick*.

Upon the Five-mile-act he went to *Bousden*, where he had a small estate of his own, and there preached privately some years, without being burdensome to any. But even there he was molested, sometimes by dragoons, sometimes by bailiffs, sometimes presented at the courts, and sometimes complained of at the sessions for keeping conventicles; so that his house was little better than a prison. But he had inward peace and comfort, hoping he was doing God service; and many were long after very thankful to God for the benefit they received by his labours. When *Charles* II. granted liberty to Dissenters, the Governor would not suffer Mr. *Ogle* to live in *Berwick*, unless he would conform. Upon the Indulgence in Scotland he was called to *Lantown*. In *Monmouth*'s time, by the order of Sir John Fenwick, he was taken up by a party of soldiers and carried to *Newcastle*, where tho' he was much indisposed, he was confined six weeks, which had like to have cost him his life. Upon K. *James*'s liberty he was invited again to *Berwick*, and there had a numerous congregation. In K. *William*'s time he was invited

invited to *Kelso*, a considerable living upon the borders of Scotland. He had also a call from the magistrates, ministers, and people of *Edinburgh*, to be one of the fixed ministers of that city; but he was not to be prevailed with to leave *Berwick*, where God had signally supported, owned and blessed him. There he lived beloved, and died much lamented in *April*, 1696, aged 66.—He was a man of great learning, and particularly well skilled in ecclesiastical history. He was a laborious, judicious, and affectionate preacher, and a wise and prudent person for church government. He well understood the art of preaching to all sorts of hearers. When he would inform the more judicious, he did it so as to fix the attention, but no way racked the understandings of the less knowing; and when he would instruct the ignorant, it was to the edification and satisfaction of the most intelligent.

—— Nicholas Wressel, M. A. He was a man of great piety, and very diligent in his ministerial work. After suffering much for Nonconformity, he went to London. In the latter part of his life he kept a private school at *Stockwell*, where he died about the year 1695.

BOLHAM [V.] Mr. Robert Leaver. Of *St. John's Col. Camb.* Born in 1624. He was nephew and heir to Mr. *Henry Leaver* of Brandspeth. His father a mercer in York, was son to Mr. *Sampson Leaver*, and grandson to Mr. *Thomas Leaver*, a man of much note in the time of *Henry* VIII. An ancestor of his was chaplain to K. *Edward* VI. This Mr. *R. Leaver* spent seven years in the university, and being very studious, would have staid much longer; but his father dying, he entered on the ministry at *Bolham*, where he spent ten years; but this being a sequestration, he was obliged to resign it in 1660. He had laid out considerable sums in repairing the parsonage-house, at the desire of the parish, but never got the money repaid. Some time after, he married Margaret, eldest daughter of *Robert Dingley*, Esq; of Bramhope, and preached sometimes at a chapel in that parish belonging to Sir *W. Middleton*, and elsewhere as opportunity offered, but was no where settled afterwards. When he saw there was no prospect of public usefulness without Conformity, he retired to a small estate which he had near *Durham*, and every Lord's-day morning walked two miles with his family to the parish church at *Brandspeth*, where he had often been the preacher; and in the afternoon preached

in

in his own house. Here he enjoyed quiet in obscurity, not being disturbed by the Five-mile-act, or any of the laws then in force against the Nonconformists; and preached whenever an opportunity offered. In 1672 he was engaged at several places in this county: but by travelling in all weathers, and being ill-accommodated among the miners and workers at the forges, he contracted a paralytic habit. His most frequent labours were in or near *Newcastle*, where he often preached to some young men, but with such privacy that he knew not where they met till one of them came to conduct him to the place. These were the young men who were cited before Lord Chief Justice *Jefferies* at *Newcastle*, who are mentioned by Mr. *Bennet* in his *Memorial of the Reformation*, p. 362. He also constantly kept up a meeting at the house of Mr. *Wilson*, who was ejected from *Lamesley*, in Durham, which was a little out of town. Here they preached alternately *gratis* for two years.

In *August* 1684, Mr. *Leaver* was apprehended at his inn in *Gateshead*, for preaching at a conventicle, at Mr. *G. Horsley*'s of Milburn Graing, a gentleman of family and fortune, who spared neither his pains, nor purse, nor person, to serve the interest of religion among the despised Nonconformists, and was a considerable sufferer. He paid 60*l.* for two sermons preached at his house in one day, by Mr. *Owen* and Mr. *Leaver*. The warrant against Mr. *Leaver* in this case was for 20*l.* to be levied upon his goods; and by that was detained, till they procured one for his person, by which he was carried before a justice, who committed him to *Durham* jail. In about a week he was bailed and bound over to the quarter sessions. When he appeared upon his recognizance, none coming to demand the fine, he was discharged, and the money was never paid. After this he continued preaching, and upon Mr. *Wickliffe*'s death was called to his congregation. Here he met with some discouragements, on account of a disagreement among the people in the choice of an assistant, which occasioned a division, tho' they did not raise above 10*l. per annum* for the pastor. A gentleman in the congregation drew up a state of the case, in which he complains of the ungovernableness of the people, and the intrusion of the *Scottish* ministers. He also gives some account of Mr. *Leaver*; whose grandfather, he says, not only lost a considerable living for his Nonconformity, but spent nigh 1000*l.* of his own estate among his people, and suffered with them.

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He continued to preach to the remaining part of the people, who were the majority, till *July* 1, 1690, when he died after a few days illness, tho' he had been declining some time, aged 66. He was of a low stature, and a weak constitution, yet a hard student, and a learned man. He was not hasty in entering on the ministry, for he preached seven years before he was ordained, which was at St. *Nicholas* in Durham, with Mr. *Franklin*, Mr. *Dixon*, and Mr. *Thompson;* after which he would suffer nothing to divert him from his work. His genius seems to have been acute and penetrating. He was a very subtle disputant, but a man of great sincerity, and a very strict observer of the Lord's-day. He desired to be buried in the church where he had been stated preacher, but the old incumbent would not allow it, though he had regularly paid him his fifths.

BOTHALL [R. 200*l.*] Mr. JOHN THOMPSON. His sufferings for Nonconformity were very great. He was taken in the bishopric of *Durham*, and imprisoned in the common jail. This brought him into a dropsy, of which he died. He was a man of learning and an excellent preacher; of a very peaceable temper, and a moderate congregationalist. § *Brand* says, "He was cast out of the parsonage of *Bottle*, came to Newcastle, married a great fortune, and kept his coach."

BOWTON. Mr. MURROW.

BYWELL St. *Peter*'s. [V.] Mr. JOHN DAVIS. Of *Oxford* university. [*Randal* says, *Fel.* of *Magd. Col. Camb.*] Born in Worcestershire. He was one of those who in *Cromwell*'s time were sent down to supply places in the North. He first settled at *Kirk-oswald*, where his ministry was very acceptable and useful. He afterwards removed to this place, which was in great want of a faithful minister; whereas *Kirk-oswald* had several. However he still visited the good people in those parts, once or twice a year, out of his great affection to them, as they treated him with much respect. At *Bywell* he had good success, till the Act of uniformity silenced him. He afterwards lived at *Weldon*, three miles distant, where he preached all the time of the severities in K. *Charles*'s reign, sometimes in his own house, and sometimes at Sir *Wm. Middleton*'s at *Belsay;* at Mr. Bourflower's at *Apperly*, and at other places. He was of the congregational judgment, but had a general respect from persons of different persuasions.

persuasions. He loved all good men, and all good men loved him. Among the rest Mr. Henry Hudson, of Newbegin, a Baptist, shewed him much kindness, and took care of his son's education, who was left fatherless at five years of age, and who also enjoyed his friendship after his entrance on the ministry. Mr. *Davis* was very intent on his Master's work, and valued not the preferments of the world. After being silenced, his elder brother wrote to him, and promised him great things if he would but conform, but on his refusal never would own him. After the Conventicle-act came out, he continued to preach in his own house to all that would come, and yet never had any meeting disturbed. He also took many painful journies over the mountains, not regarding the weather, to the good people in *Weresdale* and *Allendale*, where he did much good. Upon K. *Charles*'s liberty, he removed into that country, licensed several houses, and was continually going from place to place to preach the word. He received much kindness from old Sir *Wm. Blacket* of Newcastle. He was a man of exemplary piety and prudence, and died as he lived, in comfort and peace, A. D. 1676, aged 50.—The author of the *Conformist's Fourth Plea for the Nonconf. p.* 63, (speaking of some ministers who, to avoid offence and danger, went in the night to preach and pray in caves and pits, venturing their health and lives to save sinners from everlasting destruction) mentions a Mr. *Davis* of *Cumberland*, (probably this person) as preaching in one of those pits, and getting a cold that proved mortal, leaving six children to the charity of good people, and particularly to the care of Mr. *Richard Wilson*, a gentleman of a small estate, but of great piety and usefulness, who had like to have been ruined on the 35th of *Eliz.*

CHATTON [V.] Mr. James Duncanson. A very pious man, who was put into this living by the commissioners in the time of the Long Parliament. Seeing the place much given to drunkenness and other vices, he preached freely against them; for which he was shut out of his church by Captain *Muschamp*, and Mr. *Swinhoe* a justice of peace. He thereupon preached in the church-yard, and in his sermon uttered these words: "I do not pretend to be a prophet, and yet I am verily persuaded, that there are some hearing me this day, who shall live to see these great men that have so violently opposed the preaching of the gospel in this town, not to have one foot or furrow of land in *Northumberland*."

Which accordingly happened, as many living, when the account was first published, were ready to attest. After his ejectment he retired to *Leeds*, where he was kindly received by Mr. *Stretton*, at whose house he died, and was buried at the new church, *Dec.* 24, 1674. His friend had prepared an inscription for his grave-stone, giving a particular account of him; but an alderman of the place opposed its being laid down.

CHOLLERTON [V.] (or *Thockerinton*). Mr. TAYLOR. He forbore preaching for several years after being ejected; but being under trouble of mind, he returned to his work.

CORNHILL. [or *Cornell* chapel, in the parish of Norham] Mr. HENRY ERSKINE. [*Randal* has it—"*A. Scott*, an intruder, 1649"] He was born in 1624, at a village called *Dryburgh*, the seat of an ancient abbacy in the Merce, upon the the river Tweed, on the Scottish side. His father Mr. *Ralph Erskine*, who was descended of the honourable family of *Marr*, had 33 children, of whom *Henry* was one of the youngest. He was educated at *Edinburgh*, and having gone thro' his studies with reputation was licensed to preach, and ordained minister of *Cornhill*, about ten miles from the place of his nativity. When he had been there about three years, he was ejected by the Act of uniformity. When he first came to *Cornhill*, the people were so virulent, that while he sat in his house he could hear them cursing him in the streets; but in a little time he gained much upon them. However he had none of the profits of the living, and therefore went to *London* to petition his majesty for some relief. Coming by sea, he was forced in at *Harwich*, where he continued windbound for three weeks. Getting acquainted with the good people there, he exercised his ministry among them, and received much civility from them, both during his stay and at his departure. In London he applied to some of the Scottish nobility about the court to forward his suit to his majesty: but tho' they offered him civilities if he would conform, he could get no assistance from them without it, and therefore he was for returning, with a heavy heart and empty pockets. Being on ship-board with only a crown left, he offered to change it for smaller money to buy some refreshment; when to his great surprize, he was told that his crown was not worth a farthing. Hereupon he made known his case to the master of the vessel, promising him payment at Edinburgh, for what he should furnish him with in his

passage. The vessel was again forced into *Harwich* by a severe storm, and detained there six weeks, in which time, as Mr. *Erskine* was not idle, so had he again the experience of the goodness of God, in the supply sent him thro' the kindness of the good people there, who earnestly endeavoured to get him to settle amongst them; which he would willingly have done, but could not prevail with his wife to leave her friends and native country. After his return to Scotland, he exercised his ministry as he had opportunity, and God took care of him and his.

In 1682 he was seized by the Laird of Meldrum with a company of soldiers, as he was worshipping God on the Lord's-day with his family. After some removes to *Melros* and *Stredburgh*, &c. which were very inconvenient to him because of the ague then upon him, he was carried before a committee of the privy-council at Edinburgh. Sir G. *Mackenzy*, the king's advocate, asked him, if he would give bond to preach no more at conventicles? Mr. *Erskine* told him, "That he had his commission from Christ, and that if he was within an hour of his death, he durst not lay it down at the foot of any man." He was afterwards brought before the council, and a libel was read against him, charging him with preaching at conventicles, and disorderly baptizing and marrying, &c. Being asked by the chancellor what he had to say to the libel, he answered, It was well known that, from *Sept.* 22, 1681, to the end of *Feb.* 1682, he was under such a bodily indisposition, that he was not capable of any part of his ministerial function, &c. Nothing in particular was proved against him, and yet he was fined 5,000 marks, committed to the Tolbooth of Edinburgh, and ordered to be carried the next day to the Bass, to lie there till the fine was paid, and bond given that he should preach no more Hereupon he that very afternoon presented a petition to the council, for liberty to quit the kingdom, offering to find sureties for his doing so. This was granted as a favour, and on *June* 14, Mr. John Brown of Park, nephew to Mr. *Erskine*, bound himself in a bond of 5,000 marks, that his uncle should within 14 days, remove out of Scotland, never to return, without liberty granted. When he was released, the clerks of the council got 21 dollars from him, and the jailor and his servants four.

Having provided himself for his journey, and taken leave of his friends, his wife and children, he left the kingdom, not knowing of any certain abode. He went first into Northumberland,

thumberland, and thence into Cumberland, and at length fixed at *Parkridge*, about ten miles from Carlisle, the proprietor of the place offering him a house. In *September* he sent for his wife and small children thither, where he lived two years, till he was invited by one Mr. Grey, of *Preston*, to live under him in an obscure place called *Monilaws*, about a mile from *Cornhill*. But he could not long live here in peace; for on *July* 2, 1685, he was apprehended by eight of the militia horsemen, and carried to Wooler, and the next day to Foberrie to Col. Struther's, who told him he must go to Newcastle to Sir John Fenwick, by virtue of an order from the king; and that night he was sent back to Wooler prison, where he found Mr. *Ogle* confined. On *July* 4, they were carried together to Eglington, to the justice-house, guarded by nine soldiers on horseback, where they staid till Monday *July* 6, when Mr. *Erskine* was seized with a violent cholic, of which he thought he should have died; yet such was the barbarity of the soldiers, that they hurried him away in the greatest extremity of torment. About seven at night they arrived at Sir *John Fenwick*'s gate, who ordered them to prison, and their horses were taken from them. Mr. *Erskine*'s illness continuing, the other prisoners interceded with the jailor that he might have liberty to quit the prison for a time, in order to his relief, which was obtained. He lodged a fortnight with one Mrs. *Man*, who, tho' a stranger, would take nothing of him. He then returned to prison. On *July* 22, He and Mr. *Ogle* were set free, upon the act of indemnity. At his departure the prisoners gave him 30*s*. to bear his charges home. He continued preaching at *Monilaws* till 1687, when upon K. *James*'s Toleration, he was invited by a number of Presbyterians at *Whitsome*, on the *Scottish* side, to be their minister. After he had got his bond from the council of Scotland, he accepted the call; and in *Sept.* removed with his family to *Rivelaw*, in the parish of *Whitsome*, and preached there in a meeting-house till the Revolution; when he was called to be minister of *Chirnside*, five miles from *Berwick*, where he continued till the day of his death, *August* 10, 1696, aged 72.

The good man met with several very remarkable providences, of which his son *Ebenezer*, minister at *Portmoag*, communicated the following account: "While he lived at *Dryburgh*, after his ejectment, he and his family were often in great straits. Once particularly, when 'the cruise of oil 'and barrel of meal were intirely spent,' so that, when they had

had supped at night, there remained neither bread, meal, flesh, nor money in the house. In the morning the young children cried for their breakfast, and their father endeavoured to divert them, and at the same time to encourage himself and his wife, to depend upon that Providence 'which feeds the young ravens when they cry' for food. While he was thus engaged, a countryman knocked hard at the door, and called for some one to help him off with his load. Being asked whence he came, and what was his errand, he said that he came from Lady *Reburn*, with some provision for Mr. *Erskine*. They told him he must be mistaken, and that it was more likely to be for Mr. *Erskine* of *Shiefield* in the same town. He replied, No, he knew what he said; he was sent to Mr. *Henry Erskine*, and cried, "Come help me off with my load, or else I will throw it down at the door." They then took the sack, and upon opening it found it filled with flesh and meal; which gave him no small encouragement to depend upon his bountiful benefactor, in future straits.

At another time, at Edinburgh, he was so reduced that he had but three halfpence in his pocket, when, as he was walking about the streets, not knowing what course to steer, a man came to him in a countryman's habit, and asked if he was not Mr. *Henry Erskine*? He told him he was, and asked his business. The man replied, "I have a letter for you;" which he accordingly delivered, and in it were inclosed seven Scotch ducatoons, with these words written, "Sir, Receive this from a sympathizing friend. Farewell." Mr. *Erskine* being desirous to know his benefactor, invited the man to go into a house just by and drink. Having got him alone, he enquired with some earnestness, who it was that sent him. The honest man told him, that secrecy was enjoined him, and therefore he desired to be excused. Mr. *Erskine* however still continuing to ask him further questions, that he might guess from what hand this seasonable relief came, the man desired him to sit a little, while he went out of doors; but being got out, he returned no more; nor could Mr. *Erskine* ever learn who his benefactor was.—At another time, being on a journey on foot, his money fell short, and he was in danger of being exposed to difficulty, when happening to put his walking stick among some rushes, he heard something tinkle at the end of it, and upon stooping down, he found two half crowns, which served to bear his charges home.

He was very zealous in his master's work, and not easily daunted. He was often sent by the presbytery, at the time of the Revolution, to preach in and take possession of those churches, where people were disaffected to the Presbyterian interest, and where ministers had the greatest difficulty of access; and he sometimes preached in such places, while showers of stones were breaking in upon him at the doors and windows all the time. Such treatment as this he met with particularly at *Coldingham*. The last sermon he ever preached was to that people who had given him such harsh entertainment. On the Monday after the administration of the Lord's Supper among them, he discoursed to them upon *Dan.* v. 27. 'Thou art weighed in the balance, and art found wanting.'—The manner of his death was remarkable. He was seized with a fever, which carried him off in a fortnight. Finding his end draw near, and having set his house in order, he called for his children, of whom six out of the nine then living were present. With a kind of heavenly authority he exhorted them 'to cleave to the Lord with full purpose of heart;' declaring that the advantages of serious religion and true holiness infinitely outweighed all the hardships and difficulties that possibly could attend it. As a dying man, and a dying father, he gave his testimony to the goodness of the ways of God; assuring them that as he never had repented, so more especially he did not then repent, of any hardships he had endured in his Master's service. He added, "I know I am going to heaven; and if you follow my footsteps, you and I, ere long, shall have a joyful meeting there." He then caused them, one after another, from the eldest to the youngest present, to kneel down at his bed-side, and taking them in his arms, he solemnly charged them to serve the God of Abraham, Isaac, and Jacob, and his own God, and to keep his ways, as ever they would look him in the face at the great day of the Lord. And thereupon, like dying Jacob, he blessed them, and committing his wife and them to the care of divine providence, he recommended his spirit into the hands of his covenant-God, who had cared for him all his life long.—He was buried in the church-yard of *Chirnside*, and an epitaph was drawn up for him by Mr. *John Dycert*, minister of *Coldingham*. (*Woodrow*'s Hist. Vol. I. p. 256.)

EARSDEN [R.] Mr. WILLIAM HENDERSON. Afterwards chaplain to Sir Ralph Delaval, to whom he dedicated a dis-

a discourse against Conformity, a work which was never printed: but there are several copies of it in private hands. It shews both the candor and learning of the author, who was remarkable for both. §*Randal* mentions *Henderson*, as an intruder, ejected from *Earsden* Curacy, and *Elsdon* Rectory, in 1662.

EDLINGHAM [V.] Mr. JOHN MURRAY. After his ejectment he was a preacher at Edinburgh. (*Woodrow*'s Hist. Vol. I. p. 347).

EGLINGHAM [V.] Mr. JOHN PRINGLE. He was ejected here at the Restoration. He afterwards went to *Newcastle*, where he preached occasionally for Dr. *Gilpin*, and practised physic with reputation and success. He was esteemed a man of learning, was very communicative, and pleasing in conversation. He once suffered imprisonment. He died at *Newcastle* about the year 1690. § *Brand* calls him, "Dr. Pringle, a pastor some time of a congregation at Newcastle."

ELLINGHAM [V.] Mr. PATRICK BROMFIELD. A very facetious, but plain-hearted man. After he was silenced he supported himself by practising physic.

FELTON [V.] Mr. JOHN SEATON. He was a good preacher, and did much good in his place.

HARTBORN. [V. S. 130*l.*] RALPH WARD, M. A. Of *Sydney Col. Camb.* under the tuition of Mr. *Elias Pauson*. While at the university he found much benefit by the ministry of Mr. Samuel Hammond, Fellow of *Magd. Col.* and preacher at *St. Giles*'s, who was the instrument of his conversion. When he first began in earnest to apply his thoughts to religious matters, he found himself in great perplexity, but by Mr. *Hammond*'s advice was relieved. He was very diligent in his studies, and noted for his proficiency. He began his ministry at *Denby* chapel, in Pennyston parish, Yorkshire, where he was born. Mr. Hammond, on leaving the university to settle at Bishops-Waremouth, recommended him as chaplain to Col. *Fenwick*, whose regiment remained at Leith, after the battle at Dunbar. Mr. *Ward* began to preach at *Leith* in *August*, 1651, and was much respected; but going the year after to visit his friends in Yorkshire, they prevented his return; and in 1653 he was fixed at *Wolsingham* in *Durham*, and was ordained *Sept.* 14. After this,

he visited *Oxford* and *Cambridge*, took his degree of M. A. at both universities, and returning to *Wolsingham* (a benefice of 150*l. per ann.*) he applied himself vigorously to his work. He laboured hard on the Sabbath, and went on the week-days from house to house, to enquire after the fruit of his labours. The poor he invited to his house once or twice a week to be catechized and instructed, promising them food for their bodies, if they would mind the good of their souls. But he found to his sorrow, that they soon grew weary; and his hearers who were in better circumstances, tho' they carried it respectfully to him, generally declined his personal applications. On account of this and some other difficulties, he accepted an invitation to the sequestered living of *Hartborn*, where his income was less but his prospect of success greater. Here he did much service in a little time. Soon after the Restoration the former incumbent dispossessed him; when he retired to *Newcastle*, and kept school, having many gentlemen's sons. He also preached occasionally for Mr. *Hammond* and Mr. *Durant*, then ministers there, till they were all called to *Durham*, to give their reasons why they did not comply with the Act of uniformity. He then retired and lived privately; but after some time became domestic chaplain to the learned and worthy Sir *John Hewley* of York, in whose family he was greatly respected and singularly useful. The Oxford-act forced him to retire from this city, but it was not long before he returned and lived with his own family, preaching privately without disturbance. Here he wore out more than thirty years of his life in labours and sufferings.

On the Indulgence in 1672, he began his public ministry in that city; and soon had a very flourishing congregation. He constantly preached twice every Lord's-day, without any assistance, till his strength failed him; and for near twenty years, after prayer, expounded part of a chapter. He had a lecture every fortnight, and administered the Lord's Supper every six weeks. For many years he repeated his sermons every Tuesday morning, and had days for conference with his people, and for answering questions in divinity. He had also set times for philosophical disputations with some young scholars in the city; besides diligently catechizing youth; putting parents and masters upon that work; visiting the sick, and resolving the doubtful. He frequently went into the villages and preached on the week-days, when he could not appear in the city. All this was the labour of love;

and

and his success added much to his pleasure in it; for many heartily blessed God for his exertions.

The devil, however, would not suffer him to live without disturbance. He met with some opposition in his ministry before *Charles*'s Indulgence, nor was he free afterwards. He was put into the spiritual court by the churchwarden, and excommunicated for deserting his parish church, and not receiving the sacrament there. The excommunication was renewed from year to year, and was driven to a *capias*, which coming out every term, either confined him to his house, or obliged him to be very cautious in going out. Sometimes he escaped when writs were out against him, by being favoured with private notice. In 1682 he was fined 20*l.* at another time 40*l.* upon information against him for a conventicle. He appealed to the quarter-sessions, and was discharged by the jury. His doors were broke open in the night, and his house searched in the day-time; sometimes professedly for Mr. *Ward*, sometimes pretendedly for some persons disaffected to government. In 1684 he was taken on the Lord's-day, at a gentleman's house, with all the hearers, and informed against for a riot: *quod vi & armis, riotosè & routosè assemblavere, in terrorum regis subditorum*, &c. He gave bail for his appearance at the assizes, when Judge *Jefferies*, then coming the northern circuit, abounded in raillery; but Mr. *Ward* behaved before him with great calmness and prudence. A *capias* was served upon him in the open court by the ecclesiastical officers. For the riot (so called) he was fined 50*l.* and left a prisoner. A *mittimus* also was afterwards sent to the jailer from the sheriffs, to detain him on account of five 20*l.* fines, out of the *Exchequer*, for not surrendering his body within six days after proclamation; tho' neither the bishop's *significavit*, nor the king's writ gave any addition to his name, either of *gentleman*, or any other title, according to the statute of 5 *Hen.* V. *c.* 1.; the want of which rendered the forfeiture void, by statute of 5 *Eliz. c.* 23. And yet he was still kept prisoner upon *Ouse* bridge. Hereupon he and his fellow prisoner, Mr. *Andrew Taylor* (that public-spirited merchant, who opened his doors for private meetings in the straitest times) petitioned the judge at the next assize, but in vain. His imprisonment was continued; but he was allowed to preach on the Lord's-day to several that went to visit him, which alleviated his bonds.

When *James* II. opened the prison doors by his Declaration, Mr. *Taylor* was liberated by the king's special order, without paying any fine, having been illegally prosecuted. The great expences which the court alledged they had been at, kept Mr. *Ward* still prisoner; but at length the matter was compromised; so that upon his paying 40*l.* they gave him their absolution, *March* 8, 1685, and he received his *quietus* from the Exchequer in *June*, 1686.—Being restored to his liberty, he returned to his work with the same ardour to do good as before, but not with the same strength of body, his health being much impaired by his long confinement; so that he engaged Mr. *Noah Ward* to assist him every third Sabbath. As his strength now sensibly declined, and he found his end approaching, he was intent upon making suitable preparation. He met death, not with a stoical insensibility, but with the reverential fear and tried faith of a Christian. When a certain pious lady, who had much respect for him, came to pay him a visit, he said to her, among other things, "I hope I can say this, That in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, I have had my conversation in the world." He expired *March* 13, 1691, aged 62.

Mr. *Ward* was a thinking man, of a solid and discerning judgment, but not lavish of his words. He was a substantial divine, well acquainted with systematical, casuistical and polemical divinity; particularly with the Popish, Arminian, and Socinian controversies. He was of a bold spirit, and undaunted in his work; but had prudence and meekness so to regulate his courage, that while it kept him true to his own conscience, it made him not justly offensive to others. He was eminently pious. All his sermons were preached over twice; first to himself, and then to others. His motto was, *Vive ut vivas*. He was much in prayer. He was not afraid of his own company, but delighted in soliloquies, and kept his heart with all diligence. He was excellent in all relations. His family was a well-ordered church. His friendship was safe, edifying and honourable. In a word, all the characters of a worthy gospel-minister met in him.—The following is an extract from a letter which he wrote to his people, when he was driven away from them:

Dear Friends,

I cannot now, thro' want of opportunity, serve you in the work of the gospel as I would; but that I may not be totally wanting

wanting to you; that I may shew my longing desire after your good, and spiritual health, and that my labours among you may not be in vain, I have writ these lines to put you in remembrance of what you have been taught, and to exhort you unto, and encourage you in, your present duty.—In the course of my ministry I have endeavoured to discover the apostacy of man from his Maker; the glorious and wonderful mystery of redemption by Jesus Christ; the covenant of grace; both what is promised and what is required in it.—You have heard that it is impossible to please God without faith; and to escape everlasting wrath without repentance; that these are the gifts of God thro' Christ, in the use of the means he hath appointed; and that therefore they that want them must be diligent in the use of means for obtaining them: prayer, reading, hearing, conference, *&c.* and must look for the promise of the Spirit of the Father, by the the Son; that this promise being made good, 'the law of 'the Spirit of Life in Christ may set them free from the law 'of sin and death.'—That it is the duty of those who profess faith in our Lord Jesus, to walk worthy of that high and holy calling wherewith they are called, being fruitful in every good work.—You have heard that a Christian's work is soul-searching, self-judging, and sin-mortifying work; that we must crucify the flesh with the affections and lusts thereof.—That it is sinful, and unbecoming Christians, to be proud, passionate, worldly, wanton, vain and frothy in discourse, intemperate, fraudulent and deceitful, slothful, idle, careless or unwatchful, or mispenders of precious time.—You have also heard that a name to live, if we be dead, will not profit us; that the Lord looks not at the outward appearance, but at the heart; and requires truth in the inward parts. And lastly, that if we will be Christ's disciples indeed, we must *deny ourselves*, take up our cross daily and follow him; that it is not he that *draws back*, but he that *endures to the end* that shall be saved; and that therefore it greatly concerns us to look upon what foundation we are built, and that the sincerity of our love to our dearest Lord and Redeemer appear, in sticking close to him in a day of trial, and being willing to suffer the loss of all, that we may win Christ, and keep faith and a good conscience to the end of our days.—These things, my dear friends and brethren, you have heard in some measure opened to you, and have received them; tho' alas with much weakness discovered by the instrument: but the word of God is sure, lively, and powerful. *Life and death have*

been set before you; therefore chuse life, that you may live. What now remains, but that I should exhort, persuade and press you, to *look to yourselves*, every one of you in particular, *that you receive not the grace of God in vain*; and that both my account and yours may be with joy, and not with grief. For this end let me,

1. Exhort you to *hold fast the truth in faith and love.* Both are necessary, that we may hold fast our profession without wavering. If we mix not the word with faith, it takes no root in us, and will not work effectually in us, to make us obedient to it. As faith comes by hearing the word of God, so obedience comes by believing it *to be* the word of God. When the authority and majesty of the Lord is seen in the word, it will cause the soul to tremble at it, and make it afraid of slighting it, and walking contrary to it. One great reason of our unprofitableness has been the want of faith; therefore let me beseech you to eye the Lord in what hath been, or may be, spoken to you by any of his messengers, and stir up yourselves to the exercise of faith. You must also have Love to the truth, if you would hold it fast. Love will cause you to ruminate upon what you have heard, to hide it in your hearts, and make improvement of it, for your furtherance in communion with the Lord, and obedience and conformity to him. Love will help you to taste the sweetness of it; and what you find to be so sweet you will not readily part with.

2. Let me beseech you to *exercise yourselves unto godliness* daily. This consists not in a slight performance of duty, morning and evening, nor in the length of duties, nor in any outward service whatsoever; much less in being of this or the other opinion, in matters circumstantial, but in beholding God thro' faith, as constantly present with us; in a dependance on him for strength to enable us to become *followers of him as dear children*; in giving up our hearts to him, in devoting ourselves to be his servants, to do the things that please him; in sticking close to him both in love and obedience; in *keeping our hearts with all diligence* that we do not treacherously depart from him; in doing what we do, not only in obedience to him, but for his honour and glory; and in setting forth his praise in our generations.

3. Let me beseech you to *give all diligence to make your calling and election sure.* Think it not a thing either impossible, or unnecessary, or unprofitable. Others have obtained it by diligence; and why [may] not you?—If we wrestled

wrestled more with God in prayer, and searched our own hearts more, and looked more seriously for the witnessing of the Spirit, and stirred up our hearts more to the exercise of faith, repentance, love, and obedience, we might attain to more certain evidence that we are the called of God according to his purpose. And what profit and comfort should we find in this? We should come to God with a more child-like frame, experience more sweetness in communion with him; walk more chearfully before him, taste more sweetness in every enjoyment; find our hearts more enlarged in doing God service; be more thankful and joyful in him, and more ready to leave this world and go to the Father. We should more easily conquer death, and lay down these tabernacles with a more triumphant hope of a glorious resurrection; and be more contented with our lot and portion in this life, whatever it be. Oh! let us not therefore be slothful in this business.

4. Get your hearts and affections weaned from things here, and *set upon things above*. Is not your treasure above? And where should your hearts be but where that is? Is not your life, your portion above? Is not your Christ, your dear redeemer, your advocate with the Father above? Is not your country, your habitation, your resting-place above? And should not your hope, your desire, your love, your delight, be above also? Consider the uncertainty of things below; consider what present providences call for. Is not the Lord shaking our hold of all earthly enjoyments? And shall we cross the providence of God, and be glewed to those things from which he is beating us off? O let us eye providence, and mind what the Lord is speaking to us by it.

5. *Be kindly affectionate one to another with brotherly love*. Let love be without dissimulation. Love not in word or in tongue only, but in deed and in truth. Consider your relation to each other. Are you not living members of the same body? Consider your badge or character whereby you are known to be Christ's disciples. Is it not by loving one another? This will make you true and faithful one to another. This will knit you together, and make you willing to serve one another. Let not your love be for opinion's sake, but for Christ's, and the truth's sake; for the image of God which you bear, and profess to have renewed on you. Yea, love not them only that love you, but love your enemies, and do good to them that hate you, that you may be the children of your heavenly Father.

6. Prepare

6. Prepare for suffering greater things. Get acquaintance with the truth, and labour to be established in it, that you may know it is truth you suffer for; and then you will have the Lord on your side, whoever be against you. Then you will suffer with more resolution, confidence, and chearfulness. Then may you look on your sufferings, not as your shame, but your glory and honour; not as a token of God's hatred, but love; not as a forerunner of your future misery, but as a pledge of your future glory. For if you suffer with Christ, you shall reign with him.

7. Make it your business to honour the Lord in the stations wherein he hath set you, to render your profession more amiable and beautiful to those who observe you. Let your children and servants fare the better for you. Be you instructors of the simple, and teachers of babes; and be in travel to see Christ formed in them.—Bear with patience what the Lord is pleased to lay on you; knowing it is by faith and patience we must look to inherit the promises.—Beware of mispending your time, but account it your duty and privilege to redeem it, for your good, and the good of others.—And lastly, be importunate with the Lord that there may be an increase of those who are faithful to him in the midst of the land; that so we may become more beautiful and glorious, and there may be a healing of our wounds; that both pastors and people may rejoice together and say, the Lord hath done great things for us, whereof we are glad.

These are the words of exhortation which I beseech you, my dear friends, to take into your serious consideration; and be persuaded to follow the counsel, given you that both you and I may rejoice together in the day of the Lord. That tho' we be now separated in place, not in heart, we may be running in the same race; and if it be the good pleasure of God we may meet again, with liberty to wait on the Lord in the ways of his appointment: however, we may meet at last with joy and gladness, that our labours and communion together have not been in vain. Now, my dear friends, I hope you will not forget me. And my request for you is, that 'our Lord Jesus Christ, and God even our Father, who hath loved us and given us everlasting consolation, and good hope thro' grace: would comfort your 'hearts, and establish you in every good word and work.' This is the cordial desire and prayer, of your faithful friend and servant, for Jesus sake, RALPH WARD."

HAUGHTON.

HAUGHTON. Mr. JOHN HUME. It is probable this was a sequestered living, and that he was dismissed here at the Restoration, and went into Scotland; as one Mr. *John Hume* is mentioned in Mr. *Woodrow*'s List of the suffering Scottish Ministers, as one of the members of the presbytery of Edinburgh. (*Append. to Hist.* vol. I. p. 72)—It deserves observation, that as several of those who were cast out and silenced in the northern counties of England, went afterwards into North-Britain, so also several of those who after the Restoration suffered for adhering to Presbyterian principles in North-Britain, were glad to flee for refuge into our northern counties, particularly into Northumberland.

HOUGHTON (Long) [V.] Mr. SAMUEL LANE, A man of great sincerity, and of an unblameable exemplary conversation.

KIRK-HARLE [V.] Mr. ROBERT BLUNT. Of *Trin. Col. Camb.* where Mr. *Wm. Culverwell* was his tutor. From hence he went to London, where he had some friends, and there preached occasionally. He afterwards settled in the north, and was ejected here in 1662. Upon which he took a farm; but growing weary of it in a year's time, he lived farther north, with his wife's mother, and preached in her house. But the archdeacon of *Durham* keeping his court in the neighbourhood, he was prosecuted, and for non-appearance was excommunicated. Writs came out against him every term, and yet he escaped out of the hands of his enemies, and continued preaching every Lord's-day. In 1672 he got a licence to preach; but that being soon called in, he was outlawed, and fined 30*l.* in the Exchequer; and yet continued preaching to poor country people in the night. [A descendant of his says, that in 1682 he settled with a congregation at *Horsley* near Newcastle, where he continued his ministerial labours till within two years of his death, in 1716, aged 92.]

MITFORD. Mr. BENLOWS. He was afterwards a counsellor of law, and a justice of the peace.

NORHAM [V. S.] Mr. EDWARD ORD, § or OGLE. *Randal*'s entry here is, "Edw. Ogle, an intruder. He continued a Nonconformist at the Restoration, but now forced to quit this living to the rightful owner, Davison."

NEWCASTLE

NEWCASTLE upon *Tyne*. *St. Nicholas* [V.] SAMUEL HAMMOND, D. D. Of *King's Col. Camb.* where he was servitor to Dr. S. Collins, Regius Professor of Divinity, who could not endure a dull genius about him. By the Earl of Manchester's interest he obtained a Fellowship in *Magd. Col.* and was a happy instrument in reforming and raising that society. He had many pupils, several of whom were afterwards of great repute both in church and state. He began to preach in *St. Giles*'s church *Cambridge*, with such pious zeal, liveliness, and christian experience, that his ministry was attended by persons from all parts of the town, and the most distant colleges; and it was crowned with the conversion of some scores (Mr. *Stancliff* says, some hundreds) of scholars. It was generally allowed, that there was not a more successful minister in Cambridge, since the time of *Perkins*. Sir *Arthur Haslerigge*, engaged him as his chaplain, when he went into the North; where he was first minister at *Bishops-Waremouth*, and from thence was invited by Dr. *Jennison*'s * church at *St. Nicholas*'s in Newcastle, to assist the Dr. who was disabled, with a design to chuse him pastor upon his decease. But for some reasons not chusing that, he continued only lecturer till after the Restoration. He was then invited by a society of merchants to be their preacher at *Hamburgh*; but their charter being nearly expired, the Lord Chancellor *Hyde* would by no means renew it till Mr. *Hammond* was dismissed, who would not use the rites and ceremonies of the church of England; so that he

*§ *Randal* says, "Dr. Robert Jennison, an intruder, 1645—Sam. Hammond, another intruder, 1652: he ran away upon the restoration—John Knightbridge, a third intruder, or interloper, 1660, afterwards a Conformer." Dr. *Jennison* is mentioned among the conformists in *Yorkshire*. He was one of the guardians of Newcastle bridge and masters of the chapel there. *Wm. Durant* is mentioned as Lecturer in 1645, and *John Tylsley* as removed into Lancashire (see DEAN). Respecting him there was the following order of common council dated *March* 26, 1656, viz. "for Mr. *John Tylsley*, of the presbyterian judgment, to preach at St. *Nicholas*, Newcastle, every Lord's-day afternoon, and once a month in the forenoon, at the monthly sacrament, with a salary of 150l. per ann."—"Nov. 5, 1672; there was an order of common council to appoint Mr. *Hammond* to preach at St. *Nicholas* on Sunday forenoon, and to lecture on Thursdays, with a salary of 150l. He was of the sect called Congregational."—The MS. Life of Mr. *Barnes* says, "he was a "butcher's son of York, but raised the meanness of his birth by the eminence "of his qualifications. He was long of Cambridge, afterwards colleague "with Mr. *Weld* of Gateshead." Dr. *Ellison*'s MS. says, "when questioned, on the restoration, by Bp. Cousins about his orders, he had nothing to plead but a university or college licence. He was appointed Master of St. M. Mag. Hospital, *Feb.* 24, 1653."

was

was not suffered to preach there any more. He then removed to *Stockholm*, in Sweden, where one Mr. *Cutler*, a merchant from London, was very kind to him; and from thence to *Dantzick*, for a few months. But England was the place he preferred, and hither he returned in 1665, when he took up his abode at *Hackney*, amongst some merchants with whom he had been abroad; where he preached occasionally, in his own and other families; and there he died, A. D. 1666. § He was a native of *York*, and universally reputed one of the most learned men, and best preachers in the North. He was also highly esteemed by the foreigners with whom he conversed in his travels.

WORKS. He had a hand with other ministers in The False Jew at Newcastle. As also in The Perfect Pharisee under Monkish Holiness, &c. against the Quakers.—He wrote a short but lively Epistle before a Book of Examples against Swearing, Drunkenness, &c.—His Letter from Stockholm has something of the spirit and style of the Martyrs. It shews the man in his true temper, and deserves to see the light.

—— *All Saint*'s. WILLIAM DURANT, § A.M. Of *Exeter Col. Oxf.* He was appointed morning lecturer here, *July* 5, 1647, as he had been Friday afternoon lecturer, *Feb.* 20, 1645. Also, *May* 30, lecturer of St. *Nicholas*, with a salary of 80*l.* Dr. *Ellison*'s MS. says, "He was not the *low person* mentioned by Edwards, in his *Gangræna*, but had a university education, and took one degree, if not more." He married the sister of Sir James Clavering, Bart. Mr. John Durant of Canterbury, was his brother.—He was congregational in his principles, and of an unspotted conversation. After being silenced, he continued to preach to his people in private, often in the night, and not without much difficulty. Upon *Charles*'s Indulgence he preached to a numerous auditory, in a licenced house, in this town. He was a man of peace, and did not meddle with controversies in his sermons. He died in the latter end of *Charles*'s reign, and was buried in his own garden; not being allowed to be interred in what was called, holy ground.—§ *Brand*'s account confirms this: "I found (says he) the following inscription on a flat grave-stone, under a staircase in one of the stables of the late Sir Walton Blackett's house, in Pilgrim street.

§ In the parish register it is, "Mr. Samuel Hammond, minister, was buried "the 10th of December, 1665."

The

The stable appears to have been built over it. The place was long known among the servants by the name of *the dead man's hole.*"—Parentis venerandi Gulielmi Durant, A. M. Ecclesiæ Christi D. V. hac in urbe pastoris vigilantissimi, officii pietatis ergo, Funeri subjacenti sepulchrale hocce marmor *lu. mæ.* posuit Johannes Durant F. *Josh.* xxiv. 29. *&c.* 1681.—This his son, *John Durant*, M. D. died here in 1683, aged 35, and was buried in the Dissenter's ground, where is a handsome monument to his memory, with his coat of arms, and a Latin inscription. I. J.

—— *St. John's.* Mr. HENRY LEAVER. His grandfather, Thomas Leaver, was chaplain to *Edward* VI. and one of the refugees at Frankford in Queen Mary's reign. Upon the disturbances among the exiles there, he removed to *Arrau* in Switzerland, and was first minister of the English congregation. (See The History of *The Troubles of Frankford*, in *Bale's Centuries*, and in Dr. *Fuller's Worthies*). After his return into his own country, he was master of the hospital at *Sherborn*, near *Durham*, and intimate with the famous *Bernard Gilpin.* He came of a good family at *Little Leaver* in Lancashire, and had a son named *Sampson*, from whom sprung Mr. *Henry Leaver*, who at the beginning of the civil war was minister of *Alnwick.* From thence he removed to succeed Dr. *Cosins* in the rectory of *Branspeth*, in *Durham*, about the year 1644. When the design was formed for erecting a college at *Durham*, he was one of the commissioners. In that capacity he shewed his candor and moderation, and did great kindness to Dr. *Naylor*, who was sequestered from the rich living of *Sedgfield.* The Dr. being informed, that his quondam parsonage was designed for the endowment of this new college, and no reservation made for his wife's fifths, wrote to Mr. *Leaver*, desiring him to use his interest with the other gentlemen to save his family from so great a loss. Mr. *Leaver* heartily and effectually recommended his case; upon which the Dr. wrote him a long letter of thanks for his kindness; and gives this reason for writing it in Latin: *Amorem tuum tam non Vulgarem, vulgari modo agnoscere noluerim.*†

Mr. *Leaver* continued at *Branspeth*, in good repute, and great usefulness, till 1659, and removed to *Newcastle* before

† Your's being no common kindness, I was unwilling to acknowledge it in the common manner. See an extract from it in *Calamy*, Contin. p. 653. It begins, "*Dilecte in Christo Frater*, &c."

the Restoration.* He was a Conformist at the beginning of the civil war, and not altogether puritannical; but he saw that Conformity had afterwards much changed its shape.—When he was ejected, he removed to *Skinclif*, near *Durham*, to the house of his late wife's son, Mr. *Thomas Dixon*; for he had no children. Here he continued till 1665; but afterwards returned to *Newcastle*, where he married again. It doth not appear that he had any settled congregation after his ejectment, tho' he had a call to a people at *Darlington*, in the bishopric of *Durham*, in the time of the Indulgence in 1672. He died some time in the summer following. His death was occasioned by the unskilful cutting of a corn. His foot and leg swelled prodigiously, and was exceeding painful; but he bore it with great patience, and resignation to the will of God. When his case became threatening, he said, "If God had no more for him to do in the world, he could as chearfully lie down and die as go to his bed to rest." § He was buried at St. Nicholas church, *June* 6, 1673.

He had a close correspondence, for many years, with *Philip* Lord *Wharton*, by whom, and his Lady, he was much respected. He was a man of good learning, moderate principles, great piety, and a sweet temper: much of a gentleman, affable and courteous, and very agreeable in conversation. He was also a very useful minister, an affectionate friend, and remarkable for his generosity and liberality; so that, tho' besides his wife's jointure, he had an estate of about 100*l. per ann.* and no children, yet when he was ejected he had saved nothing. When Mr. *Dixon*, his wife's son, married, he resigned his mother's jointure to them. He bore almost the whole expence of educating his nephew, Mr. *Ralph Wickliffe*, and gave portions to two of his wife's nieces. His estate, and the most of his library, he left to Mr. *Robert Leaver*. Dr. *Naylor* had his fifths duly paid him quarterly to the last.

OVINGHAM [V.] Mr. THOMAS TRURANT. [*Randal* has it JOHN.] He continued preaching here after he was ejected; and by his moderate and prudent carriage gained much

* § He was called hither about March 1659, and established June 20, 1660. *Randal*, who calls him intruder at St. *John*'s, ejected by the return of *Shaw*, says, "He was ejected also at Brancepeth in co. of Durham in 1662." He has also Henry Leaver, A. B. vicar of Long Houghton, 1640.—The MS. Life of Alderman Barnes says, "Mr. Leaver was a descendant of a Popish Prebendary of Durham, of that name." *!!!*

upon

upon his enemies. He afterwards exercised his ministry at *Harrow on the Hill, Middlesex*, where he had a meeting-place, till God called him to his rest, in the year 1676.

PONTLAND [V.] Mr. HUMPHREY BELL. Though he was much solicited to conform, yet upon mature deliberation he refused, and turned farmer for a livelihood. Upon his death-bed he thanked God that he had preserved a good conscience, and used this expression: "What comfort should I now have had if I had conformed against my conscience, as I doubt Mr. *Dockwray* did?" meaning Mr. *Thomas* (afterward Dr.) *Dockwray*, who was by the Duke of York preferred to be chaplain to the Earl of *Sandwich*, and was burnt in the same ship with him. Mr. *Bell* was a learned man, as his MS. papers testify, and of great moderation. He died in 1671.

*STANNERTON. Mr. JOHN OWENS. He preached frequently in his own house, and at the houses of neighbouring gentlemen. He was fined for preaching at Mr. *George Horsley*'s, and was carried prisoner to Newcastle, where he was treated with great harshness, but discharged upon the payment of the money by his friends. The Duke of Lauderdale made him kind offers of a settlement at *Hownam* in Scotland, which he at first refused, but afterwards accepted, thro' the persuasion of Rutherford's son-in-law; where he continued his ministry till he was so worn out with age and infirmity, that he could not be heard; and then he returned to England and died. § He is said to have resided for some time in Newcastle.

STANNINGTON [V.] Mr. HADDON. § *Randal* has it GEO. HOWDEN, M. A. 24 *Sept.* 1661.

TINMOUTH [V.] Mr. ALEXANDER GOURDON. After his ejectment he went into Scotland, where he is mentioned in *Woodrow*'s History, Vol. I. p. 418.

TWEEDMOUTH [and SPITTLE Chapels.] Mr. WILLIAM MENE.

WHALTON [R.] Mr. RALPH WICKLIFFE. He was the sober son of an extravagant father, who spent a handsome estate. He was born in or near *Sunderland* in the bishopric of *Durham*. He was sister's son to Mr. *Henry Leaver*, who had the chief care and expence of his education. After

his ejectment he frequently preached in the severest times, particularly to a congregation gathered out of the neighbouring parishes. He met with discouragements from the coldness of some of his hearers, and the busy intrusions of some of the ministers from the other side of the Tweed, of which several others at that time complained.—In 1672 he was invited to *Sunderland*, where he preached during *Charles*'s short Indulgence, and afterwards returned to his farm, and to his old congregation. He was fined 20*l.* for preaching at Mr. *Ogle*'s of Kirkley, a neighbouring gentleman, and had his cattle driven away for the money. He died towards the latter end of 1683, about the 52d year of his age, and left the character of a sober, modest, and prudent man.

Some account of his peculiar discouragements was given in a case drawn up by Mr. *R. Fenwick*, a member of his church, and a gentleman of good estate and character. The substance of it is as follows:—At the Restoration, Mr. *Ward* was pastor to a considerable congregation at *Harthourne*, of which Mr. *Wickliffe* was then a member. He was afterwards ordained by the presbytery at Morpeth, and when Mr. *Ward* was driven away, by the acts against nonconformists and by the conformity of some of his people, Mr. *Wickliffe* preached among the rest as he had opportunity. In times of danger he freely opened his doors to them. Some of them, he hoped, dissented upon conscientious principles, and stood by him under the troubles he suffered on their account. But others occasioned him great uneasiness. It was the cause of no small sorrow to him to observe such a fickleness and itching humour in some old professors, that if a stranger (*e. g.* a young raw Scotchman) came and said he was a minister, and offered to preach in the neighbourhood, away some of them would run, sometimes by his door, three or four miles to hear him. Another source of uneasiness was the want of proper maintenance; so that he was obliged to farm, and teach children, in order to support his family. Often, says his friend, have I heard him sigh and groan because, instead of being in his study, he was forced to be looking after his cattle and plough. Many of his people treated him with personal incivilities, and behaved as if he had been beholden to them for hearing him. The sordidness also of some professors was such, as to refuse contributing to indemnify him when he was fined for preaching, tho' they urged him to do it, so that his cattle were driven away and sold. Yet notwithstanding these discouragements he was, by divine

aid, carried thro' his work in the severest times, and was useful in ministering to the handful of people that adhered to him.

WARKWORTH [S. 100*l.*] Mr. ARCHIBALD MOOR. He made a very great reformation in the parish by his prudence, diligence, and obliging behaviour. He went afterwards into Ireland, where he died at *Tredagh*, 1670.

WHITTINGHAM [R.] ABRAHAM HUME, M. A. He was born in the shire of *Mers* in Scotland, and had his education at *St. Andrews*. When he left that university he was chaplain to the Countess of *Hume*, who having business at court, brought him with her to London. Here he had an opportunity of observing the state of public affairs, upon which he made his remarks. On his return to Scotland, he became acquainted with the Duke of *Lauderdale*, who married the Countess's daughter, and accompanied him in his travels to Paris and Geneva. He continued abroad with him two years or more, and then returned with him to Scotland. He staid there till 1643, about which time the Assembly of Divines met at *Westminster*, when four ministers were deputed by the General Assembly of Scotland, to meet with them; *viz.* Messrs. Henderson, Bailie, Rutherford, and Gillespy. One ruling elder was joined with them, who was the Duke of *Lauderdale*. Mr. *Hume* came again to London with his patron, and the other commissioners. While he was here, he was invited to *Benton* near Newcastle, and was ordained in London, *April* 20, 1647. Upon settling there, he had the general love of the people, both in his own parish and the neighbourhood, and was very successful in his ministry. But being a firm Presbyterian, and zealous for the King and royal family, he was turned out of his place by the existing government, and chiefly thro' the influence of Sir *Arthur Haslerigg*, who pursued him till he was banished out of England. Hereupon he retired into Scotland, where he lived very privately till *Oliver* was settled in the Protectorship. He then had a call to *Wittingham*, where Sir *Arthur* had an estate; who now, sensible of the injustice he had done the good man before, not only concurred in calling him thither, but afterwards carried it to him with great respect; tho' no temptation could induce him, directly or indirectly, to own *Cromwell* as head of the government. However, his unaffected and exemplary piety, his serious and fervent pulpit-

pulpit-performances, and his pleasing ministerial deportment, so endeared him to persons of all denominations, who were not downright enemies to Christianity itself, that he acquired a general influence in that country. This gave him advantage for getting the vacant parishes in the neighbourhood filled with men of his own principles, both as to loyalty, and the Presbyterian discipline. But tho' he had done and suffered much for the king and his cause, he was turned out as soon as others, after the Restoration, because he could not conform to the prelatical government and worship.

Upon leaving Wittingham he was kindly invited by the Duke of Lauderdale to his family, where he continued till the Five-mile-act drove him away, because he could not take the Oxford oath. The duke pressed him at length to conform; and not only promised him a good living, but engaged that he should be favoured as to the oath of canonical obedience, the business of *assent and consent*, and other things that he most scrupled. But he was immoveable; for which the Duke grew cold to him, and afterwards seemed by his carriage to be quite alienated from him. He had, however, the testimony of innocence and a good conscience. In 1669, he travelled again to France, where he renewed his acquaintance with several divines, and commenced a friendship with others; particularly with Mons. *Claud*, minister at Charenton. Had not some private concerns obliged him to return, he would have continued there longer.—Being afterwards cast upon providence in a time of trouble, and under many discouragements, it pleased God to stir up Alderman *Plampin* to invite him to his house, who kindly entertained him as long as he lived. After his decease, Mr. *Hume* was chosen pastor to a society of Dissenters, without *Bishopsgate*, in London. But that society being soon broken up by dissention, he preached privately at *Theobalds* in Hertfordshire, and there continued till K. *James*'s liberty; upon which he was called to a congregation in *Drury-lane*, with whom he continued till his death, *Jan.* 29, 1707, aged (as appears from his tomb-stone in Bunhill-fields) about 92. His funeral sermon was preached and printed by Mr. Robert Fleming. He was succeeded by Mr. (afterward Dr.) *Jabez Earle*, [as he was by the late Dr. *Rice Harris*, in Hanover-street.]

WOOLER [V. S. 100*l.*] JOHN LOMAX, M. A. Of *Eman. Col. Camb.* On leaving the university he lived with his mo-

ther at Newcastle, and after some time was invited to *Wooler*, where he was highly esteemed. Lord *Grey*, to whom the town chiefly belonged, had a great respect for him, and often invited him to his house at *Chillingham*. He continued here till the Restoration; and then, rather than act without the full approbation of his conscience, he chose to leave the place, and removed with his family to *North Shields*, where he practised physic and surgery, and kept an apothecary's shop; there being then no other in the place. He there preached to a congregation from whom he had but 4*l. per ann.* and could scarcely have supported his family, had not his mother (a woman distinguished for piety and discretion) given him assistance, from a jointure which she had by Mr. *Bonner*, an eminent merchant, who died mayor of *Newcastle*; a man of so much worth, and of so public a spirit, that he deserves to be remembered with honour.—Mr. *Lomax* suffered much for his Nonconformity in the reign of *Charles* II. tho' never imprisoned. He was often forced to leave his family, and was not a little exposed in travelling about the country in all weathers; but God still supported him, and his good mother maintained him. She spent her time in a most devout manner, and much of it in reading. When her son came to see her, on *Charles*'s Indulgence, she told him, That was the last time she should read; that she verily believed she was kept alive for the support of him and his family; adding, That now God had restored liberty, she should be removed, as no valuable purpose could be answered by having her life prolonged. She accordingly died the very next day, and he did not long survive her.

He was a man of a very comely aspect, and a pleasant humour, yet grave without affectation. His conversation was so agreeable and obliging, that he was valued by all that knew him. He was of a very even temper, and was never seen ruffled, or heard to rail at any person or party. He was just to every man's character, and where he could not commend, was silent. He was a judicious and solid preacher; and tho' he used notes, (which was not so common in this country as in other parts) that did not at all hinder his acceptance. He was so reserved as to his opinion about church-government, that very few besides his intimate friends were acquainted with it. He broke communion with no good people, whose terms were not unscriptural. He was a man of substantial and polite learning; which Bp. *Cosins* (a prelate of great integrity, tho' very high in his notions as to ecclesiastical

clesiastical polity) did him the justice to acknowledge. When Dr. *Cartwright* (then prebendary of Durham, afterwards made a bishop by K. James) took occasion in the presence of Bp. *Cosins* to reflect upon Mr. *Lomax*, among other dissenting ministers, the bishop said to him, "Doctor, hold your tongue; for to my certain knowledge *John Lomax* is a learned man." Indeed that learned prelate seemed more solicitous to get him to conform, than any preacher in the country; and tho' he did not succeed, he often spoke of him in terms of great respect. Mr. *Lomax* died about 1694.

The following afterwards conformed:

Mr. COLE.—Mr. RICHARD PRIDEAUX.—Mr. ASHBURNHAM, and Dr. KNIGHTBRIDGE; all of *Newcastle.*—Mr. THOMAS LUPTON, of *Woodhorn.*—Mr. JAMES AIRD, of *Ingram*, conformed in *Scotland.*

MINISTERS EJECTED OR SILENCED

IN

NOTTINGHAMSHIRE.

ALKRING. Mr. MATTHEW THOMPSON. His was reckoned one of the best benefices in these parts. He had six children at the time of his ejectment; after which he removed into Lincolnshire. He was a humble charitable man, and a celebrated preacher.

ARNOLD [V.] JOHN CROMPTON, M. A. Of *Eman. Col. Camb.* He was born of religious parents, at *Brightmet*, a hamlet in *Bolton* parish, Lancashire. On returning thither, when he left the university, he was called to be lecturer to Dr. Wilmot at Alhallows in *Derby*. He was ordained Deacon by the Bp. of Chester, and Presbyter by the Bp. of Litchfield and Coventry. The certificates may be seen, *Calamy*'s *Account*, p. 531. Together with his Licence * to preach in the last bishop's diocese, which was only "during his pleasure, and as long as he continued to obey all the canons, and conform to all ceremonies of the church."

Mr. *Crompton* gained much respect at *Derby*, by his chearful and obliging temper, but particularly by continuing to perform all the duties of his office during the time of a raging pestilence, by which the town was so desolate, that grass sprung up in the market-place. Yet he himself was preserved from the infection; which he attributed to the blessing of God upon a plaister applied to his stomach, sent him

* In 1698 was published, A Discourse of *Licences to preach*, by Mr. *Ja. Metford*, rector of *Basingham*, who shews that Ordination gives authority to preach; and that a Licence to a christian minister to preach the gospel is unnecessary and absurd.

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by an able physician. From Derby he removed to *Bralisford*, a sequestered living, five miles distant, where he paid the fifth of the whole profits; as appears by the receipts found amongst his papers. This is the rather noticed, because it has been commonly said, and *Wood* affirms the same, (*Athenæ Oxon.* vol. ii. p. 578.) that "no Presbyterian or Independent was ever known to allow any Loyalist, whose places they had occupied for several years, the least farthing." The falshood of which appears from many instances produced in the course of this work.

While Mr. *Crompton* was at Bralisford, he gave the profits of *Osmaston* chapel, which belonged to his rectory (reckoned at 40*l. per ann.*) to a preaching minister, that he might attend wholly to his own cure; and God was pleased to give more than ordinary success to his endeavours. Many were brought to an acquaintance with practical religion, and to be constant in family and secret prayer; and many of the rising generation followed the example of their parents. He preached twice every Lord's-day, and in the evening repeated the sermons in his own family, where several of his neighbours constantly attended. He kept every first *Wednesday* in the month as a fast, at the church, most of the time K. *Charles* was in exile; when he was narrowly watched, tho' not disturbed, by those that were then in authority. On the rising of Sir *George Booth* in Lancashire, and Col. *White* at Nottingham, in order to the king's restoration, Mr. *Crompton* went with his neighbours, with such arms as they could get, to assist at *Derby*. But the design miscarrying, he and some of his friends were for a while sufferers. Several of them were imprisoned; and five or six soldiers were quartered in his house. But the sudden turn of affairs prevented what was intended against them.

At the Restoration, he was forced to give up his living to Mr. *Edw. Love*; tho' Mr. *Greaves*, the former incumbent, was dead before that time. His continuance was much desired, and a certificate was drawn up, testifying his worth and loyalty, subscribed by seven aldermen and some substantial inhabitants of Derby, as well as by the ministers of the town, and of the places adjacent; but it had no effect.

He then removed to *Arnold*, a small vicarage near Nottingham; and his services were very acceptable there, and in all the neighbourhood. But by the Act of uniformity he was soon dispossessed; and he did not chuse to preach in the village afterwards, except at such times as there was no preach-

ing in the church, or he was prevented going to the parish churches of Gedling or Bassford, where he usually attended. *Arnold* benefice being but small, he rented the vicarage-house, where he lived till the Five-mile-act removed him to *Mapperly*, in Derbyshire, where he attended the next parish-church, unless the minister was ill or absent; in which cases he went to some other church, or performed worship in his own family, or a neighbouring house; as he sometimes did on the week days also.—He was here much respected, and very useful. Some men employed in the coal-mines mentioned his familiar reproofs and good advice, with pleasure, many years after his death; which happened *Jan.* 9, 1669, and he had longed for the rest into which he then entered. He was buried at *Westhallum*, and a useful sermon, on *John* xiv. 1. was preached on the occasion, by Mr. *Robert Horn* rector; who himself died about six weeks after, and desired to be laid in the same grave. A worthy Churchman, remarked of Mr. *Crompton*, "That he was always chearful, tho' on the losing side." His Farewell-sermon was printed, and is the IXth. in the *Country Collection*, upon *Eph.* vi. 18*. Mr. *Samuel Crompton*, one of his sons, was pastor of a dissenting congregation at *Doncaster*.

BESTON [V.] Mr. WILLIAM CROSS. Of *Pemb. Col. Oxf.* One well known, and generally respected in this county, as also in Leicestershire, and Derbyshire. He was born at *Frinkford* in Oxfordshire, and ordained by the Presbytery at Nottingham. He was first called to *Attenborough*, and afterwards removed to this place, where the Act of uniformity found him. After his ejectment he lived at *Loughborough*, where he preached when the law allowed him. He died pastor of a numerous congregation in *Derby*, A. D. 1698. He was a good preacher, and exemplary in his conversation. His Farewell sermon is the VIIth, in the *Country-collection*, on 1 *Sam.* xxx. 6. § A good discourse; short and full.

BLEASBEY [V.] Mr. JOHN JACKSON. Born at *Oxton* in this county, in 1622. He was the son of Mr. *W. Jackson*, a conforming Puritan minister, a good preacher, and an eminently holy man, who continued his labours till he was above 100 years old, and left many manuscripts behind him.

* The text is only that clause, "*With all prayer.*" The sermon is a mere skeleton, very inaccurately written, and not at all fit for publication. ED.

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This his son, at the time of his ejectment, was offered a much better benefice, if he could have conformed. He afterwards removed to *Morton* near Southwell, where he taught school, and preached in his own house, and other places, as he had opportunity. He was often disturbed by informers, but it doth not appear that he was ever fined or imprisoned for his nonconformity; tho' he was cited into the spiritual court, and excommunicated. He afterwards kept a school as *Keesall*, (a place noted for Puritans) where he preached twice every Lord's-day, till sickness and infirmities of age disabled him, but continued his service in the afternoon till his death, *Dec.* 26, 1696. He was a sober, grave, and good man; very circumspect and conscientious in his conversation, and spent much time in his closet. He was strict in family-discipline, a bold reprover of vice and profaneness; very temperate, and much weaned from this world; so that he bore all his afflictions with great patience and submission. He was well satisfied in his nonconformity to the last. His funeral sermon was preached by Mr. *S. Coates* of Mansfield, to a numerous auditory, from *John* ix. 4.

BLODWORTH [V.] Mr. Thomas Rose. He was born near *Sheffield*, and went to school at *Rotheram*; which town being assaulted by a party of the king's forces in the time of the civil war, he and about thirty more of the school-boys there, got a small piece of artillery planted at the entrance of the bridge, and played upon them as they came down the hill, so as to do great execution; whereas the fire of the enemy flew over their heads. Thus they saved the town. It doth not appear where he preached before he came to *Blodworth*; but he was there several years before his ejectment, and afterwards continued preaching there, tho' grievously harassed by the prebendaries, &c. from *Southwell*. He removed from hence to *Nottingham*, where he was imprisoned six months, and upon his release, lived at *Adbolton*, where he preached to a considerable number, sometimes within doors, and sometimes without, till the Duke of *Monmouth*'s landing in the West, when he and many others were clapped up in prison. Upon his release, he continued preaching as before, till his death, which was about the year 1698, and was interred in the usual burying-place, tho' he was excommunicated.

BRIDGFORD (West) [R.] Samuel Coates, M. A. Of *Camb.* university. He was born at *Rawden* in *Guiseley* parish,

parish, Yorkshire, and brought up under his uncle Mr. *Coates* of Nottingham, who supported him at Cambridge till he took his degree. He then came to Nottingham, and was fixed in the living of *Bridgford*, which is near this town; being ejected in 1662, he removed to *Wathe* near Rotheram, and thence to a house of his own at *Rawden*. He had a good estate, and preached at *Wathe*, *Rawden*, and *Idle*, gratis. Instead of gaining by his labours, he was at great expence in entertaining his hearers. He was a profound scholar, a solid judicious divine, who preached substantial sermons, but had an unpleasant stammering in his delivery. He was a pious man, and full of tenderness to a melancholy wife. His name was precious in all the neighbourhood for his labours, piety, and charity. When he was on a visit to some relations in Derbyshire, he died suddenly. Having retired to his chamber to prepare for preaching, he fell down in a fit of the palsy, and was found lying along on the floor, with his notes and spectacles in his hands. He never spoke afterward, but died the next day, 1683, aged 69.

CALVERTON [V.] Mr. JOHN ALLOT. A laborious and useful preacher. Soon after his ejectment in 1662, he removed to London, and exercised his ministry among a few people in private; but died in a little time.

CLAWORTH [R. 180*l.*] JOHN CROMWELL, B. A. Of *Magd. Col. Camb.* under Mr. Francis Tallents. He was a tall comely person, of a robust constitution, and in the college was very studious and serious. As soon as he took his degree in 1652, he longed to be at work in his Lord's vineyard. Consulting with Dr. *Tuckney*, he advised him to continue longer in the college, which accordingly he did, and obtained a fellowship; but accepted invitations to preach in the villages near Cambridge. He first settled, when young, with a mean people at *Royston*, whom he was unwilling to leave, till his relations, by their importunity, prevailed with him to think of this living of *Claworth*, in their neighbourhood, void by the death of Dean *Topham*. He soon obtained a presentation from *Oliver*, who pretended to be the patron; and who, for the sake of his Name, would have persuaded him to accept of preferment in his court. He at the same time offered him 200*l. per ann.* to be houshold chaplain to his son *Henry* then in Ireland. But Mr. *Cromwell* thought preaching the gospel the highest preferment. On obtaining this living in 1657, he resigned his fellowship at college,

college, and was ordained by his uncle Mr. *Fisher* of Sheffield, and other ministers. However he sometimes preached at court, with great applause, especially on a fast-day, in 1658, for success in war with *Spain*. Some courtiers gave him the preference to Dr. *Owen* and others. He was indeed a very acceptable and zealous preacher; congregational in his judgment.—At the Restoration he met with fierce opposition from a potent adversary, Dr. *Br*——, who would have ejected him by a title obtained from the king, but could not legally do it. However the Bartholomew-act soon ejected him effectually. A few years after, thro' the malevolence and suspicions of some persons in power, he, with many others, were made prisoners at *Newark*, upon occasion of what was called the Yorkshire-plot. The lord-lieutenant of the county, the old Duke of *Newcastle*, was against the measure; but some of the deputy-lieutenants were resolute for it, tho' nothing appeared against him, except that his name was CROMWELL. He often requested a trial but could not obtain it. He continued some years in prison, by which he contracted such disorders that his life was despaired of. The Duke wrote to the council on his behalf, and endeavoured to soften Sir *Wm. Hickman*, his chief persecutor, and at length prevailed for his enlargement. Sir *William* himself was heard afterwards to say, That his violent prosecution of this innocent person gave him no little trouble.

Some few years after his release, he lived at quiet in his own country; but being called to *Norwich*, he enjoyed but one peaceable sabbath after his settlement there; being on the second, forced out of his meeting-house, the licences being called in; and afterwards for nine years together, he was never without trouble; being pursued with indictments at sessions and assizes, and with citations from the ecclesiastical courts. Feigned letters, rhimes, or libels, were dropped in the street or church, and fathered upon him. So that he was forced to make his house his prison. At length his house was broke open, and he absconded, till he contracted his old diseases. He removed, for a change of air, to his own native place, *Barmby Moor*, where he had a good estate; but it was too late to receive any benefit. However, he there found a place, *where the wicked cease from troubling, and the weary are at rest.* He died about *April* 1685. [A correspondent writes, that during his residence in Norwich, he was invited to dine with Bp. *Reynolds*, when many young clergy were present. The conversation was carried on by the

the bishop and Mr. *Cromwell.* When Mr. *C.* went out of the room, the bishop rose up and attended him; upon which a general laugh ensued. When his Lordship came in again, he addressed his clergy with great gravity; told them how ungenteel it was to scoff at a friend at his table; and added, with regard to Mr. *Cromwell*, "Thus far I can aver, he has more solid divinity in his little finger than all of you have in your bodies."]

WORKS. A Discourse of Spiritual Blessings, in four Sermons, on Eph. i. 3.---On God's owning the least Degree of Grace, in two Sermons on Amos ix. 9.

CODGRAVE [R. 240*l.*] JOHN CLARK, M. A. Some time Fellow of *Pem. Hall. Camb.* He was second son of Mr. Samuel Clark of *Bennet-Fink.* A good scholar, and a sound, plain, profitable preacher. He was presented to this living by the Marquis of *Dorchester*, but enjoyed it not quite four years. He had six children at the time he was ejected; on whose account, as well as because of his own worth, his ejectment was greatly lamented. His farewell sermon on *Eph.* v. 15, 16. is to be seen among those of the Country-ministers, No. XVII. It breathes a very serious spirit §; as did his constant preaching. He had not a strong constitution, but was subject to a cough, and sometimes spit blood; yet, where he could have liberty to preach in private, he did not decline the work, while he was able, to his dying-day. He was of a calm spirit; endued with great meekness and patience under his trials. He had some skill in physic, but practised *gratis* only. He peaceably departed this life at *Bassford, Sept.* 19, 1669, but about 39 years of age.

WORKS. A Discourse on the Subject of spiritual Comfort. (It is brief and pithy).

COLLINGHAM (South) [R.] Mr. JOHN PINDAR. Soon after Bartholomew-day, he removed to London.

§ This is not a sufficient commendation. It is a very pertinent, judicious and useful discourse. The conclusion is appropriate and striking. The editor laments the want of room for some extracts——N. B. There seems to be some inaccuracy respecting this Mr. *John Clark*'s relation to Mr S. Clark of *Bennet-Fink.* See Vol. I. p. 101, and *Hungerford* p. 288. Query whether he was not the son of the last, if not the same person? See *Doddr. Fun. Ser. for Dr. Clark.*

CRUMWELL

CRUMWELL [R.] JOSEPH TRUMAN, B. D. Of *Clare Hall, Camb.* He was born at *Gedling* near Nottingham, in *April*, 1631, of religious parents. His father was employed in public business for the country many years, and was much esteemed for his wisdom and fidelity. The following anecdote concerning him is from good authority: Upon the publication of the *Book of Sports*, in the reign of *Cha.* I. going to visit a sick friend on the Lord's-day, and passing thro' a village where a May-pole had been lately erected, and great numbers were collected for their diversion, as he rode by them, two of the company came up to him, and in a very insulting manner told him, "That tho' he had lately frighted people from such exercises, they were now in no fear of him, having the king's allowance for what they did." Mr. *Truman* only answered, "It is true, gentlemen, you have the king's law for what you do, but we must have respect to God's laws as well as the king's. Upon which they went to the next justice of peace, and made oath, that Mr. *Richard Truman* had said, "We ought to have respect to God's laws, and not to the king's laws." This was made the ground of a most violent prosecution, in all the courts in England, which issued in an outlawry. He was forced to be absent from his numerous family and his business, to attend the courts, for near three quarters of a year. One of his prosecutors was the Earl of *Chesterfield*, whose son being at that time in London, met Mr. *T.* and asked him what brought him thither? He was not very forward to tell him, because of his father's concern in the business; but Mr. *Stanhope* pressing him, he at length related the whole matter. That honourable gentleman expressed his hearty concern that any of his family should have a hand in such a prosecution, and desired Mr. *T.* to keep an exact account of all the expence he was at, and promised that, if ever he came to the honour and estate, he would repay him the whole. This comforted him at the time; but that worthy gentleman died soon after, when the whole burthen fell upon himself, amounting to near 1500*l.* It pleased God, afterwards to give one of the prosecutors such a sense of his guilt, in swearing falsly against an innocent person, that he said, He should be damned if he did not see Mr. *T.* before he died. An account of this being sent to him, he visited this gentleman in his way home, before he had seen his own family, and found him under great agonies of conscience. Among other things, he told Mr. *T.* that he could not die in peace, unless he forgave

him what he had done, and intreated that he woul pray to God to forgive him; both which he did before he left him, and in a few days after the gentleman died. As to the other person concerned, tho' he never discovered any uneasiness of conscience for his villainy, yet within a few years Mr. *T.* saw him at his door begging an alms, tho' he had possessed an estate of 120*l. per annum.* It pleased God soon to make up all Mr. *Truman*'s losses, as well as to vindicate his reputation. Besides his own land he rented 500*l.* a year; and providence ordered it, that the season that year was exceedingly wet, so that when the greatest part of the corn upon the low lands was bad or destroyed, his ground, being high and sandy, he had so large a crop that he cleared 200*l.* beyond his expectation.

Mr. *Joseph Truman* was betimes instructed in the principles of Christianity, and had a great advantage in the pious and devout example of his parents. He began school-learning under Mr. *L. Palmer*, minister of Gedling, and finished at the free-school in *Nottingham*, from whence he was sent to *Cambridge*, and admitted pensioner of *Clare Hall*, under the tuition of Mr. *Wm. Pendock*. He was of the same year and college with Abp. *Tillotson*, tho' they had not the same tutor. Their tempers were very suitable, and they commenced a friendship which continued afterwards. Mr. *Truman* had a great degree of innocent pleasantry, united with the strictest piety and virtue, by which he conveyed to the minds of all that conversed with him a very amiable idea of religion.—He continued in his living of *Crumwell* some time after the Act of uniformity took place, but did not read the whole service in the Common Prayer-book; which occasioned an indictment against him; to which he answered the next assizes. When the trial came on, the judge asked him why he did not read the Common Prayer, as the act directed? "My Lord, (says he) shall I tell your Lordship plainly what the true reason is?" The judge answered, "Yes."—"Why then, my Lord, says Mr. *T.* the true reason why I do not read the Common Prayer, according to the direction given, is because there are lies in it; neither can I, for that reason, give my unfeigned *assent and consent to all and every thing* contained in that book." The judge was so incensed at this, that he immediately fined him 5*l.* for contempt of the Common Prayer, in the face of the court; and he was forced to pay it down immediately. A Prayer-Book was then ordered to be brought, that he might give

give some proof of his assertion. He immediately turned to the collect for *Chrismas-day*, where he read these words: *Almighty God who hast given us thine only begotten Son, to take our nature upon him, and* THIS DAY *to be born*, &c. He then turned to the collect for the Sunday after, where the same words were repeated. "Now, said he, supposing Christ was born on *Dec.* 25, (which yet I never saw proved) he could not be born on the 26th, or the Sunday after Christmas-day, whenever it fell. This, says he, I cannot subscribe to; for if the first collect is true, the second must be false; and *vice versa*." The judge seemed surprized at the observation; confessed that there was a mistake, and told the court he would endeavour to have it rectified. Accordingly the expression was altered in the following editions of the Prayer-book. How the trial issued, doth not appear.

Mr. *Truman* possessed excellent natural abilities, and could endure long and hard study, for which he was so remarkable at the university, that it was common among the scholars, to say, "Such a thing is as true as that *Truman* is in his study." He allowed himself but three hours sleep, and very little recreation. His time was chiefly spent in study, meditation, and prayer; and he attained very uncommon degrees of knowledge and learning. He was well skilled in the languages, and was a very good critic in the Greek. His head supplied the place of a lexicon; for he was able to give all the senses of any Greek word, where any thing of moment depended upon it, and to produce authorities both out of sacred and prophane authors. He also made surprizing proficiency in the Hebrew in a short time. He was well acquainted with the statute and common law, nor was he a stranger to the civil law; and he well knew how to make the whole subservient to divinity. He was well read in antiquity; particularly in the history and constitution of the church of Christ, in the first three centuries. He could not find Diocesan prelacy, &c. in those early writers, and therefore had the less inclination to comply with the forms established in the church of England. He had several offers of great preferment in it, from persons of the highest dignity both in church and state, but he preferred the peace of his conscience, and the pleasing of God, to all other considerations. Yet he commonly attended the worship of the established church at *Mansfield*, where he resided after his ejectment, for the sake of Mr. *Porter*'s conversation. His latitude was great, and his temper candid. But he did not lay aside his

ministy, thinking it his duty to preach the gospel where he had opportunity. His discourses were elaborate and well digested; adapted both to inform the judgment and affect the conscience. Tho' he was immersed in controversies a great part of his time, his preaching was very plain, practical, and edifying to the meanest capacity. His notes were short, and written in characters which were understood by none but himself.

He was a man of a profound judgment, and a tenacious memory; very swift in reading books, and happy in retaining what he read. He was also of a free and chearful temper in conversation, and very communicative of what he knew. The Marquis of Dorchester, who had a particular esteem for him, frequently engaged him in a dispute with some of the most eminent clergy who came to visit him, merely to entertain himself with the strength of his reasoning. He was not however disposed to insult any on account of their inferiority to himself, in ability or learning, unless he found them intolerably vain and self-confident; but when he clearly got the victory, he generally had something ready to divert the company from attending to their weakness.—He was a man of admirable temper and moderation, for whom the worthy bishops *Tillotson* and *Stillingfleet* had a great esteem. Mr. *Barnaby Oly* (Bishop. Gunning's tutor) highly applauded his book intitled *The Great Propitiation*, and charged the bookseller to introduce him to the author's acquaintance whenever he came to town. Mr. *Nelson* has given a good character of him in his *Life of Bishop Bull*, p. 204. But notwithstanding all his excellencies, and the respect he met with, he was often indicted, and once sued to an outlawry, which was very expensive to him. He begged leave to plead his own cause, and he pleaded so well that he got off, though the justices were no friends to the Nonconformists.

Mr. *Truman* having taken a journey to London, in his return, made a visit to Mr. *Baxter* at Totteridge, who highly valued him and his writings, and urged him to write a treatise upon The two Covenants; which if God should spare his life, he promised to do. He was then unwell, and Mr. Baxter importuned him to stay till he was better. But he said, he was expected at home, and therefore [tho' he was unmarried] he must go. Accordingly he rode thirty miles that day, to visit his old friend Mr. *Stevens*, of Sutton in Bedfordshire. When he got there he complained that his throat

throat was sore, but he supped as usual, and sat up rather late. He rested tolerably well, and rose about 8 o'clock; but perceiving himself grow worse, he made his will, writing part of it himself, and dictating the rest to Mr. *Stevens*. At 11 o'clock he went to bed again. A physician was sent for, who came about three. Finding his throat was very sore, he gave him some beer to drink, to see how he swallowed. As he sat up in his bed to take it, he expired without sigh or groan, *July* 19, 1671, in the 43d year of his age. He was buried privately in the chancel at *Sutton*, and on the next Lord's-day, Mr. *Stevens* improved the event in a suitable sermon. The night before he died, he had so little apprehension of danger that he told Mr. *Stevens*, Dr. *Tillotson* and Dr. *Stillingfleet* had cut out a great deal of work for him.—When the news of his death came into his own country, there was a general lamentation; and on a day of prayer, kept at Nottingham, Mr. *Robert Porter* greatly affected all the congregation with the notice he took of the great loss the church of Christ had sustained.

WORKS. The Great Propitiation; or Christ's Satisfaction and Man's Justification by it.—An Endeavour to rectify some prevailing Opinions contrary to the Doctrine of the Church of *England*.—A Discourse of natural and moral Impotency.

FLINTHAM [V.] and SUTTON. Mr. JOHN JAMES. Of *Exeter Col. Oxf.* He began to preach in this county, and was lecturer of *Newark* at the Restoration; but was dispossessed before the Act of uniformity was drawn up, and hurried to *Nottingham* jail, where he lay for 17 months. He then petitioned Judge *Atkins* when on the circuit, and was released. However, he was sometime after seized again, and lay in *Newark* jail about six years, because he would not promise to give over preaching. His prison indeed was tolerably comfortable, thro' the favour of his keeper, who suffered him to enjoy the company of his friends, and to preach amongst them, both in the prison, and in other houses in the town. His confinement continued till the Indulgence in 1672. Afterwards falling again into the same sin of preaching, he was informed against, and warrants were granted to seize his goods, which was done with such rigour, that they left him not a stool to sit on. They broke open his house, stable, and barns, taking away whatever they met with; and behaved in so furious a manner as to frighten three children into fits; one of whom, about six years old,

died a night or two after. He lost nearly 500*l.* in goods and cattle. His chief adversary, Justice *Whaley*, who then had an estate of 1500*l.* a year, afterwards died in prison for debt at London. Some time before his death, he wrote a letter to Mr. *James*, acknowledging his great crime in being such an enemy to him, and owning that the hand of God was justly upon him for it. Mr. *James* being destitute, fled to London, and after some time became pastor of a congregation in *Wapping*; where he died, in 1696, aged 70. He published a funeral sermon for Dr. *John Buckley*, on *Prov.* xiv. 32.

GREYSLEY [V.] Mr. ROBERT SMALLEY. Of *Clare-Hall, Camb.* A native of *Beston* in this county. He had been a hard student; was a winning preacher, and had great success in his ministry. A man of a very sound judgment, and lively affections. He had an unusual presage of his own death; upon which be called together a number of worthy ministers who had retired to *Mansfield*, and engaged them to spend some time with him in prayer, to assist him in the solemn surrender of his soul to God; telling them that he knew he must be speedily taken away from them. He himself closed the service with a most moving prayer, suitable to the case of a pious soul just going to the bar of God. They afterwards ate and drank, and conversed pleasantly together; but that day (if not while they were together) he dropped down dead from his chair, *Sept.* 7, 1670. He united with Messrs. Coats, Reynolds, and Whitlock, in an Epistle prefixed to Mr. *Ball*'s Treatise on Meditation.

KIRTON [V.] Mr. WILLIAM HERBORN. Of *Kath. Hall, Camb.* where he was cotemporary with Dr. *Tho. Goodwin.* He was of a good family in *Norfolk*; an able man, a very solid practical preacher, and of a holy conversation. He had some estate of his own, and was very charitable with it. He had a very infirm constitution, and was much troubled with the spleen. Some time after his ejectment he lived at *Watford* in *Herts*, and afterwards in his native county, where he died. He left several legacies to charitable uses, and amongst the rets, to poor nonconforming ministers. He was also the first mover and a great promoter of a quarterly contribution, from ministers who had competent livings, towards the relief of ministers' widows and children in necessity; which was continued till Bartholomew, 1662.

KNEESAL

KNEESAL [V.] Mr. TURNER. [He had been before ejected from *Hawton* upon another person's producing a title to it; and preached here till Bartholomew-day, 1662, He was poor, and had many children.]

—— Mr. BOSWORH. Upon his ejectment from *Kneesal*, he removed to *Nottingham*, where he preached in his own house, and there he died.

LINBY [R.] Mr. JOHN LEIGHTON. He was a pious good man, but very poor.

WORKS. A Cordial for drooping Sinners; or Comfort to such as tremble at God's Word.

MATTERSEY [V. 60*l.*] WILLIAM ASPINWALL, B. A. Of *Magd. Col. Camb.* where he was under the tuition of Mr. *Joseph Hill*. He was ordained at *Claworth* church, with Mr. *Cromwell* and two others. His name is subscribed to The Harmonious consent of the ministers in Lancashire, his native county, in 1648, as minister of *Mayhull*. After his ejectment he took a farm at *Thurnsco* in Yorkshire, which had a good house belonging to it, and there he continued some years. Mr. *Grant* and Mr. *Tricket*, there sojourned some time time with him. He was a plain, practical, edifying preacher, of an unblameable life, and was a great blessing to the people. He continued among them some time after Bartholomew-day, but at length returned to *Lancashire*.

§ But he did not die there, as Dr. *Calamy* supposed, for it appears from a letter, now before the editor, dated *Cockermouth*, *Ap.* 16, 1724, that he was afterwards settled with a dissenting congregation in that place. The letter was written by Mr. John Atkinson, who says, in answer to some inquiries, "You are mistaken in supposing that I am capable of doing justice to the memory of the Rev. and pious Mr. Wm. Aspinwall, so as to deserve a place in Dr. Calamy's Appendix. He was a stranger when he came to us, and far advanced in years. Tho' I sat under his ministry, and had frequent advantage for conversing freely with him, I never knew much of his former circumstances. He removed to us from a dissenting congregation in the bottom of Lancashire. But from my own knowledge I can say, that he was an eminent preacher and an excellent expositor; and his death was greatly lamented. He was dearly beloved of his people, both for his affectionate ministering among them, and his abundantly obliging behaviour; for he was courte-

ous and communicative to all. My wife gives you thanks for your great respect to the memory of Mr. A. whom she knew to be so deserving a person. She has heard him speak of losing a hundred a year by the Uniformity-act.——Pray give my service to Dr. Calamy and Mr. Brooksbank. *"

WORKS. A Discourse of the principal Points touching Baptism, so far as Scripture-light directs.—§ There is a small folio Volume of Sermons on the whole Epistle of Paul to Philemon, with the Name of William Aspinwall prefixed, which the Editor supposes to be by the same Person. It is a valuable Work.

NOTTINGHAM. *St. Mary*'s. Mr. JOHN WHITLOCK. Of *Eman. Col. Camb.* where he was under the learned Mr. *Ralph Cudworth.* He was the son of Mr. *Richard Whitlock.* merchant in London, of a very ancient family. His early proficiency in learning was such as gained him great acquaintance and esteem with ministers of note. At the university he commenced an intimate and uncommon friendship with Mr. *Wm. Reynolds*, which was of above fifty years continuance. They lived together, they preached together, they travelled together: nothing but death could separate them, and that but for a short season. Their friendship was indeed such, that they seemed to have but one soul. In the year 1651 they fixed together at *Nottingham.* Mr *Whitlock* had the presentation to the place from the Marquis of Dorchester, and Mr. *Reynolds* was joined with him as lecturer; and considering the spaciousness of the church, and largeness of the parish, there was need of both. Mr. *Whitlock*'s ministerial services were acceptable to most serious judicious persons: there were both heat and light in them. He was of an active spirit, and zealous for God. A great reformation was visible in the town after his coming to it.—He had a good estate of his own, and was ready to do good with it, particularly in assisting poor scholars. He was a man of a humble spirit, and an upright heart. He brought forth fruit in old age, and after suffering some of the infirmities of it, he departed this life *Dec.* 4, 1708, aged 83; but lived in his son, who reaped where his father had sown. His funeral sermon was preached by Mr. *John Barret*, of *St. Peter*'s in the

* The above letter was written to Mr. Johnson, late of Hackney, and at that time a servant to Mr. Brooksbank, who built the house which was purchased for the College, now demolished. He appears, at Dr. Calamy's request, to have employed Mr. Johnson, a native of Cockermouth, to make inquiry respecting Mr. Aspinwall.

same

same town. It appears from his farewell-sermon, that he was suspended several weeks before Bartholomew-day.

WORKS. A Tract on keeping ourselves from our Iniquity.—A Sermon at the Funeral of Francis Pierepont, Esq; A short Account of the Life of his friend William Reynolds.——§ Two Sermons on *Rev.* iii. 3. which are the first and second in the Collection of Farewell-sermons by County-ministers. They are both good Discourses, delivered at a Friday-lecture; the 1st. *June* 27, the 2d. *July* 6, 1662. This last he introduces in the following manner: "Beloved, when I entered on this verse, in my course of the Friday-lecture, I little thought that I had so short a time to preach among you. I hoped I should have enjoyed some further opportunities for some few weeks, at least as long as the Act of uniformity allows. But it hath pleased God by his wise and holy providence to order it otherwise; I being suspended from preaching here, from this day forward, for *Nonconformity*: How regularly or legally on man's part, I shall not dispute, but leave to the righteous God to determine. I desire that both you and I may not eye man, but God in this dispensation. I did not think to have preached my *Farewell* Sermon to you from these words; but having begun this text, and finding the matter of it so suitable to this sad occasion, I shall by God's assistance proceed in the handling of it. Being probably to preach no more unto you, I judge it very seasonable to leave the exhortation in the text with you, to call upon you that you would *remember* those wholesome truths you have heard." &c.

—— WILLIAM REYNOLDS, M. A. Of *Eman. Col. Camb.* under the tuition of Dr. Whichcote. Mr. *Whitlock* and he were chamber-fellows in the college, where they contracted a peculiar friendship. (See the foregoing article). Mr. *Reynolds* for some time (tho' with regret) diverted his thoughts from the ministry, in compliance with his father's wish, who sent him into *Russia* to manage his business there, in 1644. In two years, upon his father's death, he returned, expecting to find a good estate, but was disappointed and discouraged. Hereupon he thought of following merchandize, and was going to sea, but was stopped by a false arrest, which was a happy providence; for the ship he had agreed to go in was never heard of more, nor any of the passengers. On further consideration he re-assumed his studies for the ministry, to the great benefit of the church of God. At the latter end of the year, Mr. *Whitlock* settling at *Leighton* in Bedfordshire, persuaded Mr. *Reynolds* to come and reside with him; from which time they perpetually lived together, till death made a separation, being under the same roof, tho' they kept distinct

houses, after they were married, and frequently studying in the same room. They had not been long together before *Okingham* in Berkshire being vacant, they two undertook to supply both *Leighton* and that place by turns. *Okingham* having a settled minister in six months, they in the same manner supplied *Leighton* and *Aylsbury*. In 1649 they jointly refused to take the Engagement, tho' they thereby lost the augmentation at *Leighton*, which was all they had there, and displeased those thro' whose hands the allowance was to pass. At length the providence of God removed them to *Nottingham*, by a means unthought of. The carrier, Mr. Adrian Cook, used to go to London thro' *Fenny Stratford*; but the road being bad, in *Feb.* 1650, he left it to go by *Leighton*, where he lodged, which he never did before or after. Hearing that two ministers lived there, who were under discouragement, for refusing the Engagement, he made them a visit; told them that *St. Mary* in *Nottingham* wanted a minister, and pressed them to come and preach there; which they told him, some time in the approaching summer, they might probably do. When Mr. *Cook* came home, he related what had passed; upon which the people in general were very desirous to hear both these ministers, and drew up an invitation to them, to spend some time with them, in order to mutual trial and acquaintance. It was signed by *Francis Pierpont*, Esq; member of parliament for the town, several aldermen and principal inhabitants, and sent by Mr. *Spencer*, one of the churchwardens. They accordingly went and were unanimously approved. In 1651, they were ordained at London, by the classis, in *Andrew Undershaft* church, Dr. *Manton* being moderator; and then they returned and settled a regular church order at *Nottingham*, which continued till 1662. They enjoyed much peace and comfort between themselves, with their people, and the neighbouring ministers; and found encouraging success to their labours. In the latter end of 1660 they were disturbed by indictments for not read the Common Prayer, and from the spiritual court. Mr. *Reynolds* was excommunicated, and put to a vast expence in journeys to York and London upon this occasion. At last he procured a prohibition, the proceeding against him being directly against the act of indemnity. (*Conformist's* 4th *Plea.* p. 36.)

In *October*, 1662, after being silenced, they removed with their families to *Colwich-Hall*, about a mile off; and there they were seized at their meeting, in *September*, 1663. They were

were seized again in *August*, 1665, and imprisoned for about three months at the marshal's, without any cause assigned. When the Five-mile-act took place, they removed to *Therbrook* in Derbyshire, where they lived two years, frequently visiting their Nottingham friends. In 1668 they removed to *Mansfield*, where they continued 19 years; in which time they often officiated by turns among their people at Nottingham. In *March*, 1685, going as freeholder to *Newark*, to an election of Members for the county, thy were seized and sent to Nottingham jail by eight justices, upon the Five-mile-act. There they continued till *July* 1685, when, upon the Duke of *Monmouth*'s landing, they and many others, were sent prisoners to *Hull*. Upon the liberty given in 1687, they returned with their families to Nottingham in peace, much to the joy of their people. There they continued labouring together very comfortably till it pleased God by a fever to remove Mr. *Reynolds*, *Feb.* 26, 1698, aged 73. Mr. *Barret* preached his funeral sermon, in which he gave this short but full account of him: "He was a sound, lively, practical preacher; a holy liver, an exemplary walker; one that could not live without daily secret converse with God in the word and prayer, and God was with him." Mr. *Reynolds* printed only a Funeral Sermon for the Hon. *Francis Pierpont*, Esq; —§ A short account of his life was published by his friend Mr. *Whitlock*.

—— *St. Peter*'s. JOHN BARRET, A. M. He was invited to this place upon the death of Mr. *Richard Whitchurch*, in 1656. When Dr. *Calamy*'s work was first published, he was living as pastor of a congregation at *Nottingham*. His case, and that of Mr. *Whitlock*, as to their ejectment was singular. The following account of it was left under Mr. *Barret*'s own hand.

"They were both cited to appear at the Archdeacon's court, and upon their appearance, sentenced by Sir *Edward Lake* the official, for a future offence; that is, if they did not read the Common Prayer, and wear the surplice, the next Lord's-day, *July* 6, 1662, *exnunc prout extunc, & extunc prout exnunc*, to be suspended from office and benefice. This was after Dr. *Harcourt*, the Archdeacon, had told some of their friends, that he had received a prohibition from the Abp. of *York*, against meddling with any new cause, (as theirs was, not being yet cited) to the prejudice of his (the Archbishop's) visitation. Both Mr. *Whitlock* and Mr. *Barret*

were determined to hold on preaching in their places tho' Sir *Edward Lake* should prohibit them, till restrained by force. But they were prevented thus: At the same time that he decreed their suspension, he also decreed the excommunication of the churchwardens of both parishes, if they did not present their ministers with Common-prayer-books and surplices; and (in case the ministers did not conform thereupon) if they did not provide conforming clergymen from the day before mentioned; which some of them were ready enough to do. So that Mr. *Whitlock* and Mr. *Barret* could not get into their pulpits, but against the churchwardens; which would have been deemed a riot.—The irregularities of these proceedings plainly appeared at the Archbishop's visitation, after Bartholomew-day, when the Chancellor, Dr. *Borell*, sat as judge in the court, before whom these two suspended ministers were cited to appear. When Mr. *Barret* was called, the Chancellor asked whether he had conformed? He answered, No, "Then I suspend you," says the Chancellor. Mr. *Barret* replied, "I am suspended already." That caused a silence in the court for some time, and a private debate between the Archdeacon and the Chancellor took place. Hereupon the opinion of the serjeant at law was asked, upon a copy of Sir *Edward Lake*'s decree of suspension; and it was queried whether their ejection was not contrary to the *Bartholomew-act*, as it was against the Abp's prohibition. By that Act they should have been allowed till *August* 24, to consider whether they could with a safe conscience conform; for the new Prayer-book (to which they must give their *assent and consent* if they would keep their places) was not come down by the 6th of *July*; so that their assent and consent, must have been by an implicit faith.—Mr. *Barret* met with much opposition, but he was preserved by a special providence.

The author of the *Conformist Plea*, P. iv. 77. relates the following instance: [*Aug.* 26, 1676, four informers had formed a design to take Mr. *Barret* and his hearers, at a meeting in a private house. At the town's end, two of the informers rode off for a warrant, and the others came to discover the meeting. One of them walked backwards and forwards between two stiles, leading into the yard where the meeting was, but had not power (as he said afterwards) to go over the stile nearest the house, tho' he often had his hand upon it; and tho' he could not but know the house, by the description given of it, he turned to another, and asked a woman whether the meeting was not there. She was so overcome

come with fear, that she could make him no answer. In consequence of this delay, the people got away before the informers came.—The same author also relates, That the informers haunted them several times afterwards, but were as often crossed; and that Mr. *Barret*, at one time, charged two of them with guilt in violating the Sabbath, and hindering others who would keep it; and reminded one of them of the great terrors he had formerly suffered in a fit of sickness, and how welcome he himself was to him at that time, to visit and pray with him; upon which both of them seemed to relent. One of these men, soon after this, was sent to jail for deer-stealing.]—Mr. *Barret* died *Oct.* 30, 1713, aged 82. His funeral sermon was preached by Mr. *Whitlock*, junior, his colleague, where his character may be seen.

WORKS. Two Farewell Sermons in the Country Collection, on *Phil.* ii. 12. and 1 *Kings* xviii. 21. [§ No. III. and IV. appropriate, affectionate and judicious]—Treatise on the Covenant of Grace.—The Christian Temper; a Disc. on the several Graces which make a compleat Christian.—Two pieces in Def. of Nonconformity ag. Stillingfleet.—50 Queries about Inf. Baptism, collected from Baxter.—Disc. on Pardon of Sin.—Of secret Prayer.—Fun. Serm. for Mr. Whitlock--and for Mr. Reynolds.—[Vindication of Nonconformists ag. Durel and Scrivener.]

RATCLIFF [V.] Mr. JOHN PEN.

ROULSTON [V.] Mr. THOMAS OGLE. Of St. *John's Col. Camb.* He was congregational in his judgment; and was one of those who at the time of *Monmouth*'s rising, were taken prisoners at Chester.

SAUNBY [Chap.] Mr. JOSEPH ROCK. After his ejectment, he taught school privately; but some time before his death he got into a privileged place in the gift of *John Disney*, Esq; where he preached publicly without conforming. He was a good man, of a very calm, humble, sober, peaceable temper: a godly, blameless and useful minister, of very good abilities; very diligent and successful in catechizing.

SIBTHORP or FLINTHAM. Mr. GEORGE COOK. When the Act of uniformity took place, he offered to preach in the church, but was violently hindered by two men, who forced the pulpit-door against him when he was opening it, and crushed his hand; upon which he withdrew, and said, They were a wicked generation, and he would have no more

to

to do with them. He was a good scholar, a great disputant, and a sound preacher. He afterwards removed to *London*.

SOUTHWELL [V.] JAMES MOWBRAY, B. D. Of St. *John's Col. Camb.* Of which he was one of the senior fellows. A man of great piety, and considerable learning. He was ejected here upon title. He afterwards lived and preached at *Sleaford* in Lincolnshire.

SUTTON in *Ashfield*. Mr. TUKE. At the time when he was ejected he was an old man and blind. He was of the congregational persuasion.

THORP. Mr. HENRY FEATLY. He was younger brother to Dr. John Featly, rector of Langer in this county, who after the Restoration was Precentor in the cathedral of Lincoln; and nephew to Dr. Daniel Featly, who was one of the Assembly of Divines, till he was imprisoned for sending intelligence to Oxford. Mr. *Henry Featly* was an amiable person for the mildness, peaceableness, moderation and candor of his temper, and remarkable for the holiness of his life. He was generally beloved and well spoken of, even by such as had no affection for Nonconformists.

THRUMPTON [Chap.] Mr. FERDINANDO POOL. He was born at *Ulsthorp* in Leicestershire, of godly parents, and educated in the college of *Dublin*. He was afterwards forced to go for ordination to Ireland, where there was a more moderate bishop than his native country would then afford. He was there ordained without subscription to those things which his conscience could not comply with. The bishop (who stiled himself *Laonensis*) gave him deacon's orders *Aug.* 24, and priest's orders *Sept.* 3, 1626. The author had a copy of them, and his grandson, Mr. *Shaw* of *Derby*, the original. Nothing is there mentioned as previous to his ordination but the taking the oath of allegiance and supremacy.

Mr. *Pool* was a serious, plain and constant preacher. For the greater part of his time he was in the family of that grave and pious matron Mrs. *Piggot* of Thrumpton, who by her interest and money sheltered him from the bishops' courts for several years. In her family he had seven children born and brought up. But when the civil war broke out, not being able to continue there any longer, he removed into *Huntingdonshire*, one of the associated counties, where he had the living of *Great Catworth*, of about 130*l. per annum;* yet such was his contempt of the world, such his affection to the good

good people of *Thrumpton*, and such his grateful respect to his good friend Mrs. *Piggot*, that when the war was over, he voluntarily left this living, and returned to his former, tho' he had there a much smaller stipend. Here he continued till Bartholomew-day, 1662, and then was forced away again by his Nonconformity. He died at *Ashby-de-la Zouch*, in the house of his son-in-law Mr. *Samuel Shaw*, 1676, aged upwards of 80. He was a man of great humility and sincerity, a true *Nathaniel* without guile. He also possessed considerable ministerial abilities. He was particularly eminent in prayer, and had many remarkable answers to his prayers.

*** ———. Mr. JOHN WOODHOUSE. He was silenced in this county by the Act of uniformity, though he was not ejected by it, as he was not then fixed in any place. Dr. *Williams*, who preached his funeral sermon, gives the following account of him: "God began to deal effectually with his heart in his tender years, and prayer (his great talent) was his frequent exercise when very young. His soul, thus truly changed by conversion, and assisted by constant supplies in return of prayer, he escaped the infection of the university, and was so remarkably serious as to be admitted into the intimate society of some of the gravest divines in that place. He removed from thence, while he was but young, to a family of note, [Lady *Grantham*'s, where he was chaplain.] There the evil disposition of some persons made him more cautious than usual, and put him upon retirement; which was so blessed, that he often acknowledged he never enjoyed such uninterrupted communion with God in secret as in that family. In this private condition he lived many years, which he spent partly in securing the great concernments of his own soul, by clearing his evidences, improving his graces, and attaining to a more confirmed state; and partly, in informing and fixing his judgment, both in the disputed articles of faith, and in the business of Conformity. The latter he disallowed upon maturest thoughts, and few were so well qualified to manage that controversy as he was. In the former he proved skilful as well as orthodox, tho' disallowing extreams: particularly as to the extent of the death of Christ, and conditionality of the covenant, with several things depending thereupon. He 'to whom the end is known from the beginning,' and who hath in prospect the service he designeth by every instrument, made use of this retirement to qualify

Mr.

Mr. *Woodhouse* for greater usefulness than he himself could expect, both in the salvation of sinners and in the education of youth for the ministry. And he had an early pledge of more extensive fruits by the conversion of some in this very family. Lest his zeal in awakening the secure might occasion him to 'break the bruised reed,' providence directed his acquaintance with a pious gentlewoman under great doubts and perplexities of mind, by whose experience he became instructed in the various exercises of a child of light walking in darkness, so as to be prepared to be a vessel of consolation to many, as he also was to her.

He married the daughter of Major *Hubbard* of Leicestershire; a woman of singular piety, and of a good fortune. Hereupon, so far from that base spirit of some, who espouse idleness when they become independent, he applied himself to educate young men, and to preach more publicly and constantly; for he reckoned an estate a further obligation to serve the donor, and an encouragement for more successful service, as it sheltered him from the temptations of the necessitous, set him above contempt, and obviated that common prejudice against ministers, that their grand aim is to get a maintenance. His dexterity in governing, by a due mixture of sweetness and authority, gave him no small advantage to improve young persons. His diligence was extraordinary till a great distemper enfeebled him. He piously managed his house as a nursery for heaven, as well as a school for promoting learning; and the many excellent ministers in the church, and eminent gentlemen, both qualified and disposed to serve their country, who were educated by him, were sufficient proofs of his ability for his office and fidelity in it. Many of his pupils owned him as their spiritual father.—That of which he made the highest account, and most frequently inculcated on his students, was, a faithful diligent aim at usefulness in saving immortal souls. From this design he could not be bribed by an employ of far greater benefit to his family, nor diverted by the many threatenings, losses, or imprisonments he endured. He thought the best way to effect his great design was a plain, warm, familiar way of preaching: he therefore chiefly regarded the frame of his own heart in his work, as what suggested the most moving words, and whence by the divine blessing he expected the greatest success. And he was encouraged in this way by the affectionate seriousness of his auditory. In pursuit of his great end he also embraced private opportunities, and very industriously visited sick people,

in hope that the nearness of another world might awaken their attention. And God was pleased to give a signal blessing to his ministry. About the vale of *Beaver* he diffused saving light, and was an instrument in the conversion of great numbers, among whom some despisers of himself were remarkable instances; and in other places he was not without seals to his ministry. He used often to say, "I am much afraid of my work, from a sense of my own indisposition and insufficiency; but when I have looked up to God for help, I have found his presence warming and enlarging me, &c. and yet what I had thought best prepared hath had least success." He dreaded a useless life; and when some unhappy circumstances broke up his school, it was his frequent moan, "Now every field is unpleasant, for fear I shall live to no purpose." But soon after he was invited to be pastor of a congregation [at *Little St. Helen's* in Bishopsgate-street, London,] where he continued in the useful discharge of his ministry till within a few days before he died. He was still of public use in the country (where he was better acquainted than in London) and also in successfully guiding multitudes in what concerned the safety and liberty of this nation, when the tide ran high against religion and property.

His care to observe the conduct of providence was very strict. He used often to say, "I can go any where if God will lead." He thankfully acknowledged the blessings of providence, and was very resigned to its severest disposals. By his great moderation towards all who differed from him in judgment he became acceptable to men of different denominations. He was ever ready to acts of kindness and charity. He supported several poor students, and sometimes maintained a minister and his family till he was provided with some employment for his subsistence.—Nor did he serve God for nought. Mercy filled his life beyond that of many faithful ministers. He had the great satisfaction to see many of his children in the way to heaven, and one of them well qualified and useful to bring others there.—He took a kind of solemn leave of his people in a sermon he preached, with his usual warmth, a few days before he died, and mercy followed him in his death. The exercise of reason was not intermitted, nor of grace neither. He prayed with great fervour; the tempter was chained from disturbing; he was full of inward comfort; he chearfully joined with the prayers of others, and died without a groan." Dr. *Calamy* says, in 1700, but at what age doth not appear. He kept his academy at *Sherif-*

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hales in *Shropshire* where, Mr. *Orton* says, he was an eminent tutor, and educated many excellent divines, and several gentlemen of the most considerable families in these parts; as *Foley*, *Harley*, *Hunt*, &c. and adds, that he has heard some of his pupils remark, that Dr. *Williams* hath said too little of him.

WORKS. A Sermon on the Death of Mrs. Jane Papillon; on *Rev.* xiv. 13.—A Catalogue of Sins; (highly useful for Self-Examination, &c.)—A Serm. before the Society for the Reformation of Manners.

The following afterwards Conformed.

Mr. DANIEL CHADWICK, of *Tallaston*, viz. in 1666, when the Five-mile-act took place.—Mr. FLOWER, of *Staunton*.—Mr. HORN, of *Nutthal*.—Mr. BOOLE, of *Clifton*.—Mr. KENDAL, of *Widmier-Pool*.—Mr. ORMSTON, of *Keyworth*.—Mr. FORTH or FRITH, of *Fledborough*.—Mr. FISHER, of *Blith*.—Mr. CHARLES JACKSON, of *Selston*.—Mr. SALTER, of *Winthorp*; who accepted a small benefice at *Conton*.

Mr. RAINBOW, of *Triswel*, in this county, upon the Restoration, was vehemently urged by his wife to conform; but he told her it was against his conscience. When the Act took place, the clerk of the parish brought the Common-Prayer Book to his house, at which he was troubled, and shook his head, saying, "Hast thou brought this gear?" He was very thoughtful about reading it, and his wife was very pressing; but he fell ill on the very Lord's-day morning, when he was obliged to read it, if he kept his living; and he died in a few days after, saying to his wife, "If thou couldst have trusted God, thou mightest have had a living husband, and a livelihood for thyself and children; but now art like to lose both."

Dr. *Calamy* closes this county with answering some remarks of the Compilers of *Magna Britannia*, &c. concerning the ministers ejected in it.

MINISTERS

MINISTERS EJECTED OR SILENCED

IN

OXFORDSHIRE.

AMBROSDEN [V.] Edward Bagshaw, M. A. Of *Christ-Ch. Oxf.* § He was the son of Mr. Edw. Bagshaw, an eminent attorney at *Broughton*, who besides many other pieces published the Life of his Tutor, Mr. Robert Bolton. *Wood* gives a full account of them and the author, *Athen. Oxon.* vol. ii. p. 315.—This his son had a great reputation in the university as a scholar, and was, for a time, second master of Westminster School, when Dr. *Busby* was first master. He was ordained by Dr. Brownrigg, Bp. of Exeter, in 1659. After the Restoration he was chaplain to the Earl of Anglesea. Dr. *Walter Pope*, in his Life of Bp. *Ward*, p. 30, says, "He was advised by some considerable friends to live peaceable and conformable for the space of a year; who assured him that at the end of it they would provide him some considerable preferment in the church. Accordingly (says that author) he went and tried, but not being able to hold out so long, he soon repaired to London, much more imbittered against ecclesiastical and kingly government than when he went into the country." He then adds, "He sided tooth and nail with the fanatics, and made a great figure amongst them;" but gives it as his judgment, "that he exceeded most, if not all of them, in natural and acquired parts." But this writer was too little acquainted with that sort of people whom he calls Fanatics, to be able to pass a judgment. *Wood* says, "He went into Ireland, and returned discontented in 1662, at the latter end of which year he was seized on by order of the council, and committed prisoner to the Gatehouse in Westminster; whence he was removed

moved to the *Tower*, and from thence to *South-sea Castle* near Portsmouth, where he had a tedious confinement." Dr. *Pope* tells us, "that K. *Charles* sent for him, designing to work some good upon him, and to do him a kindness; but he found him so obstinate and refractory, that he was forced to leave him to his own imaginations." When he was with the King, he said something that was so offensive to him that he was sent to the dungeon in the *Tower*.* Mr. *Bagshaw* afterwards married a blind gentlewoman, who fell in love with him for his preaching. [*Wood* says, she was a virtuous superannuated maid; the daughter of John Peacock, of Chawley, near *Abington*, Berks.] He was at last sent to *Newgate*, for refusing to take the Oath of allegiance and supremacy, where he continued 22 weeks, and there died, *Dec.* 28, 1671.—Tho' he was possessed of very considerable abilities (which even *Wood* himself acknowledges) those who had the highest value for his ministerial gifts, were ready to own that he was a man of a very warm and violent temper. Dr. *Kennet*, in his *Parochial Antiquities of Ambrosden*, &c. has these words: "Mr. *E. Bagshaw*, B. D. of *Christ* "*Church*, *Oxon*, was possessed of the said church; who "being a turbulent Nonconformist, was ejected by the Bar- "tholomew-act, 1662."

§ The account given of him by WOOD, in his *Athen. Oxon.* is as follows: "He was born at *Broughton*, in Northamptonshire, educated at Westminster-school, elected thence a student of *Chr. Church*, May 1, 1646, aged 17, yet was capable of that place a year before, but hindered coming to *Oxon*, it being a garrison for the king." He represents him as having been very insolent and turbulent all the time he was at the university, and says, that it was for the same behaviour that Dr. *Busby* got him removed from Westmin-

*Mr. BAXTER's account of this interview is most probable: viz. that it was to examine him about a paper found upon him, relating to one *Dawn*, who had been transported from the Tower to Africa; concerning which he refused proper information, and gave his majesty a very impertinent answer.—Mr. Baxter describes his situation in the Tower dungeon as very deplorable, being "three or four days and nights without fire, candle, bed, or straw; "when he fell into a terrible fit of the Hæmorrhoids, which however the "physicians thought did save his life; for the pain was so vehement, that "it kept him in a sweat, which cast out the infection of the damp" Mr. Baxter adds, "at last by the solicitation of his brother, who was a Confor- "mist, and dearly loved him, he was taken up; and after that was sent "away to South-sea castle, where he remained a close prisoner many years, "with *Vavasor Powell*, an honest injudicious zealot of North Wales, who "heightened him in his opinions." *Baxt. Life*, p. ii. p. 379, and p. iii. p. 72.

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ster school. He even accuses him of being "very loose in his morals," and after mentioning several things to his disadvantage, adds—"He was a person of very good parts (which he knew too well) well learned, but of a hot and restless head, and was (as an eminent presbyterian [*Baxter*] who wrote against him, saith) 'an anabaptist, fifth monarchy man and a separa-'tist: a man of an extraordinary vehement spirit—No one of 'the nonconformist ministers of England wrote in his defence, 'or pleaded for him.'—At length, after his time had been spent in a continued agitation, in opposition to all that was, in relation to the church, settled by law, he *unwillingly* laid down his head and died, in Tothil street Westminster, *Dec.* 28, 1671, and was buried *Jan.* 1, 1672, in the *fanatical* burying place Bunhill, accompanied by near a 1000 protestant dissenters. Over his grave was built an altar monument, on which was this inscription by Dr. J. *Owen*, [whose testimony was full as credible as Mr. *Wood*'s] "Here lies interred the body of Mr. Edward "Bagshaw, minister of the gospel, who received faith from "God to embrace it, courage to defend it, and patience to suf-"fer for it, which (*is*) by the most despised, and by many per-"secuted; esteeming the advantage of birth, education and "learning as things of worth to be accounted loss for the "knowledge of Christ. From the reproaches of pretended "friends, and persecutions of professed adversaries, he took "sanctuary, by the will of God, in eternal rest, the 28th "*Dec.* 1671.—*Ath. Ox.* ii. 491, 4."

WORKS. Dissertationes duæ Anti-Socinianæ, &c.—De Monarchia absoluta Dissertatio Politica.—Appendix de Monarchia mixta—Exercitationes duæ, altera Theologica de Presbyteris & Episcopis; altera Academica, de Philosophia veteri;—and many other things in English. § Wood gives the following list of them (here abridged.)—Pract. disc. on God's decrees; dedicated to *Bradshaw*, who condemned K. *Cha.* I. to die; (complimenting that famous regicide)—A true Nar. of the Diff. between Mr. *Busby* and Mr. *Bagshaw*—Saintship no ground of Sovereignty.—The great Quest. concern. things indifferenf—Do. part ii.—Do. part iii; the necessity and use of heresies.—Discourse about Christ and Antichrist—Treatise on the Resurrection—Animadversions on Bp. *Morley*'s Letter *(in which he defends* Mr. Baxter, *but for which* Mr. B. *did not thank him.)*—Do. part ii. with an answer to all that Roger L'Estrange intends to write.—Letter to Edw. E. of Clarendon, vindicating his former actions in relation to church and state.—Treatise on the spiritual nature of God.—Eng. about Infal. of the Pope and Rom. Ch.—Ready way to prevent sin.—Discourse of Conscience.—Letter to Sir J. Robinson lieutenant of the Tower

(while a prisoner there)—Antidote ag. Mr. Baxter's treatise of Love and Unity.—To this Baxter answered, and he replied.—Baxter wrote *A Second Admon. to Mr. Bagshaw, calling him to repentance for many false doctrines, crimes, untruths,* &c. He then wrote—A Review of all Mr. Baxter's Calumnies: ag. which Baxter published, *The Church told of Mr. Bagshaw's scandal, and warned of dangerous snares* &c. *—This Catalogue will throw some light on the temper of the man.

BADDINGTON, [Q. *Pidington*, or *Padington* in *Gloucestershire*]. Mr. JAMES WYAR.

BAMPTON [V. 140*l.*] SAMUEL BIRCH, M. A. [Of *Mary's Hall Oxf.* and chaplain] of *Corp. Chr. Col.* when Dr. *Staunton* was President. At the latter part of his time there, he himself had many pupils, several of whom were gentlemen commoners. He was a native of Lancashire. From the university he went to *Bampton*, where he was one of the three vicars who had each 140*l.* a year, and sometimes more.—In the time of the civil war, he had a commission in the army; but when he found things were run to extremity, he quitted it, and returned to Oxford. In one of his MSS. (several of which the author perused) he gives the following short account of himself.—"After I had not only utterly refused all compliance with the wickedness of the army under *Cromwell*, opposing their most unrighteous and horrid practices, about king and parliament, but had also given what assistance I could to the king when he came thro' Scotland; success failing, partly by their attempting to have sequestered me, partly for my non-engagement, I was turned out of all ways of ordinary subsistence public or private."—How he came into *Bampton* again doth not appear. After the Re-

* At the end of the above list, *Wood* says, "Mr. Baxter tells us, that E. Bagshaw published *The Life and death of Mr.* Vavaser Powell, *that faithful minister and confessor of Christ*, &c. But there are such silly things, and such canting impertinent stuff in it, that no generous scholar, of Academical breeding, *as Bagshaw was*, would or could be the author of it. 'Tis true he compleated V. Powell's *Collect. of Prophesies*, and added to his Concordance: yet I cannot believe he was the author of the said Life."—For further particulars of his character, the reader is referred to the LIFE of Mr. BAXTER, who frequently mentions him, and the controversies he had with him. What he says of his last piece against Mr. Bagshaw, P. iii. p. 89, is truly affecting, and worth the serious attention of all controversial writers. "About the day it "came out (viz. his third reply) Mr. Bagshaw died..a prisoner, tho' not in "prison: which made it grievous to me to think that I must seem to write "against the dead. While we wrangle here in the dark, we are DYING, and "passing to the world that will DECIDE ALL CONTROVERSIES: and the safest "passage thither is by peaceable holiness."

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storation, Mr. *White* laid claim to this vicarage; but Mr. *Birch*, *June* 11, 1660, put in a caveat with the Lord Chancellor *Hyde*, against his taking out the great seal, as having the king's presentation. On *August* 25 there was a hearing before the Chancellor, who refused to give Mr. *White* the seal, and so Mr. *Birch* continued in the vicarage till *Aug.* 24, 1662, when he was ejected. He had then seven children. In one of his MSS. was found a solemn appeal to God upon this occasion, with this title;

Upon the act of uniformity, and my conforming thereunto, or leaving my ministry, vicarage, &c. *Humble address to my Lord*, July 30, 1662. The following is a copy of it.

My Lord and Master. It is now high time that I prostrate myself at thy feet, and earnestly beg to know thy good pleasure with thy poor creature. Thou gavest me my commission to preach the gospel, and by many strange providences hast settled my station in *Bampton*. The civil magistrate (who is thine authority) forbids me under severe penalty to perform any of those things for which thou hast given me commission, unless upon such terms as himself proposeth. My God, may I declare mine unfeigned assent and consent to all things in this Book of Common Prayer, &c. to the use of those unprofitable but most offensive ceremonies, which have occasioned so much mischief already in thy church, and turned so many out of the way? to the constant practice of this Common Prayer, as now it is? to this consecration of bishops, and to many things in the ordaining priests and deacons? to the reading of those vain stories in *Apocrypha*, while so much of thy word, inspired by thy spirit, is left out? to those things in the Catechism, which intimate baptismal regeneration? May I now renounce the solemn oath, the covenant, wherein the nations stand bound to a reformation, and which hath been so great an instrument for the restoring of king, parliament, laws, &c. May I openly profess and subscribe that it is in itself unlawful? Did thy faithful servants (so many thousands in *England*) wickedly, in entering thereinto? Or thy ministers (so many hundreds) no better, in their public owning and avouching the same in print, to all the world, after so many years? My Lord, I am by act of parliament (thy authority over me) *ipso facto* avoided as dead, if within the time I do not this. I am at thy footstool. I may not do evil that good may come. I may not do this great sin against my God, and the dictates of my conscience. I therefore surrender myself, my soul, my ministry, my peo-

ple, my place, my wife and children, and whatsoever else is herein concerned, into thy hand, from whom I received them. Lord, have mercy on me, and assist me for ever to keep faith and a good conscience. I do not yet see, (for all that is said against it) that the covenant is the worse, or these other things better, than formerly I accounted them. Thou hast graciously brought me without scandal, or breach of conscience, thro' the former snares on the other extreme; my gracious Lord, bring me also safe and sound thro' this. I do not beg for riches, honours, great places, or a pleasant life, for myself or mine. I beg thy grace in Christ, and that we may be kept from scandal to religion, and may be brought the next way to heaven. Mortify the sin of my heart and life which might turn me out of the way, blind mine eyes, or occasion thee to permit my fall. Lord, I earnestly recommend the souls of this poor people, my flock and charge, to thee. O Lord Jesus, the head of thy church, the Redeemer of thy people, the Saviour of thine elect, the great shepherd and Bishop of our souls, take the care and charge of them; provide for them, keep them, save them. If thou takest me from this work here, my God, provide some work somewhere, and set me about it. Let me live no longer than I may be of use in such employment as thou shalt assign me, and therein make me faithful. I am thy servant, let me not be altogether unprofitable.—As for my provision, I never had any considerable estate, and yet I never wanted. I have lived well, without injury to or need of others; plentifully, by thy gracious providence, and bountiful hand. I depend on thy promise, (*Matt.* vi. 24, 33.) and have reason (more than others) from good experience to trust thee. When I come into extreme need or straits, I will (thro' thine assistance) as formerly, come to acquaint thee with it, and to devolve myself at thy footstool for the like relief. In the mean time I give thee most hearty thanks for what I have, and humbly beseech thee for grace to use it well. My God, I beg thy direction in this great business, and beseech thee to shew me what is fully pleasing to thee, and enable me to do it, for my Lord Jesus's sake, my Saviour and blessed Redeemer. Amen.

There was found another paper of his, dated *June* 10, 1662, with this title: *Upon the fall of the lectures about us at* Witney, *and* Farrington, *and here at* Bampton, *which the late act of parliament for uniformity hath overturned:* in which he expresses the deepest concern at the event, and especially at the influence of the fathers of the church in promoting

moting it; appealing to God for his own sincerity and zeal in setting up and maintaining these lectures.

Mr. *Birch* staid at the vicarage some time after being silenced, to which he observes, a variety of providences contributed. He continued preaching there on Lord's-day evenings, till Mr. *Cook*, his successor came to Bampton, and then he hired a house for a school, at *Shilton* in Berks, where he fixed in *May*, 1664, and had a good number of boarders. In 1665, the churchwardens of the parish, by the direction of Mr. *Grove* the minister, presented him to the bishop's court for not communicating at church, and for teaching school. But the Chancellor, Dr. Ailworth, was very civil to him. In *March*, 1666, by a warrant from the deputy-lieutenants of Berks, he was seized and carried before some justices for keeping conventicles, &c. but they took bail for his appearance. Some time after, he was again summoned into the bishop's court at *Oxford*, and severely threatened; but upon his appearance in the spiritual court, as Lord *Wharton*'s chaplain, he was dismissed.—He was inclined to have removed to his native place near *Manchester*, where he had a small estate; but the gentlemen of the parish would not suffer him to leave that country. They placed him in a large mansion-house in the neighbourhood, belonging to —— *Hoard*, Esq; and sent their sons to him for education, (a service for which he was peculiarly qualified) and he remained there till the time of his death, having his house continually full of young nobility and gentry from many parts of the nation. Fourteen of those who had been his scholars were in parliament the same session, in the reign of Q. *Anne:* and some of her chief ministers of state were of the number. On this account it appeared, to several considerate persons, not to have a very decent appearance for them to countenance the *Schism-bill*, to prevent the Dissenters educating their own children; unless they did it to atone for the sins of their youth, when they themselves were in such hands.—One of these gentlemen told Mr. *Tanner*, (a grandson of Mr. *Birch*) at the time when the Dissenters were so much inveighed against in parliament, "That his grandfather was the best christian, the "best scholar, and the most gentleman-like master he ever "knew." And others who had their education under him, in like manner often expatiated in his commendation. However, he could never be at rest till the last years of his life, but was perpetually molested, either by the deputy-lieutenants, or the bishops of *Oxford*, or the gentlemen of Doctors-commons.

mons. He was once imprisoned, but some gentlemen in the neighbourhood gave bail for him, and he was liberated the next day.

When the Five-mile-act came out, he measured from his house at *Shilton*, along the King's highway to *Bampton* church, and found it to be above 300 yards more than five miles distant; and therefore he had no disturbance on that account. He went constantly to church on the Lord's-day morning (at which time only there was a sermon) and in the afternoon preached to his own family. When the times would permit, many came to hear him, some from a gooddistance, and at proper seasons, he administered the sacrament to them. Thus he held on to the day of his death.—When he came to lie on his dying bed, his eldest daughter, who sat behind his bolster to bear him up, asked him what his thoughts then were of the many changes, as to public affairs, which he had passed through? His answer was, "I bless God I took "the parliament's part: I bless God I opposed *Oliver Crom-* "*well*; I bless God, with all my soul, I did not conform." After this, when many of his neighbours came to see him, he said to them, "See that none of you miss of the great end you came into the world for, of knowing God and Jesus Christ whom he hath sent, savingly." The last words that were heard from him were, "Thankfulness! thankfulness!" He died *Jan.* 22, 1678, aged 61, and was buried at *Shilton*. §

Among his MSS. there are various meditations and self-examinations before the sacrament; with pious aspirations towards God, and prayers offered on account of the public, as well as his own private and family concerns and difficulties, for many years together; which shew him to have been a very thoughtful, humble, pious man; zealous on the parliament side, at their first taking up arms, and as zealous afterwards against *Cromwell* and his schemes; warm for the covenant, and as much against the Engagement; a great enemy to confusion, both in church and state; and a mighty pro-

§ Wood's account of him (which Calamy imperfectly quotes) is upon the whole favourable. Having mentioned his taking his degree, and being made chaplain of C. C. Col. he says, "Afterwards being averse to conformity, he taught school at Shilton, where he had constantly under his tuition the sons of divers persons of quality, and those too who were *good Loyalists*. He died at that place, *Jan.* 22, 1679, leaving the character of a good man, among the *precise* people, but otherwise among the Loyalists, who esteemed him an instiller of evil principles into youth." (*Fast. Oxon.* ii. 110.) Qu. How then came they to put their sons under his care?

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moter of the Restoration, which yet exposed him and many others to great hardships. He was a very chearful christian, and had a continual inward serenity and peace. He kept his numerous family in great order and decorum, tho' he sometimes found it very difficult. He was ready to forgive injuries, and pass by many reproaches undeservedly cast upon him. It was his common saying, with regard to his enemies, "Let us pray for them, and wipe out all disrespect from our hearts, towards them." In some instances God turned his bitterest enemies into hearty friends.

—— JOHN OSBORNE, M. A. Of *New-Inn Hall, Oxford*. [The son of J. Osborne of *Crediton*, Devon, "whence (*Wood* says) after he had been trained up in *trivial* learning, he was sent to *New Inn*, 1634, aged 16, took the degrees in arts, and became a frequent preacher up of the Presbyterian design; a forward zealot for carrying on the righteous cause."] He was ordained by Bp. *Hall*, and was another of the three vicars of *Bampton*, but was cast out soon after the Restoration. Dr. *Hodges* put in a claim against him, as former incumbent, and cast him at law, though he then had another living, being rector of *Ripple* in *Worcestershire*, which (Dr. *Walker* says) he was allowed to keep thro' the whole usurpation. When Mr. *Osborn* was ejected he had six children. He afterwards preached about the country as he had opportunity, and at length was imprisoned in Oxford castle. When he got his liberty he went to London. *Wood* says (*not as Calamy* quotes him) he there "taught school, "and lived in Bartholomew parish near Little Britain, to the "time (as I take it) of his death." He preached occasionally in that church; but his son affirms, that he had no public place after his ejectment. He died about the year 1665, aged 46. As to his learning which *Wood* speaks of as trivial [*before he went to the university*] his son (who was a Nonjuror, and therefore probably not much prejudiced in his favour) declares, he was satisfied that the reflection was without cause.

WORKS. The Mystery of the Resurrection; on *Acts* xxiv. 15.—A Conference with R. Coppin, at *Burford*, on the Resurrection of the Body.—He had drawn up a Concordance to the Bible; of Things, and not barely of Words; but finding somebody had been before-hand with him, he never published it. § *Wood* calls it, A Catalogue of English writers on the O. and N. T. He adds, "One John Osborn translated into English, for the use of Schools, Comenius's Vestibuli linguarum &c. printed several times."

BANBURY [V.] SAMUEL WELLS, M. A. Of *Magd Col. Oxf.* Son of Mr. *Wm. Wells*, of St. Peter's in *Oxford*, and born there *August* 18, 1614. [Yet *Wood* does not mention him.] He took his degree in 1636, and was ordained *Dec.* 23, 1638. He then kept a school at *Wandsworth*. In 1639 he was assistant to Dr. Temple at *Battersea*. In 1644 he left his family in London, and went as chaplain in the army. In 1647 he settled at *Remnam* in Berks, where his income was about 200*l. per ann.* but he had not above 20 families in the parish. In 1649 he accepted of a call to *Banbury*, tho' the profit was much less, that he might have an opportunity of doing good to a larger number of souls. He was offered the presentation of *Brinkworth*, a rich parsonage, but refused it, and continued at *Banbury* till *August*, 1662, when he remitted 100*l.* of what was due to him, and chearfully declared, that he had not one uneasy thought about the support of his family, tho' he had then ten children, and his wife was pregnant. The Five-mile-act removed him to *Deddington*, from whence he used to write letters every week to his friends at *Banbury*, which he afterwards printed. When the times permitted, he returned to *Banbury*, and purchased a pleasant house, in which he continued till his death. He and Mr. (afterwards Dr.) *White*, the parish minister, had a very friendly correspondence. He often heard Mr. *White* preach, who sometimes privately heard him; and used often to say to him, "I pray God bless your labours in private, and mine in public." Mr. *Wells* was of a chearful disposition, and of a large and liberal heart, but especially for encouraging good designs. He was so remarkable for captivating the attention, that one who had often heard him preach, said, "the ears of his auditors were chained to his lips."

WORKS. A Spiritual Remembrancer...The Substance of a Farewell Sermon at Banbury, on *Acts* xx. 27; with a Collection of Letters, mentioned above.—His name is subscribed to *The humble Advice of certain Ministers to* Lord Fairfax, in 1649.

BARTON Westcote. Mr. BOWEN. Dr. *Walker* says, he used his predecessor very ill, and refused to pay him his fifths; which cannot now be disproved.

BICESTER [V.] Mr. BASNET or BARNET. Dr. Kennet, in his *Antiquities*, mentions Mr. *Wm. Hall* as the only incumbent between 1604 and 1670.

BLOXHAM.

BLOXHAM. Mr. CHRISTOPHER NEVIL.

BROUHTON [R.] Mr. CONEY.

CHIPPING-NORTON [V.] Mr. STEPHEN Ford. After his ejectment he continued to preach among his people, as he had opportunity; but was sadly harassed, and at length some of his enemies threatened his life, so that he was forced to fly to London, where he often preached in the time of the plague, when many others fled into the country to escape it. When liberty was granted, a meeting-house was erected for him in *Miles-lane*, Canon-street, where he was pastor of a congregational church. Here he held a catechetical lecture for young men at seven o'clock on Lord's-day mornings, which he afterwards changed to the evening; and which, it was hoped, did much good.—Dr. *Walker* says, "It hath been reported that this Mr. *Ford* had been a servant to the head of an house." Supposing that report true, he might yet be a very worthy and useful man, and might afterwards have gone thro' a course of study.

§ This supposition is confirmed by a correspondent,* who has transmitted the following addition to the above account of Mr. *Ford*.—He pursued his studies at *Oxford*, but at what college doth not appear. That he was a man of a truly disinterested soul, and influenced by the most ardent wishes to promote the best interests of the people of his charge, there remains very substantial evidence. In an epistle of his to his people, still extant, he says, "When the blessed God inclined my heart to the ministry, my earnest request was, that he would he pleased to cast my lot in a place where I might be eminently useful in the church and cause of Christ.—At the time I became your minister I had three places offered me: one of them was worth near twenty times as much as this poor Vicarage. But I found my heart inclined more towards you than towards any of the said places, and thro' grace I refused them all for your sakes." And it appears that in a short time he had the satisfaction to find his labours among them crowned with eminent success. He testifies that, "the saints in this place were many." On his being expelled from *Norton*, he left an address with his people, in the most faithful and affectionate terms; in which he says, "Now my beloved, the returns that I expect and desire of you, for

* Mr. M. Dewes, of Chipping-Norton, in a Letter expressive of great satisfaction in the republication of this work.

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all the sufferings that I have [undergone] and am likely still to undergo for your sakes; for all my temporal losses, for my care and pains, labour and travail for your everlasting happiness, are, That you will be pleased to read, consider, and practice these following duties." He then exhorts them to serious self-examination, watchfulness and prayer; and dissuades them from conformity to the world, &c.—The place and time of his death are not certainly known.

WORKS. Discourses on a Gospel-church, and Regeneration. An epistle to the people of his care.—Scripture Rules, which Jesus Christ hath given to his Churches to walk by; which were approved of and consented to by all the members of the church at Chipping-Norton.

—— Mr. CLARK was also at this place, with Mr. *Ford*, and was ejected at the same time.

ENSTON [V.] Mr. SAMUEL BURNET. He afterwards applied himself to the study and practice of physic.

GARSINGTON [R.] Dr. WARD. Probably ejected in 1660, for in the Act which then passed for confirming and restoring ministers, provision is made for annexing this living as formerly to the presidentship of *Trin. Col. Oxf.*

GLIMPTON [R.] Mr. NATHANIEL STANIFORD.

HASELEY. Mr. ANTHONY STEPHENS.

HENLEY upon *Thames* [R.] Mr. WILLIAM BRICE. An eminently pious and learned man. When he was Fellow of *Eaton College* he closely studied the Greek and Latin fathers, particularly *Chrysostom* and *Augustine*. While he continued in his living he was very charitable to the poor of the parish, seldom failing of having something boiled for them, with broth, on the Lord's-day. After his ejectment, he lived in or near *Maidenhead*, upon his own estate. Tho' he did not afterwards take the charge of a congregation, he could not be satisfied to be idle while he thought there was room for his endeavours to do good to souls; and therefore he used to ride up and down the country, and preach sometimes among the Dissenters, and sometimes in the public churches, where he could have liberty, and other help was wanting; which was not uncommon. He did this in all weathers, and to an advanced age. Dr. *Seth Ward*, Bp. of *Sarum*, hearing that he had preached in some churchess in his

his diocese, expressed some displeasure at it. When Mr. *Brice* heard of it, he took an opportunity to wait on his lordship and frankly owned to him, That he had indeed preached in some churches in his diocese, and should make bold to continue doing so, as opportunity offered, unless his Lordship took more care of the souls of the poor people, and made better provision for them.

HEYFORD (Nether) [R.] Mr. JOHN DOD. Dr. *Walker* relates several things to his disadvantage, and says, he was not beloved by his neighbours. But he is several times mentioned very respectfully in Mr. *Birch*'s MSS. as one concerned with him in keeping days of fasting and humiliation in private, after the passing of the Act of uniformity. It appears from thence, that he had nine children, and was afterwards in great necessity and distress.

LITTLINGSTONE-LOVEL [R.] Mr. HATHWAY.

NEWINGTON [C. or D.] Mr. EDWARD ARHCER. His name was subscribed to *The Humble Advice*, presented to Lord *Fairfax*, *Jan.* 25, 1649, as minister of *Somerton*. When he was cast out of his benefice he had a large family, and little or no provision for their sustenance; yet he died in the firm belief, that providence would take care of those whom he left behind him, telling his wife, "That she "needed not to be anxious about her children, for God "would not suffer her or them to want." Which proved to be true. He left a son, who was a conforming minister at *Quainton* in *Bucks*.

*SILSAM, ROBERT ROGERS, B. D. After his ejectment he lived in *Northamptonshire*. Dr. *Walker* says, "he was the son of a miller." He might be so, and yet be a very valuable man. But he adds "He was a very dunce." Had he been ejected out of the church as such, upon suitable proof, there would have been no room for complaint, [if all the dunces had been ejected with him.] But it was for his Nonconformity; and he would have fared the same, had he been the brightest scholar.

SOMERTON [R. 300*l.*] Mr. JOHN FENWICK. Of *Trin. Col. Camb.* He was born in 1623, at *East Hedding* in Northumberland. His father was a gentleman of a good estate, but by a profuse liberality and an ill-managed hospitality, it was so impaired, that at the birth of this son it was pleasantly

pleasantly said, "Now the estate was gone, the heir was "come." His good mother (now near 50 years of age) had most earnestly desired a son, and she from the first devoted him to the sacred ministry, if it should please God therein to favour her. His life was remarkably preserved when he was about two years old: a servant having given him a plumb, carelessly let the stone get into his throat, where it stuck a considerable time, no one being in the house but the aged grandmother, who usually kept her bed. The maid having done what she could, tho' to no purpose, carried the child up to her, and throwing it hastily upon the bed, cried out, "There! I have killed the child! the child is dead!" and immediately quitted the room and the house. The old gentlewoman got up in haste, set the child on its feet upon a high cupboard, and taking him by the hands, jumped him down to the floor, which moved the stone, and preserved his life. But the greatness of the leap rendered his legs crooked, and the grating of the stone so injured the organs of speech, as occasioned an impediment in his delivery.

His father had a brother, who was grown rich by merchandize, and often said that he would make his nephew his heir. Having gone abroad, on purpose to bring home all his effects, he died at sea in his return. In his last will, he made four persons who were with him in the ship, trustees for his nephew, in case of his death before he reached home. But upon his decease, they agreed to divide the whole among themselves, without giving an account of them to any one. In order to which they took another ship, into which they put their cargo, under pretence of getting home the sooner. The master of the vessel was afraid they had an ill-design; but it was not in his power to hinder them. When he came home, he discovered his suspicions, and some persons were sent in quest of these trustees; but, like King *Jehoram*'s messengers, they never returned. Mr. *Fenwick* used to tell this story without any commotion, and commonly said to the company, "Thus, you see, I was not intended to be rich."—He married the daughter of *Wm. Sprigge*, Esq; of *Doddington*; a justice of peace, and a considerable man in the county. Thro' his interest he got this valuable living, which he chearfully resigned to keep a good conscience; comforting the people who were in sorrow for his departure, by modestly telling them, that he hoped a better would succeed. He took his leave of them with a discourse on *Deut.* xxxiii. 8. He had no dispute with his people about tithes, but quietly took

took what they brought him, whether in kind or money. It was his usual saying, "This world is but our inn, while we forget our home." He died at *Crayford* in *Kent*, of a malignant fever, A. D. 1665, in the 43d year of his age. When he was delirious, he was often crying out, that he would go to heaven, and complained of those who held him in bed, that they kept him from going thither. There his friends observed his conversation very much to be, during his pilgrimage here on earth.

SWINBROOK. Mr. WILLIAM SMITH. He had formerly been at *Longborough* in Gloucestershire. He was a man of great humility and sincerity. He seldom prayed or preached without tears.

WITNEY [R.] Mr. WILLIAM GILBERT, lecturer. It was upon the fall of this lecture, and others in this county, that Mr. *Birch* wrote the paper mentioned p. 116.

WOODSTOCK [L.] Mr. SAMUEL BLOWER. Of *Mag. Col. Oxf.* He was first cast out of his fellowship there. When he was silenced at Woodstock he went to *Northampton*, [where he was first pastor of the church which was afterwards under the care of the excellent Dr. *Doddridge*.] From hence he removed to *Abington* in Berks, where he died in 1701. He was of a meek temper, peaceable principles, and a godly life. He had, like *St. Austin*, very exalted thoughts of Divine Grace and Redeeming Love. He discovered a very tender regard to young persons, and would often address himself very affectionately to them, not only in his sermons, but in his visits; and rejoiced much in their hopefulness. He did not affect a pompous way of preaching, nor dispense the truths of the gospel with 'the wisdom of man's words,' knowing that was not so likely to be attended with a divine blessing. Scripture revelation, in scripture-language, was the main subject of his discourses. He was very desirable as a friend, being free and communicative; candid to the last degree; of a very sympathizing spirit with those in affliction, and particularly mindful of them in his prayers. He was so firm and constant, where he professed friendship, that it must have been some thing very bad that occasioned his breaking it off. Wherever he had any interest, he was for improving it for God to his utmost; and he took all opportunities to do so. He published a funeral sermon for Mrs. *Elizabeth Tub*, on *Psalm* xviii. 46. Mr. *Wood*

Wood is wholly silent about this good man, and several others; which appears designed.

The following afterwards conformed:

Mr. THOMAS HODGES, of *Souldren*. He became minister of a chapel belonging to some alms-houses at *Oakingham* in *Berks*.—Mr. FRANCIS WELLS, of *Atterbury*.—Mr. JOHN HARTCLIFF, of *Stadham*, who died canon of *Windsor*.

N. B. Other Nonconformists in this county were mentioned as ejected from the UNIVERSITY.——It may not be amiss here to add some further particulars respecting several of them, which have been discovered since the publication of the first volume of this work.

Page 215. Mr. RALPH BUTTON, The following account of him is extracted from WARD's LIVES of the *Gresham Professors*. He was the son of Robert Button of Bishopstown, Wiltshire. He made such progress in polite literature and philosophy, at *Exeter Col. Oxford*, that having taken the degrees of B. A. he was recommended by Dr. Prideaux, the rector, to Sir N. Brent, warden of *Merton*, to stand for a fellowship there, and was chosen 1633. He afterwards became a noted tutor in that college. The famous Zach. Bogan was one of his pupils. On the breaking out of the war in 1642, he removed to London. Nov. 15, 1643, he was chosen professor of geometry in Gresham college, in the room of Mr. John Greaves. In 1647, he and Mr. Joshua Cross, the law professor, were appointed delegates for the assistance of the visitors of Oxford. When the earl of Pembroke made his public entry as chancellor of that university, *Ap.* 11, 1648, he was addressed in a Latin speech by Mr. Button, as proctor elect; and the next day, he and Mr. Cross, being chosen by order of parliament, were admitted into this office; and he resigned his Gresham professorship, *June* 13. On *Aug.* 4, he was made canon of Christ-church, and orator of the university, in the room of the learned Dr. Hammond, removed by the visitors. He declined addressing the senate for the degree of D. D. with Mr. T. Goodwin and two others, being (as *Wood* says) newly married or on the point of marriage, and unwilling to be at the charge, and so remained M. A. all his life.

It deserves to be recorded to his honour, that in *Dec.* 1650, he united with Mr. Cross, and several heads of houses, and

other members, in a petition to the committee of parliament, in behalf of Mr. *Pococke*, who would have been expelled in consequence of a vote which they had lately passed, for not taking the engagement; and thus the university would have been deprived of his Hebrew and Arabic lectures. The petition represented him as excelling any they had ever heard of in oriental learning, and an ornament to the university. Mr. Pococke was hereupon continued.

After the restoration, *July* 27, he was ejected from his offices in the university, and removed with his family to *Brentford*, where he suffered for his nonconformity. For, as Mr. Baxter says, "Tho' he never was in orders, nor a preacher *, yet besides a great loss in his estate, he was about six months in jail, for teaching two knight's sons in his house, not having taken the Oxford oath. On the Indulgence, he kept an Academy at Islington, where Sir Joseph Jekyll was one of his pupils. They had among them (as Mr. King, minister of Wellingborough, who was another of them, informed Dr. Ward) a copy of his orations at Oxford, for their use and imitation, which they much esteemed. He died at Islington in October 1680, and was buried in that church, with his son, who died about the same time.—*Wood* gives a very disparaging account of him; the evident effect of a party spirit. Mr. *Baxter* in his own life, mentioning his imprisonment, says of him: "An excellent scholar; but of greater "excellency: a most humble, worthy, godly man; of a "plain sincere heart, and blameless;" Part III. p. 36 and 96. He left one daughter, who married Dr. Boteler, a physician in London.

Page 321. EDWARD STAUNTON, D. D. WOOD gives the titles of his occasional sermons as follows; (1) Rupes Israelis: the rock of Israel; at St. *Marg. Westm.* before the H. of Com. at their monthly fast, 24, *Ap.* 1644, on *Deut.* xxxii. 31. (2) Phineas's zeal in execution of judgment. Fast serm. before H. of Lords, 30. *Oct.* 1644, on *Psal.* cvi. 30. (3) At Great Milton, 9 *Dec.* 1654, at the funeral of Mrs. E. Wilkinson, wife of Dr. H. W. principal of *Mag. Hall*, on *Thes.* iv. 14. To which are added, a narrative of her godly life; and elegies on her death, by John Wallis, D. D. W. Carpenter, M. A. Dr. H. W. her husband, &c.

* WOOD says, That when he settled at Islington, he preached in conventicles, and taught youth to the time of his death. Fasti. ii. 98.

—He

—He mentions other sermons, which he had not seen; and an Appendix to Mayow's Life of the Doctor, by *Wm. Fulman*, of C. C. Col. which he speaks of as satyrically written against the Dr. but with unquestionable veracity, and which he intimates *Clark* ought to have seen and noticed. He died at *Bovingden* in Hertfordshire, and was buried in the chuch there. *Ath. Ox.* ii. 484.

Page 235. THANKFUL OWEN, M. A. WOOD says, he was the son of Philip Owen; was born at *Taplow* in Bucks. became a sojourner of *Exeter* Col. under a puritanical tutor 1635, aged 16; elected fellow of *Linc.* Col. *Aug.* 1642, being then B. A. but soon after left the university, and so did not bear arms for his majesty. On the surrender of the garrison for the parliament, he returned, and took the degree, of M. A. submitting to the visitors, being then esteemed a Presbyterian. But the Independents carrying all before them, he became one of their number, a preacher in their private congregations, and proctor of the university in 1650. In the same year, upon *Cheynell*'s marching off, President of St. *John*'s Col. and a noted politician. In 1653, he was appointed by *Oliver* one of the Commissioners for the approbation of public preachers; and in 1654, was one of the Com. of Oxfordshire for the ejection of insufficient ministers.—He had a good command of the Latin tongue. *Fasti Oxon.* ii. 51.

Page 235. Mr. JOHN TROUGHTON: Son of Nathaniel, a clothier; was born at Coventry and educated in the free school there, under Samuel Frankland; became scholar of St. *John*'s Col. 1655, afterwards fellow and B. A. Being ejected at the restoration, he retired to *Bicester*, where living a moderate nonconformist, he read academical learning to young men, and sometimes preached in private, whereby he got a comfortable subsistence. On the Indulgence issued March 1671, he was one of four, appointed by the brethren, to carry on the work of preaching in Oxford, and was the most applauded by the scholars, tho' he had been blind from his infancy.—To the quotation before made from *Wood*, the following passage seems worthy to be added, as a proof of his great moderation. "He was not of so busy, turbulent and furious a spirit, as those of his persuasion commonly are. Tho' he often preached in prohibited assemblies, he did not make it his business.... by railing at the established ordinances, libelling the conformable ministry &c. to withdraw weaker persons

persons from the church.—This learned and religious person died in a house of one of the brethren, in All-saints parish, Oxon, *Aug.* 20, 1681, aged 44, and was buried in the church at Bicester. At which time, Abraham James, *a blind man*, master of the free school at Woodstock (sometime of *Magd.* Hall) preaching his funeral sermon, did take occasion not only to be lavish in the commendations of the [deceased] but to make several glances on the government." *Athen. Ox.* ii. 687.

Page 236. PHILIP STEVENS, M. D. *Wood* says he was born at *Devizes* in Wiltshire, was originally of St. *Albans* Hall, and afterwards made fellow of *New Col.* by the Visitors. He died at London, after the Restoration. *Fasti* ii. 109.

Page 236. ROBERT WOOD: Born at Pepper-harrow near *Godalming*, Surry, educated at Eaton; was made one of the Eaton postmasters of *Merton* Col. 1642, took the degree of M. A. 1649, having submitted to the parl. visitors; was elected fellow of *Linc.* Col. by their order, *Sept.* 1650, in the place of *Th. Owen*; went, with leave, into Ireland, and became retainer to H. Cromwell, who sent him as a spy into Scotland. Returning to England, he became one of the first fellows of the College at *Durham*, founded by *Oliver*, 1657. a great commonwealth man, and a frequenter of the *Rota-club* of Ja. Harrington. Being turned out of his fellowship at the Restoration, he went again to Ireland, and for lucre-sake expressed his loyalty so much that he became M. D. and (it is said) L L. D. and Chancellor of two Dioceses, of which *Meath* was one. Purchasing an estate there, which he sold to buy one at *Sherwill* in Essex, he settled for a time in England, and became teacher in *Christ Ch.* Hospital, of Mathematics and Navigation. At length he gave up that place, returned to Ireland, and was made a commissioner of his majesty's revenue; afterwards accomptant-general, which he held to the time of his death, being then F. R. S. *Oughtred*, the great mathematician, who had been his pupil, says of him, *Philos. atq; Med. studiosus, vir optimus, atq; doctissimus*, &c. He published, The Times mended, or a rectified account of times by a new Luni-solar year; the true way to number our days, 1681.—A new Al-mon-ac for ever, &c. An account of both is in the *Philos. Trans.* He died at Dublin, *Ap.* 9, 1685, aged 63, and was buried in St. Michael's church; tho' he had desired, some days before, to be interred in the church-yard, wherever he might die, think-

ing the burying in churches unwholesome. *Wood.* ii 780. Qu. whether he belongs to our list?

Page 241. HENRY WILKINSON, D. D. To his Works add, Prelectiones morales MS. in *Magd.* Hall library. They are the Lectures he read in the moral philosophy school.—After the latter part of the life of this zealous theologist had been spent in trouble and adversity, for the cause he professed, he very devoutly surrendered up his soul to God at *Great Connard*, May 13, 1690, and was buried at *Milding*, near Lavenham, Suffolk, in the church there. *Wood.*—In that author's account of *Theoph. Gale*, he says that he kept his Academy at *Newington Green*. See p. 44.

Page 245. HENRY HICKMAN. *Wood* has a long account of him and his writings (*Ath. Ox.* ii. 893) from whence it appears that he was born in Worcestershire, and received his first academical education at *Kath.* Hall, Cambridge, and removed to *Magd.* Hall Oxon, in 1647. That he first preached at S. Aldate's ch. Oxf. and then at *Brackley*, Northamptonshire, where he was much resorted to. On being ousted of his fellowship in 1660, he went to Holland, where he composed his *Apologia*. At his return he retired to a place near *Sturbridge*, in his native county, where he took pupils and gave lectures in Logic and Philosophy. He afterwards returned to Holland, and preached several years in the English church at *Leyden*.—"He was a person several ways learned, much conversant in books, a leading man and pillar of his party; but altogether a severe enemy to the ceremonies of the church of England.—He died at *Leyden* about Michaelmas 1692." Dr. Calamy has it *Utrecht*.

Page 252. Mr. THO. CAWTON. *Wood* has a copy of a curious Latin Testimonial to his proficiency in literature, especially in the oriental languages, signed by J. LEUSDEN, Heb. professor at Utrecht, dated May 18, 1659; which was publicly read when he was admitted B. A. 1660, at Oxford.

Page 254. HENRY LANGLEY, D. D *Wood* says, he was one of the six ministers appointed by the parliament 1648, to preach at St. *Mary*'s and elsewhere in Oxon, to draw off the scholars from their orthodox principles, and in 1649 was made canon of Chr. ch. in the place of Dr. G. Morley. He was buried in St. *Helen*'s church, *Abington*, where his father had been a Shoe-maker.

Page 255. THOMAS RISLEY, M. A. Since the publication of the first vol. of this work, the editor has met with Mr. C. Owen's funeral sermon for Mr. *Risley*, which is an excellent discourse on 2 *Kings* ii. 12, and dedicated to his son. The memoirs at the end are very valuable, and both are well worthy to be republished. It is to be lamented that we have not room for more than the following brief extracts. "He merited the character of a hard student: Even in his declining age, it was common with him to spend 8 or 10 hours a day in his study.—He did not affect to be a party in the dividing controversies of the age: He made Jesus Christ his Alpha and Omega. He professed himself entirely satisfied to the last in his Nonconformity, and about two years before he died, drew up some papers on the subject, the substance of which follows."—He never appeared but once in print, viz. in a Discourse founded on *Prov.* iii. 33, and *Jer.* x. 25. In Mr. *Howe*'s Preface to it, is the following passage concerning the author. "It is an offspring that has much of the parent's image, appearing with no ostentation of learning, but wherein may be seen a pious mind tinctured by much study and converse with books, an acquaintance with the literate world, that begot a habit, which is rather by his speech unwarily bewrayed, than designedly shewn.—The scope of the discourse shews him a man of thought and prospect: discovers thoughts intent upon the present age, but not confined to it, making from it an estimate of the sad tendency of things, and their gloomy aspect upon the future." The short specimen added of his correspondence with that excellent prelate Bp. *Hall** gives the reader a high idea of both.

JOHN OWEN, D. D. Vice-chancellor of Oxford, and Dean of Christ church, out of which place, *Wood* says, he was ousted in the latter end of the year 1659. This author, after a long and virulent account of Dr. *Owen*, chiefly extracted from the writings of high-flown episcopalians and loyalists, who represent him as one of the vilest of the human species, has the justice to add the following passage as containing what he himself knew of this great divine. "Much more of such black language the said author *(Sam. Parker)* hath, in his preface to Bp. Bramhall's treatise, but shall be

* Some anecdotes respecting this good bishop, communicated by a conforming brother, deserve to be brought forward in some other place, where there is room for enlargement.

now omitted. Here you see the characters given by persons of several persuasions, according as their affections led them. But what I myself knew of him, which may I hope be mentioned without offence, envy or flattery, is (let rash and giddy heads say what they please) that he was a person well skilled in the tongues, Rabbinical learning, Jewish rites and customs; that he had a great command of his English pen, and was one of the most genteel and fairest writers who have appeared against the church of England; as handling his adversaries with far more civil, decent, and temperate language than many of his fiery brethren, and by confining himself wholly to the cause, without the unbecoming mixture of personal slanders and reflections. Dr. *Ed. Stillingfleet* saith, That this our author, *Owen*, treated him with civility and decent language, for which he thanked him. And Mr. H. *Dodwell*, That he is of a better temper than most of his brethren, as abstaining from *personal slanders*, in confining himself wholly to the cause."—(Why did not Mr. *A. Wood* imitate the Dr. in this manner of writing? It would indeed have rendered his work much less voluminous, but not less valuable.—He goes on to add) "His personage was proper and comely, and he had a very graceful behaviour in the pulpit; an eloquent elocution, a winning and insinuating deportment; and could by the persuasion of his oratory in conjunction with some other outward advantages, move and wind the affections of his admiring auditory almost as he pleased." *Ath. Oxon.* ii. 740.—It deserves to be mentioned here, that the same author elsewhere records it to the honour of Dr. *Owen*, that when the learned Dr. Pocock was likely to be expelled the university by the Visitors, he with some others who knew his great merits, interposed to prevent it. (*Ib.* p. 869.) It must be added, That Dr. *Walker*, in his *Suff. of the Clergy*, relates, that when the Committee would have dismissed Dr. Pocock for insufficiency, "Dr. *Owen*, "who was one of their number, could not forbear to say, "that they took the ready way to make themselves *infa-* "*mous*; the person whom they were now censuring, being "of such extraordinary learning as was famous thro' the "world." *Part* ii. p. 104.

MINISTERS

MINISTERS EJECTED OR SILENCED

IN

RUTLANDSHIRE.

BURLEY [V.] Mr. THOMAS PERKINS. He was a humble, good man; much set against pride in apparel. When he thought some of his family faulty in this respect, he would say, "What! do I preach against pride, and suffer it in you?" He was sometimes passionate, but would soon recover himself, and shew his good-will to the party that had angered him. After his ejectment, he often travelled on the Lord's-day several miles to preach, and got ten-shillings for his day's service; which for a great while was the most that he had to support his family. He was often in straits, but he lived by faith, and was pleasant and chearful in all conditions. At one time a niece of his, whom he had brought up, going after her marriage to visit him, in the course of free coversation with her, he said to her, "Child, how much do you think I have to keep my family? But poor three-pence!" At which she appearing affected, he with great chearfulness cried out, "Fear not, God will provide;" and in a little time a gentleman's servant knocked at the door, who brought him a side of venison, together with some wheat and malt. Upon which he took his niece by the hand, saying, "Do you see, child? here is venison, which is the noblest flesh, and the finest of wheat for bread, and good malt for drink. Did not I tell you God would provide?"—He had a son, who was a minister in the established church.

CALDECOT [C. or D.] Mr. NATHANIEL BANN. A native of Cheshire. He afterwards settled at Manchester, and there practised physic.

LANGHAM. Mr. WILLIAM DRAPER.

OAKHAM [V.] Mr. BENJAMIN KING. § The following account of him is substituted instead of the former. In 1642, he was appointed one of the lecturers at *Dunstable* in Bedfordshire, and on July 14, at *Hitchin*, Herts, where it appears, from the parish register, his daughter Susanna was baptized in July 1644, and his son William in October 1646. He was also for some time minister at *Flamstead*, in the latter county, and afterwards removed to *Oakham*. Dr. Walker was mistaken in saying, He was *thrust in here* upon Mr. Abraham Wright's refusing to be inducted, to avoid taking the covenant, tho' he had been instituted to the living by Dr. Juxon in August 1645. Mr. King appears to have been minister of Hitchin for above twelve months afterwards. On the Restoration, he resigned his living under his hand and seal, *Aug.* 20, 1660, to Mr. Wright, and retired to *Lessingham*; but in what capacity he lived there, does not appear. He was a man of great gravity and worth; of a very bold spirit, and in the pulpit a very Boanerges. He was eminent not only as a preacher, but also for the holiness of his life. One of his daughters married Mr. *Vincent Alsop*, whom he had been instrumental in reclaiming from a life of dissipation; and the other Mr. *Robert Ekins*: both of them ejected ministers, the latter of whom settled with a congregation at Oakham*.

WORKS. A Discourse of the Marriage of the Lamb. Dedicated to Sir T. Barrington.

PRESTON. Mr. GABRIEL MAJOR.

*** SAMUEL WINTER, D. D. Of *Queen's Col. Camb.* who was silenced by the Act of uniformity, tho' not ejected. This seems the properest place to take notice of him, as he died in this county, where also he had occasionally exercised his ministry as a Nonconformist, as well as about *West-Chester*, at *Coventry*, and in *Herefordshire*, after his ejectment from his Provostship of *Trinity College*, Dublin. Dr. Calamy's account of him is here much enlarged from *Clark*'s last vol. of lives.

He was born of religious parents at *Balsal*, in Warwickshire, in 1603. From 12 years of age he was evidently under extraordinary serious impressions of religion, and much in-

* There was a Dr. Benj. King (possibly a son of the above) who succeeded Dr. Conant, at *All Saints*, Northampton, 1689. In 1700 he became rector of Ashton, and in 1716 resigned *All Saints* to his son, Benj. King, M. A. I. J.

clined

clined to the ministry. One day, as he was coming from school (about a mile from his father's house) he retired under a hedge to pray, and begged of God, among other things, that he would fit him for the ministry, and make him useful in it; when he seemed as if he heard a voice telling him, that his prayers was heard. Upon this he entreated of his father that he might be trained up for the ministry. He was accordingly sent to the free-school in *Coventry*, at the age of 14, and soon became fit for the university, where he was under the famous Dr. *Preston*. When he left it he went to *Boston* in Lincolnshire, where he lived for some time under the ministry of Mr. *John Cotton*, one of whose family he afterwards married. From thence he removed to *Woodborow* near Nottingham, where his ministry was eminently successful. He had not been there long before he was called to the city of *York*, where he was for some time a lecturer, and had great opportunity for service, and met with eminent success. The breaking out of the civil war forced him to remove from thence: and he was quickly invited to *Cottingham*, within three miles of *Hull*. Here he continued, about eight years, exceedingly industrious and active for God. He preached twice every Lord's-day in public, expounded the chapters which he read, and catechized the younger persons. In the evening he repeated his sermons in his own family, to which many of the neighbours resorted. On the week-days he went from house to house, instructing the ignorant, and endeavouring to build up his parishioners in their most holy faith; and multitudes had cause to bless God for his painful labours.

A. D. 1650, the parliament resolved to send four commissioners into *Ireland*, to settle that distracted kingdom, and ordered Mr. *Winter* to attend them thither. Weighing the matter well, and being satisfied in the clearness of his call, he resigned up his living, which was worth 400*l. per ann.* and prepared for his journey and voyage, casting himself upon strangers, neither knowing what his salary would be, nor capitulating with them for the maintenance of himself and family. In *Ireland* he was a laborious preacher, and exceedingly followed. His allowance from the commissioners was at first but 100*l. per ann* but after some time they made him Provost of *Trinity College*, which was almost desolate and forsaken; but under his care and conduct it flourished again, and became a most valuable seminary of learning and piety. Here he commenced D. D. having with singular applause per-

formed the usual exercises. His being at last forced to leave the university and kingdom was much to his damage, the college being indebted to him in a considerable sum of money, which he had disbursed out of his own estate, for the common benefit; part of which, however, after his death, was repaid to his son.—He was universally respected, and yet was remarkably humble; conversing freely with the meanest for their good, and giving them money to make his advice regarded. He could bear contradiction from others, and even bitter reflections, without resentment. His industry was very exemplary. He was a hard student to the last; very careful to redeem and improve his time. He was a man of great zeal and fervent affections: A strict sanctifyer of the Lord's-day: Rich in good works, and one who devised liberal things. His candor was great, and his deportment remarkably courteous. His faith and patience were very signal both in his life and death.

While he was in *Rutlandshire*, on Thursday, *Oct.* 12, 1666, he rode to a neighbouring town to assist in carrying on the service on a day of humiliation; when, having wearied his body and spent his spirits, he was unable to return till the next day. On the Lord's-day following he engaged twice in divine service in the family where he lived, but at night found himself ill. On the Friday, growing weaker, he desired his will might be engrossed, and endeavoured to persuade his wife to be willing to part with him, adding that it would not be long before they should meet again; and then prayed for her and other relations. Finding his strength to decay, he often repeated these words, *The zeal of thine house hath eaten me up*. About six o'clock, on the Lord's-day morning, he raised himself up in his bed, and with a loud and chearful voice called to his wife, and said, "I have this night been conversing with spirits;" and, as in a rapture, cried out, "O the glories that are prepared for the saints of God! The Lord hath been pleased this night to shew me *the exceeding weight of glory* which is laid up in heaven for his chosen ones!" Further, he said, That he had studied, and thought he knew as much what the glory in heaven was as another man; but he now saw that all the divines on earth were mere children in the knowledge of the great mystery of heavenly glory, which the Lord that night had given him a clearer sight of than he ever had before; and his soul was so wonderfully elevated, that he could not declare what he felt. He then desired that his relations, and the rest of the family, might

be called up, that he might acquaint them with the discovery he had had; but when he attempted to discribe it, he was so swallowed up in the contemplation of it, that he could not utter what he desired. He continued, all that day, and even till he died, in very high raptures, and great acclamations of thankfulness to God for Jesus Christ, the fountain of that glory, and for the discoveries of it to him. On the Lord's-day evening an honourable gentleman and his lady, with some other friends, came to visit him, with whom he discoursed about heaven and the things of God as fervently, sensibly, and fluently, as if he was in health. He quoted several texts of scripture, naming the chapter and verse, and explaining the Hebrew and Greek originals. Having fatigued himself with his discourse, which he continued two hours, he took an hour's repose, and then desired the same company might be called in again, that he might speak something more to them. When they and the rest of the family were come into the room, he told them he thought he had but a short time to live; that he was going to Jesus Christ to partake of that joy which God had discovered to him, and reserved in heaven for those that love him and keep his commandments. He went on to magnify the riches of free grace, thro' which the saints come to enjoy that felicity.

He exhorted them not so much to trouble themselves in getting assurance of salvation, as to examine themselves carefully whether they were in the way of sanctification; and advised them daily to ask their souls such questions as these: What am I? Am I a new creature? Am I born again? If so, then I have new thoughts, new words, new company, a new conversation, &c. "If (says he) you find yourself in the narrow way of sanctification, let God alone with the rest, to give you assurance of your future happiness, which he will do in his own time."—Looking up to heaven, he begged of God that the words of a dying man might make a deep impression upon the hearts of his hearers. He then proceeded to other pious discourse, and spoke with such strength of language, such zeal and fervency of spirit, as drew tears from the eyes of all present; and gave them a history of his life, of the conduct of God's providence and grace towards him, and of his success in his ministry. One of his relations fearing he would spend himself too much, begged him to repose himself for a while; to whom he replied with much earnestness, "No; were I sure this would be my last night, (as indeed it proved) and this the last sermon I should preach, I would continue

tinue it two hours longer;" adding that he was not afraid of death.—All the day following he lay in heavenly contemplations and raptures, and sometimes desired his wife, or other friends, to tell him whether he were in the body or out of the body, for he could not tell. In the afternoon, finding death to approach, he often cried out, "Oh, the power of death!" tho' he had no fear of dying. He desired that some of his neighbours might be called in, that he might preach his last sermon to them. About four o'clock his wife and other friends asking him how he did, he answered, "Very weak;" and added, That he was going to Jesus Christ. He then bid them not be afraid of death; and putting forth his hand, said, "Brother, sister, take death by the hand. Be not afraid; death is a coward; he flies from me." Soon after, finding himself dying, he lift up his eyes to heaven, saying, "Come, Lord Jesus;" and presently, with a smiling countenance, added, "Art thou come?" and so breathed his last.

To the character given of him by Clark, is added an account of his extraordinary power and prevalence in prayer. Several instances of the answers given to his prayers, particularly in the recovery of the sick, are there related; and also of the assurance he had of their recovery; which were they not well attested, would be deemed incredible. He died *Oct.* 23, 1666, aged 63.

WORKS. The Substance of several Sermons preached in Dublin, on Infant Baptism; in which the main Objections of Mr. Tombs and others are answered.

Mr. THOMAS PHILIPS, of *Glaiston*, Dr. *Walker* says, was not ejected or silenced.

Mr. JOHN WELLS, of *Barraden*, afterwards conformed.

MINISTERS

MINISTERS EJECTED OR SILENCED

IN

SHROPSHIRE.

ASTON [Chap.] Mr. TITUS THOMAS. After his ejectment he applied himself to the practice of physic with good success, tho' not forsaking his ministry. He was fixed pastor of a congregational church at *Salop*, where he married a lady in very good circumstances, which enabled him to be useful. He was an ingenious and learned man. [Mr. *J. Orton* (whose father was a member, and who himself was afterwards minister, of the church of which Mr. *Thomas* was pastor) says, he has heard much of his piety, zeal, and usefulness.] He died in the year 1686. In Mr. *Henry*'s Life it is said he was buried *Dec.* 10, at *Felton*.

AVELY [Chap.] Mr. LOVEL. A very prudent and worthy man, fond of retirement and privacy.

BASCHURCH [V. 45*l.*] Mr. EDWARD LAWRENCE. Of *Magd. Col. Camb.* Born at *Moston* in this county. Upon his removal from the university, he fixed in this vicarage, which was near his native place. It was small as to maintenance, tho' not as to work; he continued here without seeking any greater place, till the Bartholomew-act ejected him, at which time he had 11 strong arguments against Nonconformity, *viz.* a wife and ten children; but he answered them by his faith in God. Being asked how he meant to maintain them all, he chearfully replied, "They must all live upon the v. of *Matthew*, *Take no thought for your life*, &c. He often sang with his family, *Psalm* xxxvii. 16. They were accordingly provided for beyond expectation. Having removed to *Whitchurch*, he was driven from thence by the violent

lent prosecution of the Conventicle-act in 1670, when he removed to *London*, and here he spent the rest of his days. Mr. *Baxter* relates of him, That he had his goods taken away for preaching in a private house, where but four neighbours were present, on pretence that a little daughter of the house, lately come from school, and another child, made the supernumeraries, which put him to a tedious suit. Mr. Powis, an able lawyer of that country who had before carried it soberly and moderately, being retained against him, was free and bitter in his invectives, calling him seditious fellow, &c. In a week or two after, this man died almost suddenly. Mr. *Lawrence* died in *Nov.* 1695, aged about 68. His funeral sermon was preached by Mr. *Nath. Vincent*, where his character may be met with at large. He was a solid, calm, peaceable, godly man, and a good preacher. Mr. Nath. Lawrence, a nonconformist minister at Banbury, was a son of his; and Mr. Samuel Lawrence of Nantwich, his nephew, [the father of the late Dr. Lawrence of Monkwell-street, London.] § Mr. *Lawrence* had two or three very wicked children; which occasioned him, in a very feeling manner to write the first of the pieces here mentioned.

WORKS. Parents' groans over their wicked children.—Christ's power over bodily diseases.—A Sermon in Morn. Exerc. ag. Transubstantiation.—Two fun. Sermons on 1 *Cor.* vi. 13.

BERINGTON. Mr. BOTE.

BOLAS (Great) [R.] Mr. EDWARD BURY. Of *Oxford* university. Born in Worcestershire, 1616. By the advice of Dr. Grew and Mr. Bryan he spent several years at the great school at *Coventry*, under the care of the famous Mr. White, and was afterwards ordained upon good testimonials of his qualifications; so that *Walker*'s reflection upon him appears groundless. At five years old he was adopted by an uncle as heir to a good estate; but such was the profaneness of the family, that when God had touched his heart, he desired to be removed; professing he could live no longer where he could have no more advantages for his soul. Hereupon both his father and uncle were so disgusted, that he utterly lost their favour, and all expectations from them. "Thus (saith he) in the morning of my age, I began my sufferings; chusing rather to suffer affliction with the people of God, than enjoy the profits or pleasures of the world, which are but for a season."—He was afterwards kindly received by another uncle,

uncle, in whose family religion flourished. He was earnest in the pursuit of learning; spent some years at *Oxford*; removed thence into a private family, where he was chaplain; following his studies with unwearied diligence, and became assistant to the aged minister of the place; whence after some time, he removed to the rectory of *Great Bolas*, where he continued his useful labours for many years, and lived in peace with all his neighbours, till being suspected of desiring the king's restoration, his house was searched, his goods plundered, and his life threatened and much endangered. When the king returned, and the Act of uniformity passed, he carefully studied his duty, and thus recorded the result of his thoughts: "I solemnly profess, in the presence of the great God, before whom I must shortly give an account of my words and actions, that in my most impartial judgment, after all the light that I can get by reading, praying, thinking, and discoursing with above twenty judicious and solid divines of both persuasions, I look upon it my duty not to conform; and whatever becomes either of myself or family, as I cannot force my judgment, so I will not dare to force my conscience." Many years after that, he professess, "That he never read or heard, or suffered any thing that caused in him any one repenting thought of his Nonconformity." And again, says he, "I did and do believe, as I shall answer before the searcher of all hearts, that if I had conformed upon the terms enjoined, I had sinned against God; and I do solemnly profess, if ever I can be convinced of the contrary, I will conform still."

Tho' he was forced from his pulpit, he was loth to leave his beloved people: and being devoted to the ministry, he durst not quit it. He built himself a house in the parish, with a design of continuing his endeavours to do good there; and how apparent soever the danger was, he never neglected any opportunity of service that offered. The *Oxford-act* afterwards drove him from his house, and put him to his shifts; for tho' he had a father and a mother and ten brothers and brothers-in-law, who had families, yet he could not reside with any one of them, because their habitations all came within the compass of that act. But when the times were more quiet, and the king gave liberty to his dissenting subjects, he procured licences for himself, and for his house, and with great zeal and fervency began to preach again. He attended with his family on the public ministry in the morning, and preached at home in the afternoon, without any salary or the prospect

spect of emolument from any of his hearers. He would often say, "I shall heartily rejoice if it will please God to give me my liberty to preach for nothing to my dying day." He looked upon his work to be God's; and the less reward he had from men, the more he hoped for at last from the Lord his Master.

June 14, 1681, being earnestly desired to assist in prayer at a private fast, at a time of exceeding drought, he complied, and another person preached. But the meeting-house being broke up by some neighbouring justices, it was positively sworn that HE preached, and he was fined 20*l.* On his refusing to pay it, they distrained upon him, and took away his houshold goods, and books, and even the bed he lay upon. The sale of them was published in the parish-church, and in three market towns: but not one person coming to buy them, they were returned, upon this promise, that they should be given up when required by lawful authority. He was afterwards extremely harassed, and suffered great loss in his estate, by the prosecution of malicious people at sessions, assizes, and in the crown-office. At last he was again forced from his family upon the Oxford-act, and wandered from house to house, and from county to county. But in the midst of all his troubles and losses, he was persuaded that God would return, with interest, what he had lost for the sake of Christ and his conscience; which at last he acknowledged had been fully done; partly by the death of relations, and partly by comfortably disposing of his children.—Some years before he died it pleased God to deprive him of his sight; but tho' this was a peculiar affliction to one who took such pleasure in reading, yet he was never heard to speak one repining word, but was often praising God that so great a mercy as his eyesight had been continued so long. His last affliction was a mortification in one foot, which he bore with invincible patience, saying in the midst of his utmost torment, "I am not afraid to die." After many wearisome nights and days, he breathed out his soul to God, *May* 5, 1700, aged 84. He was a holy, studious, and learned man; had great zeal for God, and was desirous to draw all men to him.—Mr. *Samuel Bury*, pastor of a congregation at *Bristol*, was his son.

WORKS. The Soul's Looking-glass; or a Spiritual Touchstone, to discover true Grace from counterfeit.—A short Catechism, on the fundamentals of Religion.--A small Book of relative Duties.—An Help to holy Walking; or a Guide to Glory.—The Husbandman's Companion; containing 100 occasional Meditations.

tions.—England's bane; or the deadly danger of Drunkenness.—A Sovereign Antidote against the Fear of Death.—Death improved, and immoderate Sorrow for deceased Friends reproved.

BRIDGNORTH [C. or D.] Mr. ANDREW TRISTRAM. A man of more than ordinary ability in preaching and prayer, and of an upright life. He afterwards commenced physician.

CHETTON [R. S.] Mr. WILLIAM BAGLY. Dr. *Walker* says, he was a mere layman, and never paid any fifths to Mr. *Benson*, the sequestered minister. However, he tells us, Mr. *Benson*, upon the Restoration, sued him, and recovered 80*l.* on that account. § If the story be true, we can only say, it would be strange indeed, if among 2,000 men none were found of bad characters, which we will not attempt to defend.

CLUN [V.] Mr. THOMAS FROYSELL. Of *Clare Hall*, *Camb.* A divine of extraordinary worth for judgment, moderation, godliness, blameless living, and excellent preaching; who with many others, in poverty and sickness, and great sufferings, continued to preserve the peace of his conscience. He was fixed at *Clun* by that pious gentleman Mr. *Walcot*, who preferred none to his livings but the worthiest men. The civil war drove him to *London*, where he had a large auditory, and was owned of God for good to many; but he returned to his poor people at *Clun*, and was highly prized by them, and indeed, thro' all the country, by such as were not haters of godliness. He rested from his labours about the year 1672, aged 52. The iniquity of the times, and his own comparative uselessness, after he was silenced, made a deep impression upon him, which terminated in a fatal melancholy.

WORKS. The Gale of Opportunity; a Sermon at the Funeral of Humphrey Walcot, of *Walcot*, Esq;—The Beloved Disciple; at the Funeral of his Friend Sir Robert Harley.—After his Decease, some Sermons concerning Grace and Temptation; with some Account of the Author prefixed, by Mr. R. Steel.

COGSHOT [Chap.] FRANCIS KEELING, B. A. Of *King's Col. Camb.* Born at Coventry in 1632. After he took his degree, he was called to be Sir Thomas Wilbraham's chaplain, at *Weston Hall* in Staffordshire. In about two years he was ordained by the Presbytery at *Whitchurch*, and became minister of *Cogshot* chapel, which was then parochial,

chial, and a considerable augmentation was procured for him. Tho' he was but young, God was pleased to succeed his ministry, particularly his catechetical exercises, which were attended by many persons advanced in years. About the Restoration he was invited to a very considerable living in *Cheshire*; but apprehending the restoration of episcopacy and the ceremonies was intended, he waved it, and continued at *Cogshot* till he was silenced in 1662. Having married a wife of a good family, before the Act of uniformity took place, he was earnest with God in prayer, that she might acquiesce in his intended Nonconformity. At length, asking her thoughts about it, she chearfully answered, "Satisfy God and your own conscience, tho' you expose me to bread and water." After his ejectment he was pestered with informers; forced to a distance from his family, and prosecuted in the ecclesiastical courts four or five years together, for baptizing his own child, and threatened to be excommunicated: however, he was not imprisoned. Upon the Indulgence in 1672 he preached at *Wrexham* once a month, and at several other places. He afterwards removed to *Shrewsbury*, where for some time he and Mr. *Beresford* preached alternately at the Thursday lecture, and his wife kept a boarding-school for young ladies. When their maintenance by this means was taken away he removed to *London*, and for some time only preached occasionally; but after K. *James*'s liberty, he settled at *Kingston* upon Thames where he died *Ap.* 14, 1690. When he drew near his end, he expressed the greatest satisfaction in his Nonconformity, tho' he had refused considerable offers, and that from relations, whose favour he lost by his refusal. He carefully observed the providence of God towards himself and his family, and made continual remarks upon it in his Diary. He daily spent considerable time in converse with God, never expecting to prosper in his studies, without imploring the divine assistance and blessing. He left two sons in the ministry among the dissenters.

CLEOBURY (North). Mr. CHARLES HUMPHREYS. Dr. *Walker* says, he came to this living in 1653. He was a pious, active, hopeful young man. After his ejectment he went to London, and died in three or four years, very poor.

CRESSEDGE [C.] Mr. SAMUEL SMITH. § Of St. *Mary's Hall, Oxf.* He was the son of a minister, and was born at or near *Dudley*, Worcestershire, in the year 1588.

In

Bocquet, Sc.

Samuel Shaw.

from an original Picture in the Possession of M.rs Peyton.

Published by Bulmer & Son, Paternoster Row.

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Samuel Shaw.

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In 1603, he was entered at Oxford, and in 1615 became vicar of *Prittlewell* in Essex. About the beginning of Charles I's reign he removed to his own country, and on the breaking out of the war, to London; where he was a frequent preacher. On returning to the country he became minister of *Cressedge* and *Cound* in its neighbourhood. He was chosen one of the Triers for this county, and was generally esteemed as a very pious and judicious man. He was also popular as a writer, some of his pieces having gone thro' an unusual number of editions.

WORKS. David's Repentance; on *Ps.* li. (This went thro' 40 editions.)—David's Blessed Man; a short Exhortation on the first Psalm: (the 15th edit. 1686.)—The Ethiopian Eunuch's Conversion; being 13 Sermons on Part of *Acts* viii.—The Christian's Guide, with Rules and Directions for leading a holy Life.—The Chief Shepherd; an Exposition on *Ps.* xxiii.—The admirable Convert; or, the miraculous Conversion of the Thief upon the Cross.—Moses's Prayer; an Explanation of *Ps.* xc.—A Looking-Glass for Saints and Sinners; an Exposition of the 2d Epistle of *John*.—He wrote also on *Hosea* vi, and some other pieces.—§Joseph and his mistress; 5 Sermons.—Noah's Dove; or, tidings of peace to the Godly.—Christ's preparation to his own death.—Christ's last Supper.—The Christian Task; a fun. serm. at Prittlewell, 1619.—The great Assize, or day of Jubilee, 1684, the 31st Edition.—A Fold for Christ's Sheep, 1684, the 32d Edit.

DAWLY. Mr. ROWLY.

DUNNINGTON. Mr. GEORGE REVES. After his ejectment he preached some time at *Talk* chapel.

§ EDGMUND [R. S.] THOMAS GILBERT, B. D. He was before mentioned as ejected from WINCHENDEN, in *Buckinghamshire*. But the account of him there being very short and imperfect, it is thought proper to introduce a larger in this place, extracted from WOOD's *Athen. Oxon.*—He was the son of Wm. Gilbert of *Priss*, in Shropshire; became a student in *Edm.* Hall, under Mr. Ralph Morhall, 1629, aged 16. Took one degree in Arts, went into Ireland, where he had some mean employment for a time, returned and took the degree of M. A. 1638. By the favour of Philip Lord Wharton he became minister of Upper Winchington, but closing with the Puritans, was made vicar of St. Lawrence in *Reading*, and took the covenant. Turning Independant, he was created B. D. at the parl. visitation. About that time he was preferred to the rich rectory of *Edg-*

mond, whence a royalist had been ejected: where shewing himself very active for the cause, he was much intrusted by the usurpers, and was commonly called the bishop of Shropshire. In 1654 he was appointed assistant to the commissioners of Shropshire, Middlesex and Westminster, for ejecting insufficient ministers, &c. After the Restoration, he was ejected for nonconformity, and retired to Oxford, where he and his wife lived many years obscurely in St. Ebb's parish. He frequently preached privately, particularly in the family of Lord Wharton. On the Indulgence in 1672, he joined with three Presbyterian ministers, Dr. H. Langley, H. Cornish, and J. Troughton, in a course of constant preaching in the face of the university, in Thame-street, Oxon. When the toleration was called in, he preached elsewhere, and gave intelligence to the brethren of what passed in the university. At length being reduced to extremity, he applied for charity to several heads of colleges, as well as private persons, and obtained it [A proof that he was held in some estimation.] He lived to be above 80; died 15 July, 1694, and was buried in the chancel of St. Aldate, called St. Tules within the city. "While he was of S. *Edm. Hall*, he was esteemed a good "philosopher, disputant and philologist; and afterwards, "when in orders a good divine." He hath published,

WORKS. Vindiciæ supremi Dei dominii.—Oppos. nuper Doct. Audœni *Diatribæ de justitia* &c.—Assize serm. bef. Ld. ch. just. Glynne &c. at Bridgnorth.—England's Passing Bell; a poem wrote after the plague and fire in London.—Super auspicat. Regis Gulielmi in Hiberniam decessu—carmen grat. 1690, (written when near 80 years of age).—Epitaphia diversa.—A large preface to Julius Secundus, proving it to be written by Erasmus.—Latin Translation of part of Potter's Interpret. of the number 1666.—He is also said to have had a hand in the Anni mirabiles.

EDSTASTON [Chap.] near *Wem*. Mr. SAMUEL TAYLOR. Of *Magd. Col. Camb.* A learned, holy, humble, ingenious man, and a good preacher, but sickly. Though in very low circumstances, with a wife and many children, he quitted his living in 1662, chusing rather to beg his bread than to wrong his conscience. He continued in *Wem* after being silenced, and preached there as his strength and liberty would permit. His house was burnt down in the dreadful fire in that town; and tho' he re-built it, after a sort, by the charity of his friends, he lived in very great straits, and much sickness. When he was once in peculiar distress, a gentleman

man who had often been kind to him, desired a respectable young minister, as he was travelling about the country, to collect something, among charitable Christians of his acquaintance, for his relief. This he chearfully did; and on his return desired this gentleman to invite Mr. *Taylor* to his house, that he might there give him what he had collected. Accordingly he came, without any knowledge of the kindness intended him; when the young minister told him what he had done, at the request of his friend, and paid him down upwards of 20*l*. The good man was so affected with this unexpected relief, that he burst into tears; told him the distressed case of his family when he left it, which was reduced to the last extremity; expressed his thankfulness to his friends, and his sense of the goodness of God, in a manner that made such an impression on his mind that it was doubtful whether the distributor or the receiver was the most affected. At length he quietly departed this life, after a few days illness, *June* 26, 1695. Mr. *Philip Henry* preached his funeral sermon, on 2 *Cor.* iv. 7.

ERCALL *Magna* [V.] Mr. Richard Hopkins.

FELTON (West) [R.] Mr. Samuel Hildersham, B. D. Some time Fellow of *Eman. Col. Camb.* Son of the famous Mr. *Arthur Hildersham*, of Ashby. Mr. Tallents says, he was ordained by an Irish bishop without the subscription then required. He was settled rector of *West-Felton*, in 1628, and continued there till silenced by the Act of uniformity. He was one of the Assembly of Divines; a father to the sons of the prophets in and about Shropshire; a Conformist in the old times, but resolved enough against the new Conformity. Mr. *Baxter* says, "He was a grave, peaceable, pious, learned divine." Mr. *Henry* adds, "loving and charitable; an excellent preacher, an eminent expositor, and very much of a gentleman." Soon after his ejectment he left Shropshire, and lived privately with a kinswoman at *Erdington*, in the parish of *Birmingham-Aston*, where he quietly ended his days, in *April*, 1674, aged 80; and was buried in the church-yard, without any funeral sermon, according to his own order. His wife, who survived him, was daughter to Sir Henry Goodyear, of Polesworth in that county. —He printed two epistles before his father's sermons, and furnished Mr. *Ashe* with the materials of his father's life.

HALES OWEN [V.] Mr. EDWARD PASTON. He was ordained by a bishop before the war, and yet could not be satisfied to conform. He did not, after his ejectment, keep up any stated meeting in *Hales Owen*, where he lived in great friendship with his moderate successor, and was not treated with any severity. He sometimes preached for his brother who conformed, in *Kings Swinford* church, and several other churches and chapels, where he could be connived at; but his labours were mostly employed at the meetings of Dissenters. He had a constant turn at *Guarnal*, in *Sedgely* parish, Staffordshire. He was not a popular preacher, but very judicious, solid, and practical. He was a grave, pious and peaceable man, of a humble, catholic spirit, and of a heavenly conversation. He was for some time steward to *Philip Foley*, Esq; and lived to a good old age.

HODNET [R.] Mr. SAMUEL CAMPION, M. A. Of *Magd. Col. Camb.* A learned, pleasant, friendly man, and a very good preacher. His parsonage-house and barns (with his books and goods) were burnt in 1658, and he re-built them; yet in 1660 the patron, Sir *Henry Vernon*, turned him out. He had a wife and seven children, with very little to live upon; but God provided for him and them. He departed this life at *Salop*,* about the year 1680, aged 65.

KYNESLEY [R.] THOMAS WRIGHT, M. A. A man of extraordinary learning and ability, moderation and peaceableness.

LUDLOW [L.] Mr. RICHARD SADLER. He was born in *Worcester*, and went, when young, with his father into *New-England*. After the war he returned, and was ordained at *Whixall* chapel, *May* 16, 1648. He removed from thence to *Ludlow*. Being turned out there, upon the King's restoration, he spent the rest of his days in privacy at *Whixall* where he died, in 1675, aged 55. He was a man of great piety and moderation. He had a wife and many children, with very little to live on, but was chearful and hearty. § A grandson of his, Dr. *Samuel Benyon*, was born and lived in his house at *Whixall*, where he kept an academy and preach-

* § "One of his daughters (says Mr. Orton) was a member of my church: very poor, but the congregation allowed her an extraordinary stipend monthly, out of regard to the memory of her father; and the rather, as her husband and children were all bigots to the church."

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ed at *Broadoak* after Mr. *Philip Henry*'s death, till he removed to Shrewsbury. J. O.

MIDDLE [R.] Mr. JOSHUA RICHARDSON. He had been imprisoned in London, in the time of the war, by the parliament party; but could not now conform, tho' he had a wife and a great many children, and no great estate. He was a pious and friendly man, and his life was closed with a happy death, *Sept.* 1, 1671. Dr. *Fowler* preached his funeral sermon at Whitchurch, on *Dan.* xii. 3. highly praising him for wisdom, piety, and peaceableness.

MORTON [Chap.] Mr. TIMOTHY THOMAS. Brother to Mr. *Titus Thomas*, of Aston. He was chaplain to Mrs. Baker of *Swiney*, near Oswestrey, and died in that neighbourhood, 1676. § His widow retired to her father at Wrexham, where his son Timothy was born, seven months after his decease, who became a baptist minister at *Pershore*, and was eminent for piety. He died in January 1717, aged 40, and was succeeded by his son, Timothy, who died in 1720, aged 22.

NEWPORT [C. or D.] Mr. JOHN MALDEN. His name is to the *Testimony* of the Ministers in this county, as pastor of *Cheswardine*. He was a man of great learning, an excellent Hebrician, of exemplary piety, and a solid preacher; but he lived and died very low in his own eyes, esteeming himself good for nothing; which was manifestly a prejudice both to his comfort and his usefulness. He was, however, far from repenting of his being a sufferer for Nonconformity. He died *May* 23, 1681, aged 60.

OSWESTREY [V.] ROWLAND NEVET, M. A. Of *Edmund Hall, Oxf.* His labours at *Oswestrey* were abundant so long as they were allowed, and even after he was silenced for Nonconformity; for he continued there to his dying day, doing what he could, when he might not do what he would. He used to say, He thought the most of his converting work was done there in the first seven years. When the plague prevailed there, he still continued with his people; and it was an opportunity of doing much good. His conversation from his youth was not only blameless, but pious. He was exemplary for family religion, and for his great industry in the education of his children. He died *Dec.* 8, 1675. [A son of his was a minister among the Dissenters at *Bridgnorth.*]

—— Mr. THOMAS QUARREL. Tho' he preached here occasionally, he did not fix here, it is said, till after 1662. He preached much in *Wales*. [He was the first pastor of the congregational church at *Shrewsbury*, viz. in *Oliver*'s time, and afterwards preached there as often as the violence of the times would permit. J. O.] § He was born in North Wales. After his ejectment he became pastor of the Baptist church at Llangwm and Llantrisaint, Monmouthshire. He died about 1709, having been in the ministry 56 years or more. His house in Llangwm parish is still known, and is called *Ty-guyn*, i. e. the White house. It is near Trefeld, where Walter Cradock was born.

ROCKADYNE, (more properly *Wrockwardine*). Mr. JOSHUA BARNET. He was born at *Uppington* in this county, where his father, Mr. *Humphrey Barnet*, was a celebrated preacher, much admired by the country people, who flocked to hear him twice on every Lord's-day; a thing at that time very unusual. When the *Book of Sports* came out, instead of reading it he preached against it; for which he was cited to appear before the Bp. of Litchfield and Coventry, and was forced to retire out of that diocese into *Lancashire*, where he died. He and Mr. *Wright* of Wellington, tho' they were both of them conformable to the established church, were accounted the first Puritans in Shropshire; for no other reason than their sedulous preaching, and pious lives.

Mr. *Joshua Barnet* was brought up at a school in Lancashire, in the place of his father's retirement, and was afterwards educated by the famous Mr. *Ball*. After his father's death he was ordained by Presbyters, and chosen lecturer of *Tockholes*, in the parish of *Blackburn*; where he continued till the imposing of the Solemn League and Covenant; and not being satisfied to take it, he retired into his native country, where he preached in two little parishes near Shrewsbury, *Ashley* and *Hadnall*. But he quitted them both because he could not take the Engagement, and accepted of *Wrockwardine*, by the advice and procurement of —— *Stevens*, Esq; of *Dottel*, who had a great respect for him, and allowed him 20*l*. a year during his life; which after his death he settled on this vicarage for ever. Here Mr. *Barnet* continued till 1662. Tho' he then became a Nonconformist, he was very moderate, and was much beloved and visited by the neighbouring clergy. He went twice every Lord's-day to his parish-church, at *High Ercall*, tho' it was two miles from his

his house. He preached at home at noon, and then used to take his whole auditory with him to church. A main thing in the terms of Conformity which he stuck at was, Re-ordination by a Bishop. He removed into *Cheshire*, some years before his death, and preached publicly in the parish church of *Warburton*; but he never conformed; that place being exempt from episcopal jurisdiction. He was a personable man, of considerable abilities, and a pleasing preacher. He died very much lamented.

RODDINGTON [R. 45*l.*] Mr. ANDREW BARNET. Of *Trin. Col. Camb.* Born at Uppington: Brother to Mr. *Joshua Barnet*, and the youngest of ten children. He was turned out of *Churchholme* in Cheshire, for not taking the Engagement against the King and House of Lords. His sufferings after his ejectment from *Roddington*, in 1662, were not so great as some others met with, as his skill in physic secured the esteem of the neighbouring gentry, One instance however is recorded: Being invited to preach in private on a Lord's-day, a neighbouring justice came while he was in prayer, and fined him for preaching. He appealed to the quarter-sessions, and proved that he had not preached. But the King's attorney said, that he must make a construction of the matter; which was, That the defendant's praying was preaching. "Then (said Mr. *Barnet*) every boy that says the Lord's Prayer is a preacher." "No, no, (says the attorney) but for you to pray is preaching." Upon this he was cast, and his fine doubled; so that he paid above 40*l.*— He was a solid man, and a sound preacher; and most valued by them that knew him best. § From the title page of a manuscript sermon of his preached at *Flower*, in Northamptonshire, in the year 1695, it appears that he was at that time, "minister of the gospel at *Daventry*;" which is about five miles distant from that village.

WORKS. A Sermon upon the Death of Queen Mary; preached at *Daventry*.—The Helmet of Hope; Christ in us the Hope of Glory.

SHREWSBURY. St. *Chad*'s. JOHN BRYAN, M. A. Of *Eman. Col.* and *Peter-House*, *Camb.* He was the eldest son of Dr. Bryan of Coventry, and experienced the happy effects of a pious education. Being designed for the ministry, he was sent young to the university, where he spent many years. Soon after leaving it, he was domestic chaplain to the Earl of

Stamford, lecturer of *Loughborough*, and minister of *Didlebury* in this county. In the beginning of 1652 he had a call to the abbey-parish in *Shrewsbury*, where he had many friends who valued his labours. St. *Chad*'s being vacant, at the earnest desire of that parish he removed thither, where he met with with great love and affection, and continued till *Aug.* 24, 1662. He had been twice in prison with Mr. *Tallents* and others, before the year 1666, tho' nothing was laid to their charge. In the year 1685 he with great difficulty escaped, when Mr. *Tallents* and others were confined. When the Five-mile-act was executed in 1666, he refusing the oath, removed with his family to *Shefnal*, and used to go by night to *Shrewsbury*, (sometimes not without great hazard) to administer gospel-ordinances to his people. Upon K. *Charles*'s Indulgence in 1672, he returned, and with his colleague Mr. *Tallents*, and other ministers, enjoyed uninterrupted liberty of preaching in the house of the worthy and pious lady, Mrs. *Hunt*. In the year 1683 new troubles arose. Two maid-servants, thro' promises and threats, were induced to give information against him and others for preaching. He only was seized and brought before the judge, and fined 40*l*. Afterwards he and Mr. *Tallents*, with others, were put into the Crown-office; his goods were in great danger, and he was forced immediately to leave the town. Upon K. *James*'s general pardon, he sued out his discharge from that court. When liberty was given in 1687, he and Mr. *Tallents* resumed their former work, and continued together on it till his death, *Aug.* 31, 1699.—Mr. *Baxter* speaks of Mr. *Bryan* as "a godly able preacher, of a quick and active temper, and very humble." To which it may be added, that he was of a public spirit; never sought great things for himself; knew how to be content with a little, and to deal bountifully with it; hating covetousness, and esteeming it, more blessed to give than receive. He was very useful in counselling and comforting the afflicted in body and mind. His doctrine was sound and plain, his practice regular and conscientious, his principles moderate, but fixed; his texts suited to the various turns of Providence, which he generally observed; his discourse pleasant and profitable, intermixing spiritual things with common. When he was in company with persons whom he thought no friends to religion, he would use an innocent freedom, and say, "Religion is an enemy to nothing but sin." He was often serviceable, and ever faithful to his friend; thankful for the least kindness; obliging towards all,

and beloved by most that knew him. He often acknowledged the presence of God with him thro' the whole of his life. About five years before his death, he had a severe stroke of the palsy, which produced a continued weakness in his right-side, and disabled his right-hand, which he bore with great patience and resignation; blessing God that he was able to do any thing in his work, and desiring to live no longer than he might be useful: in which God granted his request. About two months before his death he told Mr *Tallents* he was preparing his own funeral sermon on 2 *Tim.* iv. 7. upon which he preached several discourses; and the last on the Lord's-day in the morning before his dissolution, under great weakness, which rapidly increased, and he expired on the *Thursday* following.

—— *Alkman*'s. Mr. RICHARD HEATH. Of *Christ*'s *Col. Camb.* An ancient minister; moderate, sedate, quiet, and religious. He was much valued at the university for his great learning, especially in the Oriental languages, in which he was one of the greatest masters of the age. He was employed to correct the Syriac and Arabic of the *Polyglott* Bible, for which purpose the proof-sheets were sent down to him; and Bp. *Walton* gave him a copy for his trouble. At the persuasion of that prelate, he continued a few Lord's-days after *Aug.* 24, 1662, reading the liturgy; but was soon silenced, because he could not come up to the imposed terms of Conformity. When the Five-mile-act commenced, *March* 25, 1666, he removed to *Wellington*, and there died on *May* the 28th following. When he lay upon his death-bed, Mr. Laurence asked him what reflections he had upon his Nonconformity? "Truly, (said he) I would not but have done as I did for a thousand worlds." He had a great confidence that God would provide for his widow and children, according to the promise. Tho' he was so learned and able a man, he printed nothing.

—— *St. Mary*'s. FRANCIS TALLENTS, M. A. Of *Peter-House*, and *Magd. Col. Camb.* He was born at *Pelsley*, near *Chesterfield*, in *November*, 1619, and brought up at the public schools at Mansfield and Newark. About 1642, he travelled as tutor to the sons of the Earl of *Suffolk*. He often said, that what he saw abroad of the Popish religion, and what conference he had with its advocates, added much to his conviction of the falshood and wickedness of it, and confirmed him in protestantism. Upon his return he was chosen Fellow

Fellow of *Magd. Col.* and was afterwards Senior Fellow, and President. He was a noted tutor there; and Sir *Robert Sawyer* and Dr. *Burton* were amongst his pupils. He was ordained at London, *Nov.* 29, 1648, by the 3d classical Presbytery in that province. In 1652 he left the university, and went to Shrewsbury, where he became minister of *St. Mary*'s: and his labours were well accepted and useful. In 1656 he was moderator at a public dispute about Baptism in the parish church of *Ellesmere*, between Mr. *Porter* of Whitchurch and Mr. *Haggar*, a Baptist. He began and ended with prayer, and directed the progress of the dispute with great prudence and candour. At the Restoration he was not a little pleased, and made some advances towards a compliance in ecclesiastical matters. But when he saw how things were fixed in 1662, he was necessitated to quit his living, which was his only support. He remarked, that before the war, the Puritans generally made a shift to come into the church, notwithstanding the hard usage they foresaw they were likely to meet with; but to prevent this afterwards, new barriers were erected by the Act of uniformity to keep them out. As long as he lived he observed *Bartholomew-day*, as a day of humiliation and fasting. He was a man of great moderation, who loved good people of every denomination, and took all occasions to witness against bigotry on all sides. For the most part he attended the public ministry and the liturgy a great while, morning and afternoon; and undertook no stated work for some years.

In 1670 he travelled into France as tutor to two young gentlemen, Mr. *Boscawen* and Mr. *Hampden*, the former of whom died at Strasburgh of the small-pox. Having spent about two years and a half abroad, he returned to Shrewsbury, and joined with Mr. *Bryan* in preaching to a congregation of Dissenters in that town. In 1685, when the Duke of *Monmouth* was in the West, he was sent prisoner to Chester castle; but upon his defeat was released, when he retired to London, and there lived privately. While he was there, in 1686, he was maliciously calumniated as a Popish priest. A desk which he had left at *Shrewsbury*, being opened, in which, among other things, was a piece of an old white damask bed scolloped, and a book containing the names of his pupils in Magdalen College, a malicious fellow reported, that he saw, in a desk of Mr. *Tallents*'s, such vestments as priests say mass in, full of crosses and images; and a book, in which were the names of such as were admitted into the order

order of the Jesuits. When Mr. *Tallents* returned, and found this base slander spread to his prejudice, he took the man before the Mayor, produced the things in question, and so convicted him of falshood and malice; but because he was a poor man, he gave him no other trouble than a reprimand from the Mayor. And yet there were those who did all they could to support the slander, one of whom Mr. *Tallents* was advised to prosecute; which he did with success. Upon the liberty given the Dissenters in 1687 he returned to *Shrewsbury*, and continued his ministerial service there, in conjunction with Mr. *Bryan*.—In K. William's time, when overtures were made towards a comprehension, some gentlemen who greatly valued his judgment, sent for him to London to discourse with him about it; particularly concerning the re-ordaining of such as were ordained by Presbyters. Upon mature deliberation he declared that he could not submit to it; and drew up his reasons at large. But he was much for occasional Conformity, as a token of charity towards those whom we cannot statedly join with.—In 1691 he entered into his new place of worship, and preached his first sermon there on *Is.* lvii. 15. He caused it to be written on the walls of the meeting-place, "That it was built not for a faction or party, "but for promoting repentance and faith, in communion "with all that love our Lord Jesus Christ, in sincerity." He added that scripture with which the *French* churches usually begin their worship: "Our help standeth in the name of the "Lord, who made heaven and earth." He died on Lord's-evening, *April* 11, 1708, in the 89th year of his age, and was buried in *St. Mary*'s church. A paper was found after his death, appointing what epitaph should be inscribed on his grave-stone, and expressing the year of his life then current; intimating, that he did not expect to out-live that year.

Reliquiæ D. *Francisci Tallents*. Olim Col. *Magd. Cant.* Sen. Socii. Postea Concionatoris Publici in hâc Ecclesiâ ab An. 1652, ad *Aug.* 24, 1662. Qui post varios Labores, expectans misericordiam Domini nostri Jesu Christi in Vitam Æternam, tandem decessit Anno Ætatis suæ 89. Mense Die———

Mr. *Baxter* says, "He was a good scholar, a godly blameless divine; most eminent for extraordinary prudence and moderation, and peaceableness towards all." [Mr. *Mat. Henry*, at his desire, preached his funeral sermon, on *Jude* 21. Being forbidden to say any thing in his praise, he afterwards

drew up an account of him, which was printed at the end of the sermon; from which the foregoing account is taken, as is also the following addition respecting his character and death

In all his address and converse he was, in the highest degree, respectful and complaisant. His politeness was a great ornament to his learning and piety.—In his old age he retained the learning both of the school and the academy to admiration. He had something to communicate to those who conversed with him concerning all sorts of learning; but his masterpiece, in which no man was more ready, was history.—He abounded much in pious ejaculations in his common discourse. —He was very happy in counselling his friends who applied to him for advice, and knew how to speak a word in season. —He sometimes expressed his fear concerning many weak and melancholy Christians, that they had tired themselves in the exercises of devotion; and would advise such to keep their minds as calm and sedate as possible, and not aim to put them always upon the stretch. He would sometimes pleasantly say, "The Quietists are the best Christians;" and with regard to the external performances of religion, would give this advice: "Let the work of God be done, and done well; but with as little noise as may be."—He was eminent for his charity, in judging of other persons, and in relieving the necessitous; particularly strangers in distress.—He was in a remarkable degree dead to the world, knowing no good in it, but doing good with it; and, by the little left behind him, shewed that he had no way of laying up what he had, but by laying it out in good works, (1 *Tim.* vi. 19.)—His preaching was very plain, familiar, and affectionate. He studied not words, but things. He was frequent and earnest in pressing brotherly love. Love was the air he breathed in.—He was much for extolling free grace, &c. but tho' he differed from Mr. *Baxter* in many of his notions and expressions concerning justification and other things, yet he highly valued that great man for his learning and piety, and the service he had done the chuch by his practical writings; and often spoke of him with great respect and affection.—He took occasion sometimes to speak of the hope he had of the flourishing of the church in the latter days. "When God (says he) shall repair its breaches and build it up, the subtilties of the schools, and many canons of councils, and customs of old, will be laid aside, and a great simplicity in things of faith and worship shall be owned and practised. No more conditions shall be made for

for the communion of churches than Christ has made for communion with him."

It pleased God to continue him long a burning and a shining light. He was chearful and useful to the last. He had but little bodily pain, and enjoyed great serenity of mind. Mr. *Bryan*, Mr. *James Owen*, and Dr. *Benyon*, were successively assistants to him. The death of the latter affected Mr. *Tallents* greatly. Soon after this he was seized with a fainting fit. When he came to himself, [finding his strength impaired, and judging his end to be near] he the next day made some alterations in his will; gave directions about his funeral; and then addressed himself to his dying work with the holy chearfulness which became so good a Christian, as one who had nothing to do but to die. Tho' he sometimes expressed a wish that, if it were the will of God, he might live a little while to see the congregation well settled with another minister, he soon got over this difficulty, and left the care of the sheep to the Great Shepherd; praying, that if his work were done, he might be willing and desirous to depart and be with Christ. He charged all about him not to pray for his life, but that he might patiently wait for his change; and with reference to the means which had been used to recover him from the fit before mentioned, he said to those about him, "Why did you not let a poor old man go quietly away?" He often expressed his repentance for sin, and his reliance on Christ alone. Some days before he died he blessed God that he was fuller of inward comfort and joy than he was able to express. After he had some time lain waiting, he began to think it long that he had not his release, and to cry, "Come, Lord Jesus, come quickly." But knowing God's time is the best, he waited with patience for it. On the *Lord's-day*, *April* 11, he would have those about him (except one person) go to public worship. That day he seemed somewhat revived. Many savoury words dropped from him, and he continued very sensible, calling upon God, till about 9 or 10 o'clock at night, when he sweetly slept in Jesus.

WORKS. A View of Universal History; or Chronological Tables [finely engraven on 16 Copper-plates, in his own house,] (one of the greatest works of the age.)—Sure and large Foundations; designed to promote Catholic Christianity.—A short History of Schism, for the promoting of Christian Moderation. [This was written in the 85th year of his age.] One *S. G.* answered it with great indignation. Mr. Tallents wrote a Reply, in a manner becoming a Christian, a gentleman, and scholar.—He left behind him

him many Chronological Disquisitions and Historical Remarks.—A pretty large Tract occasioned by the Indulgence in 1687, against Compulsion in Matters of Religion.—A Description of Popery, written at Paris.—An Answer to the Question, Whether Persons ordained by Presbyters may submit to be re-ordained by a Diocesan Bishop. The Sum of his Reasons against this may be seen in *Calamy*.—He drew up the character of many of the ministers in this county.—[He left a Journal of his Travels, which was in the possession of Mr. *Job Orton*, who was for many years pastor of the church of Shrewsbury, which had been under Mr. Tallents's care. These papers are curious, but so blotted and soiled, that it is not easy to read them.]

STANTON [V. S.] Mr. Henry Crutchlow; or *Churchlow*, as Dr. *Walker* has it, who says, He had been a gentleman's butler, and used Mr. *Orpe*, the sequestered minister, very ill, (which may be like some of his other stories) that he had been curate to Mr. *Gilbert*, [who was domestic chaplain to *Oliver Cromwell*; and that, being dispossessed at the Restoration by Mr. *Orpe*, he died in a few years afterwards.]

STANWARDINE. Mr. Hall.

STOKE [R.] Mr. John Adams. Dr. *Walker* says, he succeeded Mr. *W. Higgins* in 1655. Before the war, he had been a forward Conformist, and a companion of some of the gentry that were high flown and debauched; but he could not conform in 1662. Before his decease (which was about 1666) he went to the house of a religious gentlewoman, and there solemnly bewailed the sins of which he had been guilty.

STOTTESDON [V. S.] Reginald Finlow, B.A. Of *Jesus Col. Camb.* He resigned this living (as Dr. *Walker* observes) at the Restoration, to the former incumbent, Mr. *T. Amias*. He afterwards preached occasionally about the country, but was very poor. Having a wife and four unhealthy children, he took a little farm, by which he got a poor living. However his sober, peaceable and inoffensive life, gained him favour from his enemies; so that when his brethren were imprisoned in *Monmouth*'s time, the justices dismissed him, and took his word for his appearing when he was sent for. [Mr. *Orton* writes concerning him as follow: "My father bought his library, or the remainder of it. I have many of his books now, from whence it appears that he was a careful reader of books, having written remarks upon many of them. I have also some of his sermons, which shew him

him to have been a learned, judicious, and very serious preacher; but, I presume, rather dry."]

STRETTON [R. 140] Mr. HENRY MAURICE. Of *Oxford* university. He was the youngest son of Mr. *Griffith Maurice*, descended from a considerable family in Carnarvonshire. His childhood and youth were vanity. When he became a preacher, the popular applause he met with proved a great temptation to him, as he afterwards complained, calling himself a vain-glorious fellow. He conformed in 1662, at *Brompfield* in Herefordshire, but afterwards removed to this valuable living, which had a delightful seat. He held it till it pleased God to visit the town with a malignant fever, whereby many of his parishioners were cut off; by which providence he was awakened to a great solicitude about his everlasting state. He was much dissatisfied with his Conformity, and could not be easy in his mind till he had taken a resolution to quit his living, tho' he was 300*l.* in debt, chiefly contracted by annexing some out-buildings to the parsonage-house.—He had kept the cause of his trouble to himself, till his wife, surprizing him in his retirement, told him she was determined not to part from him a moment till he communicated it to her. He then told her, he could not be satisfied to continue any longer in *Stretton* as minister of that place; and that he was much concerned for her and her child, as to their future subsistence. She desired him to do as his conscience directed, and assured him she could freely resign herself and her child to the providence of God, whose care of them she did not at all distrust. This answer of hers greatly supported and encouraged him. He next communicated his case to Mr. *Quarrel*, who had been ejected. He advised him to count the cost before he entered upon a suffering state. Mr. *Maurice* replied, If he kept his living any longer, his conscience would fly in his face. He therefore immediately resigned it, and preached his farewell sermon on *Luke* xxiii. 3. Upon which the Chancellor of the diocese sent him a citation, charging him with reflecting on the government of the church. He sent him for answer, That what he delivered was not to reflect upon, or cause disrespect to any, but to silence the cries of an awakened conscience. What personal estate he had he discovered to his creditors, who took all away. They who remained unsatisfied, put him in Shrewsbury jail, where he was often remarkably relieved by persons utterly unknown to him. His keeper's

keeper's wife, who at first treated him harshly, was converted by his means. At last, some friends engaged for the payment of his debts, and he was set at liberty: upon which he lived in *Shrewsbury* a considerable time, and then removed to *Abergavenny*. He was soon after chosen pastor to a considerable body of people, at *Llanigon* and *Merthyrcynnog*, within a few miles of that town: but his services were not confined to them. His capacious soul moved in a much larger sphere. From the time of his coming into these parts, as long as he was able, he spent his time in travelling all over *Wales*; where preaching the gospel of Christ in those dark parts was his daily work: and God blessed his endeavours to the conviction and conversion of many souls. The poor people travelled far to hear the word, and attended it in vast numbers, with extraordinary earnestness. He endured many hardships from travelling in all weathers in those mountainous places, and being often but poorly accommodated, both in respect to diet and lodging.

He was often way-laid by his enemies, but was 'hid in the hollow of God's hand.' They once searched his house for him, when he had been preaching; but he was hid in a closet, adjoining to the room where the meeting was held, and they could not find the door. Another time a constable came into the room where he was preaching, commanding him to desist; when, with an undaunted courage, he charged him in the name of the great God, whose word he was preaching, to forbear molesting him, as he would answer it at the great day. The man hereupon sat down and trembled, heard him patiently till he had done, and then departed. Mr. *Maurice* was taken but once, and then he was bailed; and upon appearance discharged by the favour of some justices of the peace, who were his friends and relations.—— He was sometimes reduced to great straits whilst he lived at Shrewsbury, but was often surprizingly relieved. One time when he had been very thoughtful and was at prayer with his family, suiting his petitions to their necessitous case, a carrier knocked at the door, enquired for Mr. *Maurice*, and delivered to him a handful of money untold, as a present from some friends, but would not tell who they were. The same person also another time brought him a purse of money very seasonably in a like necessity.—His wife became entitled to 40*l. per ann.* soon after his leaving *Stretton;* but it was unjustly alienated for ten years. However, she was chearfully industrious in mean employments, and contented with

with the coarsest fare; being ambitious only, if possible, to have the sureties and obligations discharged; which, thro' the good providence of God Mr. *Maurice* had the satisfaction of living to see, tho' he died soon after.

In the latter part of his life he discovered great humility, meekness, patience and resignation to the divine will, and much compassion to his enemies. Their reproaches, instead of discomposing him, did but furnish him with occasions to pity and pray for those that raised and spread them. His calmness under all his sufferings, whether from man, or from the immediate hand of God, was such that they did not lessen the serenity of his countenance. He had the mastery of himself in a high degree of perfection. His natural temper was quick, and (as he himself used to say) had a mixture of moroseness; but by grace he governed it as became a man, a christian, and a minister. He was courteous and obliging to all, and full of compassion to the needy and distressed. He was a hearty and constant friend, affectionate in all relations, and a tender, but not a too indulgent, father.—[He occasionally practised physic, and improved his opportunities for administering to his patients spiritual cures.] One remarkable instance was, in the case of a gentleman's daughter, seven years of age, who was a cripple, whose father (tho' not a dissenter) sent for Mr. *Maurice* to attend her; by whose means, tho' her bodily disorder remained, she received a far greater benefit than the cure would have been, as she was in an extraordinary manner brought to remember her Creator and Redeemer.

It was his ordinary custom, both at home and abroad, to expound the scriptures, mornings and evenings; which proved very useful. If he knew of any one person in a family or congregation, tho' but a child, that did not understand the language in which he was obliged to speak, it was his custom, whether in prayer, exposition, or sermons, to deliver a part in one language, and a part in the other; for he was used to say, He would not have one soul lose the benefit of an ordinance. In his preaching he generally aimed at laying the foundation of the way of salvation by Jesus Christ. In the first part of his sermons he usually opened some fundamental point of the gospel, and introduced practical things in the application. When he quoted scripture, he was used to comment upon it, so as to shew his hearers the sense, and how it proved the point in question. He was abundant in allusions and comparisons to explain the subjects he discussed. He preached

doctrines in an experimental manner, and had a wonderful skill in unravelling the very thoughts and inward workings of mens hearts, and was very particular and convincing, as well as affectionate, in his applications to the consciences of his hearers.

He was so assiduous in his work that he was advised by his friends to be more sparing of himself; but he used to answer, "When a man has loitered the best part of his day, and the evening draws on, he had need to double his strokes." Excessive labour at last so broke his constitution, that it hastened his end. His behaviour on the bed of sickness was answerable to the past conduct of his life. He discovered a deep sense of the divine goodness to him and his. When his wife observed to him, that he had had a wearisome night, he replied, "What if I have? *Job* had many wearisome nights." When he saw the people weeping about him, he said to her, "Dost thou observe the loving kindness of the Lord to us poor strangers, in raising us so many friends? The love of God in Christ is a great refreshment to my soul! Blessed be God, who has made thee and me partakers of the same grace." He was far from an apprehension of merit, and yet rejoiced in the testimony of his conscience. "There is nothing I have to trust to (says he) as to my work and labour, and yet I shall have joy of that too." He died in *July*, 1682, about 40 years of age.

TILSTOCK. Mr. ZECHARIAH THOMAS. He was ordained after the Restoration, and was curate to Dr. *Bernard*, but could not continue long with him because of his Nonconformity. He died *Sept.* 14, 1670, aged 50. Mr. *Kirkes*, vicar of Acton, preached at his funeral, and gave him the good character he deserved, for uprightness, humility, moderation, prayer, faithfulness in reproving, patience under affliction, *&c.*

WEM [R.] ANDREW PARSONS, M. A. He was born in *Devonshire*, and was minister there some years before the civil war. Being driven thence to London, he became well known to Mr. *Pym*, who sent him down to *Wem*, when that town was garrisoned for the parliament. There he continued in the exercise of his ministry till the year 1660, at the close of which he was brought into trouble, on the account of seditious words being sworn against him. The words he used were these: "The devil is like a king that courts the soul, and speaks fair till he has gotten into the throne," *&c.* The witness

witness deposed, that he said, "the king was like the devil;" which was contrary to the coherence of the discourse: [and it appeared from his own notes, and those of four persons who wrote after him, that the above were the words he used.] He was tried at Shrewsbury before Lord Newport, Mr. Serjeant Turner, and others, *May* 28 and 29, 1661. It was also charged upon him, that he said other things reflecting upon the church and the king. He had council assigned him, who pleaded, that the time limited by the statute, on which he was indicted, was expired. The court yielded it was so, allowing 28 days to a month, but they would understand it of Calendar months. So he was found guilty, fined 200*l.* and sentenced to be imprisoned till it should be paid. (*Conformist's 4th Plea*, p. 32.) This trial made a great noise at that time; and the more, because Mr. *Parsons* was a person of known loyalty. He ran several hazards of losing his life and estate when K. *Charles* passed with his army to *Worcester*; and he sent a horse and arms to the rising at *Chester* in his favour. He continued near three months in prison, till Lord Newport, without his knowledge, procured the King's remission of the fine. His living was presently sequestered by the Chancellor of *Litchfield*. Perhaps the value of this living made him the more obnoxious. He told them in open court, that his benefice was condemned long before, and that 400*l.* was bidden for it by a great man in the country, *&c.* One of the jury, when he had reflected upon what was done, afterwards came to him much dejected, and told him, The foreman went against the sense of the majority. He went also to the Judge, and told him the same; who replied, he need not trouble himself about that. Mr. *Parsons* after this went to London, where he was for several years assistant to Mr. Wadsworth in Southwark, and afterwards had a congregation near Covent-garden. His wife contributed towards their subsistence by making gold and silver lace.—He was a grave and solid, but a lively and useful preacher. He was also very generous and charitable, tho' his circumstances were but low. Upon a dreadful fire that happened at *Wem*, in 1677, he collected some money for the sufferers; and with it sent them a printed letter full of seasonable instructions and consolations. He died at London, in peace, about the end of the year 1684, aged 68.

WHITCHURCH [R.] THOMAS PORTER, sen. M. A. Of *Camb.* university. An ancient grave divine, of great in-

tegrity, blamelessness and diligence, and was so excellent a preacher, that Mr. *Baxter* declares, He thought few arrived to his degree, that ever he had heard. He was born in Northamptonshire, and was settled minister of *Hanmer* in Flintshire, long before the war, by the means of Sir John Hanmer, a pious gentleman, and a great promoter of religion in the parish. Mr. *Porter*'s ministry was blessed with wonderful acceptance and success, both in that and the neighbouring parishes; and a great harvest of souls was gathered in to Christ. After the war was over (in the heat of which he was forced to withdraw) he procured Mr. *Steel* to supply his place, and removed to *Whitchurch*, where he continued to be an instrument of much good. By his great prudence he so managed the ministers on that side of the county, where a Presbytery was settled, that he found no need of compulsory laws. When the King was restored, he gave way to Dr. Bernard, a worthy moderate man. He spent the rest of his days in silence and affliction, and died at *Salop* in a good old age, *June* 19, 1667. He had a son who preached some time at *Tilstock*, one of his chapels; but how long is uncertain. He went afterwards to *Bunbury*. Mr. *Tallents* says, The Bp. of *Chester* would not give him orders till he solemnly renounced his former ordination from his father and the classis; which he submitted to do.

WORKS. Four Sermons; *viz.* on the Divinity of the Holy Ghost—at an Ordination on *Mat.* v. 13.—on the New Creature—on the Form of Godliness, 2 *Tim.* iii. 5.—There was also published an Account of a Dispute between him and Mr. H. Hagar, in Elsmere church, Ap. 30, 1656, on Infant Baptism.

WOORE, or OARE, [before improperly placed in *Staffordshire*]. Mr. THOMAS BOWYER.

Mr. PHILIPS—Mr. RUSBITCH—and Mr. STONE, were silenced in this county; but the places are uncertain: as also was Mr. JOSEPH LEE, then a candidate, who had often preached, particularly about *Whitchurch*. Probably this is the person mentioned by Mr. *Tonge*, in his Life of Mr. *M. Henry*, as residing in his old age at *Knutsford*; whom he speaks of as a gentleman by birth, a humble, upright person, and a good scholar, though not capable of constant work thro' bodily indisposition.

The

The following afterwards conformed:

Mr. LEE, of *Shrewsbury*.—Mr. AYLMER HOUGHTON, of *Prees*.—Mr. GEORGE BERKLY, of *Westbury*.—Mr. WARTER, of *Pontesbury*.—Mr. MILWARD, of *Powderbach*.—Mr. ROBERTS, of *Morton-Chapel*.—Mr. WORTHINGTON, of *Shabury*.

MINISTERS EJECTED OR SILENCED

IN

SOMERSETSHIRE.

ANGELSLEY [R.] Mr. LAWRENCE MUSGRAVE.

ASHPRIORS [Chap.] Mr. JOHN GALPINE. § *Wood* in his account of Mr. *Flavel*, mentions Mr. Galpin as the editor of his Remains; calls him a fanatic preacher, and says, He was some time a student in *Exeter College*, during the reign of Oliver, and afterwards at *New Inn*, where he took the degree of B. A. 1658, but left the university without compleating that degree by determination.—Dr. *Walker* says, he was an Independent, and that he was in the living of *Yarcomb* in Devon, which he gave up to the sequestered minister, Mr. *Chase*, at the Restoration; which is not inconsistent with his being ejected from this place by the Act of uniformity. This is one proof, among many, how easily they who were turned out, when the sequestered clergy were restored, might have been provided for in other places, if that act had not silenced them. After the liberty by act of parliament, Mr. *Galpine* settled at *Totness*, where he died in *Sept.* 1698. He had a son who was pastor to the dissenting congregation at *Stepney*.

WORKS. A Farewell-Sermon in the London Collection. § The text, *Luke* xii. 32. The title is, "The Farewell-Sermons of *John Galpine*, preached at Ashpriors, the two last Lord's-days before Bartholomew-day, 1662." They consist of near forty quarto pages, but are not divided. Towards the close, he makes a solemn declaration to his people, that he laid down his ministry among them merely because he could not in conscience comply with

with the things required. "I dare not, says he, give my assent and consent to any thing in God's worship, which is not warranted from his word. But I think it the lesser evil of the two, to expose myself to sufferings in the world, rather than undergo the reproaches of a wounded conscience."—He also published some account of Mr. *John Flavel*, in a Preface to his *Remains*, above-mentioned; which consist of two sermons.

BATCOMB, [R.] RICHARD ALLEIN, M. A. Of *St. Alban's Hall, Oxford*, [where *Wood* says, he was entered a commoner 1627, aged 16, and having taken the degree of B. A. went to *New Inn*, and continued till he was M. A.] He and Mr. *Wm. Allein* of Blandford were sons of Mr. *R. Allein* who was 50 years minister of *Dichiat* in this county; a grave, pious, successful preacher, greatly beloved, and a great sufferer from the Bp. of *Wells*. He died full of days and of honour, aged 80.—§ This his son, according to *Wood*, having taken holy orders, assisted his father, and became a frequent preacher in his own country. In *March* 1641, shewing himself zealous for the cause then driving on, became rector of *Batcomb*, in the place of R. Bernard deceased; where he was several times disturbed by the Cavaliers. He was one who subscribed *The Testimony* of the ministers in Somersetshire to the truth of Jesus Christ, and to the solemn league and covenant. He and his father were constituted assistants to the commissioners for ejecting scandalous insufficient ministers]—He continued pastor of this people twenty years; and was a pious, prudent, diligent and zealous, but meek instructor of his flock; much respected in these parts, and well known by his pious practical writings. After he was deprived, he preached as he could. Once he was apprehended at Mr. *More*'s (a member of parliament) who would pay his fine of 5*l*. tho' he went to prison for his own. Sometimes Mr. *Allein* was sent for to the sessions, and soundly rated for conventicling (as it was called) but his gravity, piety and goodness were so conspicuous, that his enemies knew they should do their own cause more hurt by sending such a man to prison, than by conniving at him. Upon the Five-mile-act he removed to *Froom Selwood*, and preached privately there to the day of his death, which was *Dec.* 22, 1681. [He was buried in the church there, about the middle of the middle ayle] and Mr. *R. Jenkins*, vicar of the parish, preached a sermon at his funeral, and gave him a good character, for which *Wood* calls him a lukewarm Con-

formist *. His books entitled *Vindiciæ Pietatis*, tho' manifestly tending to promote true piety, could not be licensed, but they were greedily bought up and read by sober people, and have been very instrumental to reform the world. They were so saleable, that the King's bookseller caused a great part of the impression to be seized, because unlicensed, and sent to the King's kitchen, from whence he bought them for a trifle, bound them up, and sold them in his own shop. This was at length complained of: and he was forced to beg pardon upon his kees at the council-table, and send them back again to the King's kitchen to be bisk'd, *i. e.* to be rubbed over with an inky brush. § The following remarkable anecdote concerning this work was related by Mr. *John Thomas*, the late aged and worthy minister at the Pithay meeting in Bristol. He knew a man in Yorkshire who stole this book from a sale near Colne in Lancashire, and was converted by reading it. After which he brought it back to the owner, Mr. T. Sawley, with penitence, and with thankfulness to God, who had over-ruled his theft to the salvation of his soul. Communicated by Dr. Ryland, who received it from Mr. *Thomas*.

WORKS. Vindiciæ Pietatis; in four parts; a Vindication of Godliness in the Strictness and Spirituality of it, from the Imputations of Folly and Fancy.—Directions for attaining and maintaining a godly Life.—The Godly Man's Portion and Sanctuary.—Heaven opened; or a brief and plain Discovery of the Riches of God's Covenant.—The World conquered; or a Believer's Victory over the World.—Godly Fear; its Nature and Necessity, &c.—A Rebuke to Backsliders, and a Spur to Loiterers.—A Companion for Prayer.—Instruction about Heart-work; published by Dr. Annesley.—A Letter to a Friend, to prove that Ordination by Presbyters is valid, and not to be repeated.

BATH. Mr. GEORGE LONG. He died here soon after his ejectment.

—— Mr. WILLIAM GREEN. Assistant to Mr. *Long*.

BICKNALLER [Chap.] Mr. THOMAS SAFFORD, brother to Mr. Bartholomew Safford who died before Bartholomew-day, 1662. Some lists mention both at this place.

* WOOD's words are, "Richard Jenkins, M. A. sometime of *Gloc. Hall*, (a lukewarm Conformist) preached his funeral sermon, containing many pathetical encomiums of him, having several times visited him in his sickness."

Mr.

Mr. *Thomas Safford* who was turned out of *Ifield* in *Sussex*, might possibly succeed his brother for a short time. After being silenced, he continued with a poor people at *Bicknaller* many years. He was noted as a good *Hebrician*.

BLACKDON [C. or D.] Mr. WESTLOC.

BRATTON *Seymore* [R.] Mr. JEROME LITTLEJOHN. Of *Camb.* university. He was born at this place, where his father had been minister, *Oct.* 3, 1624. He had his grammar-learning at Bruton, and at Sherborn under Mr. Lyford. He began his ministry in this his native place, and here continued till he was silenced in 1662. He afterwards preached for some time privately at *South-Cadbury*, from whence he removed to *North-Cadbury*, where he purchased an estate, but much to his prejudice. He preached sometimes at his own house, and sometimes at other places as he was invited, till disabled by illness. He died *March* 2, 1680, aged 55. His funeral sermon was preached by Mr. *Josiah Banger*. He was a modest, humble, peaceable, pious man; and had universally a good report.

BRIDGEWATER [V.] JOHN NORMAN, M. A. Of *Exeter Col. Oxford*, where he was at first servitor to Dr. *Conant*, the worthy rector. He had good natural abilities, and by his industry, and the blessing of God on that good tutor's instructions, acquired a considerable stock of learning both human and divine. He went from the university to this place, where he was very useful till the Bartholomew-act ejected him. He was an acceptable preacher, and of an exemplary conversation; much respected here, and in all the western parts of the kingdom. About 16 months after his ejectment he was sent, with several other Nonconformist ministers, to the county jail, and there made a close prisoner for preaching to his people in private. He appeared as a criminal at the bar before Judge *Foster*, 1663; and tho' he was a man of a very decent appearance and address, the Judge handled him very roughly. "Sirrah, said he, do you preach?"—"Yes, my Lord," said Mr. *Norman*. "And why so, Sirrah?"—Because I was ordained to preach the gospel."—"How was you ordained?"—"In the same manner as *Timothy*."—"And how was that?"—"By the laying on of the hands of the Presbytery,"—Which answer the Judge repeated over and over again, seeming not to know what

what to make of it*. However he sentenced him to pay 100*l.* fine, and to lie in prison till it was paid, which was above a year and a half; when Baron *Hale*, going that circuit took notice of him, and found out a way to compound the fine at six-pence in the pound.

While the Judge was handling Mr. *Norman* so roughly in the court, he with great gravity told him, That a liberal education at the university, and the holy calling of the ministry, not stained with any unworthy action, merited good words from his Lordship, and better usage from the world. The Judge seemed the more inflamed, and treated him with all possible contempt. Mr. *Norman* then said, "Sir, you must "e're long appear before a greater Judge, to give an ac- "count of your own actions, and for railing at me, the ser- "vant of that great Judge."—As he was going to *Ilchester* jail, the officers would call at the Sheriff's house in the way; whose lady began to upbraid Mr. *Norman*, and scornfully asked him, "Where is your God now, that suffers you to be carried to prison?" Upon which he asked her if she had a Bible in the house? "Yes, said she, we are not so heathenish as to be without a Bible;" and a Bible being brought, he read to her *Mic.* vii. 8, 9, 10. The lady was so struck with the words, that she immediately retired; and the dealings of God with the family not long after made this remembered*.—After Mr. *Norman*'s release, he continued preaching in private some years. Going occasionally to *Bristol*, he fell sick and died, to the great grief of his flock, being but about 40 years of age. Notwithstanding his sufferings, he kept his temper and moderation to the last.

WORKS. Cases of Conscience; to which an account of him is prefixed by Mr. Wm. Cooper.—Christ's Commission-Officer; an Ordination Sermon.—Christ confessed; (written in prison)—Family Governors exhorted to Family Godliness. § *Wood* does not mention them or the author,

BRISTOL. St. *Philip's* and *Jacob's* [V.] Mr. EDWARD HANCOCK. § Instead of the former account of him the fol-

* Judge *Foster* could not forget Mr. *Norman*'s answer, about 'the laying on of the hands of the Prsbytery;' for a gentleman coming to him about business, at *Egham* in *Surry*, having made him wait a long time, gave this as his excuse, that he had been searching his books about an odd answer which a fellow made him in the West, "That he was ordained like *Timothy*, by the "laying on of the hands of the Presbytery;" which he could find nothing of.

† This story was before related of Mr. *Worts*, p. 2. It is possible that it might be true of both.

lowing is substituted. Dr. Walker says he had been butler to Sir George Horner; which may be as true as his other assertion, That he was put into this living on its sequestration; for Mr. Hancock himself mentions his being here but three years. He was a man of considerable property. After his ejectment he was a sufferer for his nonconformity. In the Records of the *Broad Mead* meeting is the following passage, "1682, April 14. Mr. Hancock, who had formerly preached several times, was cast into prison for having preached within this city within seven years last past." He died at *Horfield*, about two miles from Bristol. Mr. *Barret* in his History of Bristol, p. 243, says, He there kept a public house. This writer had probably seen *Kennett's Register*, in which it is said, "Some of the ejected preach-" ers *possibly* returned to their original trades and occupa-" tions.—Mr. Hancock *possibly* set up a public house." But is it becoming any historian to assert a thing as fact, because another is pleased to say it was *possible*? It is more than *possible*, that this stigma fixed on the father, belonged to his only son, who being educated at Oxford, became a Conformist; and was so dissipated that tho' his father left him some thousands of pounds, he soon spent all and was induced to beg up and down Bristol, and even of Dissenters. —Mr. *Hancock* was an earnest and moving preacher. He published his farewell sermon preached at St. Philip's on the evening of Bartholomew-day. It is entitled, "The Pastor's last Legacy and counsel." A copy of it (probably the only one to be met with) is in the possession of Mr. *Whittuck* of Bristol. The following abstract of it, (communicated by Mr. *James*) will give the reader no unfavourable idea of the preacher.

2 *Cor.* xiii. 11. *Finally, Brethren, farewell. Be perfect, be of good Comfort, be of one Mind, live in Peace; and the God of Love and Peace shall be with you.*

At this time I am called to a work, which possibly may be unpleasing to many, even as to myself; that is, to die a civil death, whilst I am naturally alive. When the sun for this day is set, I shall then cease from having any charge over you, and you will then cease from having me to be your Minister. I may say as one did that was going to die a violent death, "I am this day to do a work that I never yet did, I desire of God to give me strength that I never yet had." —Those that die well do usually these things: 1. Make their Peace with God. I think I can give up my account with joy,

joy, in reference to the discharge of my duty, having kept back nothing from you of the counsel of God. 2. Die in perfect charity with all men. I hope I do so truly; having not the least thing against any man this day. 3. Set their house in order. You know I have made it my work for these two months past to shew unto *every one* his duty. 4. Give good counsel to their friends. I shall take up the greatest part of my time with counsel to you all, therefore attend to the last words of a dying man.—1. Consider the days of grace have their last. The day long threatened is now come, when my preaching and your hearing can be continued no longer: So all your comfort and joys [from thence] will have an end. 2. Let us heartily bless God for so many years freedom, especially the last three; about which time I have been with you. 3. Depart not from the truths you have received. 4. Let professors study to honour God. 5. Own God in your families. If no family prayer, expect no family blessing. 6. Sanctify the Sabbath. 7. Take heed of sinking under any sufferings. If persecution may come, we know not how soon our sins may deserve it. 8. Get all good *from* your minister, and do all good *to* your minister, that God shall set over you. 9. Study peace. There is no question but the nonconformists will be used rigorously, but be contented. It is like many may be come this day to catch words to entrap me. I beg and beseech you all, that you think of nothing, nor use any help to deliver yourselves out of sufferings, but faith, patience, and prayer. I profess before you all, I have not spoken with, nor heard of any of this persuasion, but they are all against having any hand in any war, even those who had a hand in the last; and therefore a horrible slander is cast upon the most peaceable subjects that God and earthly princes can have. I hope I shall never hear of any nonconformist that hath a hand in any rising or sedition whatever. 10. Be not troubled at the reproaches the enemies of God may cast upon you. It is likely many of you may hear say, "What is become of your precious preacher?"—Brethren, would we have debauched our consciences, had we not as fair an opportunity as other men to have continued?—11. Learn how to behave yourselves well in the day of Jacob's troubles. (1.) Have the mark of mourners on your foreheads. (2.) Keep yourselves pure from the sins of the times wherein you live. (3.) Feel the sorrows of the church. (4.) Cry mightily unto God that he would have mercy on his people.—12. Be truly wise, i. e. (1.) View

(1.) View Truth, and study it. (2.) Follow the light of it. (3.) Practise self-denial: Live crucifying thy flesh, or thou shalt be crucified by it. (4.) Live in the sight of, and dependence on the Father, Son, and Holy Spirit. (5.) Live in a good air; keep good company. (6.) Exchange temporal joys for eternal. (7.) Fill thyself with religious pleasures. (8.) If thou lovest life, let death dwell in thy heart. (9.) Conform to the terms of salvation; impartial dependence upon Christ. (10.) Lastly, never depart from faith and holiness.—I am going away and am not to speak any more unto you, except God find out a way beyond expectation.—Great proffers of preferment formerly moved me not, but the terrors of the Almighty now make me afraid. My heart could not be strong, nor my hands endure in the day of the Lord, should I, against my conscience, have continued amongst you. I thank you all for your desire of me to stay: the Lord knows how loth I am to leave you, might I continue with a good conscience.—I cannot say more; the sun is even down; my civil life is near an end; my strength is almost spent.—Farewell sermons, farewell sabbaths, farewell fastings, farewell exhortations, farewell this house, farewell this seat for ever, farewell my preaching, farewell your hearing, and farewell your faces in this place. Farewell this world, when we shall arrive at eternity, both old and young. My brethren and sisters all, farewell!

—— Mr. JOHN KNOWLES. Of *Magd. Col. Camb.* where he was chamber-fellow with Mr. *Vines*. He was born in Lincolnshire. In 1625 he was chosen Fellow of *Kath. Hall*, where he had full employment as a tutor, having 40 pupils at once, many of whom became considerable and worthy men. About the year 1650, twelve of them were members of parliament, and no less than thirty eminent preachers.—Before Dr. *Sibbes*'s death, a Fellowship was vacant in *Magd.* college, for which there was a recommendation from Abp. *Laud*, for one who was his Bell-ringer at Lambeth; with a design either to quarrel with them if they refused, or to put a spy upon them if they accepted. The Dr. who was not for provoking persons in power, told the Fellows, that *Lambeth*-house would be obeyed; that the person was young, and might prove hopeful, *&c.* The Fellows yielded, and among the rest, Mr. *Knowles*. But fifty years after he said, that nothing troubled him more than giving his vote in that election; for the person proved one of those who *quicquid agunt valde*

valde agunt. He came thither of the *Lambeth* cast; but as the times turned, was a Presbyterian, an Independent: every thing that prevailed, and in every way violent. At last he wrote a book, called, *St. Austin imitated, in his Retractations.* This account is from Dr. Sampson's papers.

While Mr. *Knowles* was, with great pleasure and usefulness, leading a college-life, he had an invitation from the Mayor and Aldermen, to be lecturer of *Colchester*, which he neither sought nor thought of. He accepted the call, and applied himself to his work with great industry and admirable success. While here, he was an intimate acquaintance of the famous Mr. *John Rogers* of Dedham, whose eyes he closed, and whose funeral sermon he preached. The school-master's place at *Colchester* being vacant, Mr. *Knowles* and the Mayor carried it for a person in opposition to the recommendation of Abp. *Laud;* who was so incensed, that he would not suffer Mr. *Knowles* to stay any longer there. His licence being revoked, in 1639 he went for *New-England*, and became teacher to the church of *Watertown*, of which Mr. *George Philips* was pastor, where he continued about ten years, and then was sent to *Virginia* to preach the gospel there, in conjunction with Mr. *Thompson* of Braintree. At their first coming, the Governor entertained them courteously; but when he found they were against the Common Prayer, surplice, &c. he would not allow of their preaching at any public places. Mr. *Harrison*, the Governor's chaplain, (so useful afterwards in England and Ireland) openly moved that they might have full liberty, but secretly endeavoured that they might be dismissed, as he owned afterwards with concern and sorrow. Mr. *Knowles* and Mr. *Thompson* being discharged from the public, continued a while preaching privately, and did much good. Mr. *Knowles* often said, that he never saw so much of the blessing of God upon his ministry as there, and at *Colchester*. But they were not allowed to continue. However, it proved a remarkable and happy providence for them; for no sooner had they got on board the ship in which they were to have sailed, but there was a general rising of the Indians upon the *English*, whom they miserably massacred, sparing neither old nor young. Five hundred are said to have been murdered upon this occasion, besides the mischief done to the plantation. Among those that escaped this dreadful slaughter, some were gathered into church-order by Mr. *Harrison*, who, after this visitation of providence, became quite another man. But the

Governor

Governor was the more hardened, and dismissed his chaplain, who was now grown too serious for him. Mr. *Knowles* returned for some time to *Watertown*, and afterwards came back to England, where he was a preacher in the cathedral of *Bristol*, and lived in great credit and usefulness. But he was ousted there soon after the Restoration, and in 1662 was silenced. He came afterwards to London, where he continued preaching, as he had opportunity. When some of his friends dissuaded him for fear of a prison, he answered: "In truth, I had rather be in a jail, where I might have a number of souls to whom I might preach the truths of my blessed Master, than live idle in my own house, without any such opportunities." He went about doing good. His discourses in company about God's dealings with him, his temptations, and afflictions, his deliverances, and supports, were so many affecting sermons. During K. *Charles*'s Indulgence he preached statedly to a people at St. *Katherine*'s. [He was so fervent in his work, that he sometimes preached till he fell down.] During the plague in 1665, he was very useful to such as stayed in the city, visiting rich and poor, without fear. He lived to a good old age, and died *Ap.* 10, 1685. *Math. Hist.* B. II. p. 216.

—— Mr. THOMAS EWINS. He had been a mechanic, and was sent out to preach by a church in London, with one Mr. *T. Barns*. Tho' he was no scholar, it is said he was a judicious methodical preacher. He succeeded Dr. *Ingelo* as pastor of a church in *Bristol*, in 1650, and continued there till 1670. He was very laborious and successful. One sermon of his upon blind *Bartimeus* was the means of conversion to many. He was remarkable for his meekness, patience, and charity. So scrupulous was he about maintenance, that he would accept no tithes, nor salary, but only free gifts. The Mayor and Aldermen in Oliver's time, called him ordinarily to preach at *Christ Church* in the mornings, and at *Maryport* in the afternoons. He also repeated at St. *Ewen*'s and St. *Leonard*'s; preached a Tuesday lecture at St. *Nicolas*, and on Fridays at St. *Philip*'s and St. *Michael*'s almshouses alternately, and held a conference on Thursdays. He was also ready to preach on most other days, if called upon, when he was not otherwise engaged. He was very grave and serious every where, and full of good discourse. He was sometimes abused in the streets, but would not attempt to retaliate; "For, says he, vengeance is God's; my duty is patience."

patience." In his time Quakerism began in *Bristol*; many fell in with it, and some gave him disturbance. Upon the Restoration he soon quitted the public pulpits. The Bishop courted him to Conformity, but he could by no means be satisfied to comply. He was often in prison, once for a whole year, where he preached twice on every Lord's-day. There he contracted a lethargic distemper, of which he died, aged about 60. He left a good name behind him.

§ The following is extracted from the church-book of the Baptist-church, *Broad-mead*, Bristol, of which Mr. *Ewins* was the first pastor: "Being turned out of public places, such as Nicholas and Christ-church, we first met at our pastor's house in the castle, and there we continued a long time; but being straitened for room, we took a larger place, towards the end of Broad-mead, called the Friars, which formerly had been some chapel, and there we continued holding forth the gospel of God's free grace, by our Lord Jesus Christ. On 15 *June*, 1661, Mr. Ewins was called before the mayor for preaching at the Friars, and charged not to preach; but he continued in the work of the Lord until *July* 27, when he was taken up again, by one Adams, a serjeant of the train-band, to captain Rich, and with a guard of musqueteers was carried away to the marshal's house, where he remained till *Aug* 12. Then he was committed to his own house as prisoner: but on 26 *Dec.* he was discharged in open sessions; and then he preached at the Friars again.—Mr. Ewins was taken up again *Oct.* 26, 1662, by captain John Floydd, coming to the Friars on the Lord's-day, with Lieut. Smart and others; and continued a prisoner till *Nov.* 13, and then was sent home by Mr. Cole, a Major. Then the church had rest till Sir John Knight came to be mayor. The same day that he entered on his mayoralty, *Oct.* 1, 1663, he sent for Mr. Ewins to his house, and charged him not to preach; but Mr. Ewins told him, he must discharge his duty towards the Lord, and therefore in that thing he must not obey him, but the Lord; and accordingly, the next day preached as formerly at the Friars; and Sir John sent his serjeants, *Oct.* 4, and put him in prison in the jailor's house, by Newgate. At the next sessions, he and others were indicted for a riot, and (as the mayor and Sir John ordered it) were found guilty, and Mr. Ewins was fined 50*l.* He continued in prison all the time that Sir John was mayor. On *Sept.* 26, 1664, he was released; captain Dean and Mr. Ellis having laid down the fine. But the long imprisonment so decayed

decayed our pastor, and his straining his voice in prison to preach (which he would every Lord's-day) that the people who gathered together under the prison walls might hear, (he being about four pair of stairs high from them) that when he came out of prison after the first sermon he preached abroad, he fainted away, and declined continually, till it hastened his day. He died *Ap.* 26, 1670, having faithfully served his Lord and master Jesus Christ near twenty years in this city. He was interred in James's yard, *Ap.* 29, accompanied with many hundreds to his grave. The like funeral had not been seen long before in Bristol. He left so good a savour behind, for faithfulness to God, and humility towards man, that his very chief persecutor, Sir John Knight, said, "He did believe he was gone to heaven."

—— *St. James*'s [R.] Mr. JOHN PAUL.

—— *St. Nicholas*'s [V. S.] Mr. RALPH FARMER. The old incumbent (Mr. *Toogood*) surviving, he presently gave place to him in 1660, and preached in another parish till Bartholomew, 1662. He then retired three miles out of town, and preached to the colliers at his own house at Hannam. He died about 1669. He published a piece against the Quakers, entitled, The Mystery of Godliness and Ungodliness.

—— *Ratcliff* Parish and St. *Ewen*'s. Mr. MATTHEW HAZARD. A venerable old man. He was often sadly disturbed in the pulpit by the Quakers.

—— Mr. WILLIAM THOMAS. Of *Oxford* university. He was a minister and school-master in this city in *Oliver*'s time, and he continued so afterwards, tho' he had no fixed place. He was tempted to conform by considerable offers in *Wales*, but refused to the last. He trained up many for the ministry. He died at *Bristol* in 1693.

We may here also mention some who lived in *Bristol*, tho' they had been ejected in other places; as

—— Mr. RICHARD BLINMAN, who had been minister of *Chepstow*, but whether ejected there or not is uncertain. § *Mather*, in his Hist. of N. England, has this account of him, "After a faithful discharge of his ministry at Glocester and at New London, he returned into England; and living to a good old age, he who, wherever he came, did set himself to do good, concluded his life at the city of *Bristol*, where one of the last things he did was, to defend in print the cause of

Infant Baptism," in an Essay tending to issue the controversy. Part III. p. 213.

ICHABOD CHAUNCEY, M. D. He was chaplain to Sir Edward Harley's regiment at Dunkirk, when the Uniformity-Act took place. He afterwards became a physician in *Bristol*, and was of good note. He was prosecuted on the 35 *Eliz.* and upon that act suffered banishment. In 1684 * he was compelled to abjure the realm, and removed himself and his family into *Holland*; but upon K. *James*'s liberty, he returned to *Bristol* in 1686, and there died *July* 25, 1691. In 1684 was published in 4to. Innocence vindicated, by an impartial Narrative of the Proceedings of the Court of Sessions in *Bristol* against Ichabod Chauncey, physician of that city.

BRUTON [C. or D.] Mr. WILLIAM PARKER. An able, diligent and pious preacher; a man of great humility and peaceableness.

BUCKLAND, SAMUEL STODDEN. It is said, that after his ejectment he practised physic. However he did not lay asside the ministry. He was a laborious and exact preacher. His funeral sermon was preached by Mr. *Walrond* of *Ottery*. Mr. *James Peirce*, in his *Western Inquisition*, p. 44, intimates, that he altered his sentiments in the latter part of his life respecting some doctrines of Christianity; but this is contradicted in an answer to that piece.

WORKS. The Voice of the Rod.—A Supplement to the same.—The Pastor's Charge; and the People's Duty; preached at the Exeter Assembly, *June* 7, 1693;—Gemitus Sanctorum; or the Saint's Groans for Deliverance from the Body of Sin and Death; several sermons on *Rom.* vii. 24, 25. 1702.—An Answer to Mr. Burscough of Schism; and some other practical treatises.

CADBURY (*North*) [R. 300*l.*] SAMUEL CRADOCK, B. D. Of *Eman. Col. Camb.* of which he was Fellow, and to which the presentation to *North Cadbury* belonged. When he kept the Batchelor of Divinity's act, at the public commencement in 1651, his performance was highly applauded, and reflected honour on his *Puritan*-college. What he left for the sake of his conscience, in quitting his valuable living

* In the Church-book of Broadmead meeting, the date of his indictment is 9th April, 1664. He was sent to Newgate *Aug.* 15, where he was confined four months. But it was said, "The Doctor was very chearful under "all. On the 29th of *Aug.* he went privately to London in order to go to "Holland."

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in the church, the providence of God made up to him; for, upon the death of Mr. George Cradock, he became next heir to an old gentleman, Mr. Walter Cradock, of *Wickham-brook* in Suffolk, who at his death left him his estate: which singular providence Mr. *Cradock* used to acknowledge with great thankfulness, and accordingly took this for his motto, *Nec ingratus nec inutilis videar vixisse.* "Let me not seem to have lived either ungrateful or unuseful." Some years after, he came with his family and lived in that house, and there for several years usually preached twice every Lord's-day *gratis* to the neighbourhood. He there also instructed some young gentlemen of note and worth, in several parts of useful learning, and educated several for the ministry. In the reign of *Charles* II. he drew up a vindication of himself and others who kept private academies, notwithstanding their having taken an oath about that matter at the university. A copy of it may he seen in *Calamy*. He lived many years after his ejectment, and in his 79th year became pastor of a congregation at *Bishop Stortford* in Hertfordshire, where he died, *Oct.* 7, 1706, [in the 86th year of his age, and was buried at *Wickham-brook*.] Mr. *Samuel Bury*, of Bury St. Edmunds, preached his funeral sermon.

§ An excellent and useful discourse, on *Matt.* xxv. 21. in which he describes the character of a faithful servant, as applicable to Mr. Cradock; of whom he gives a fuller account in the close, of which the following is an abstract:—It seems by his papers that he feared the Lord from his youth, as he expresses his thankfulness to God for preserving him from the common corruptions and vices of the school. In his riper years I find many pious breathings [of which some examples are given] which cannot but convince us that he was a man in love with religion, and under an awful concern for the welfare of his own soul and the souls of others. Much of the person might be gathered from the very motto [before mentioned] which he chose in his younger years. And it is easy to observe, how very correspondent it was with his temper and life, in both the parts. As to his *gratitude*, I could gather much from his own papers. One of them he stiles, "A Catalogue of the great and undeserved mercies of God towards me," &c.—As to his *usefulness*, I may appeal to yourselves, or rather to the whole church, whether he did not improve the talents wherewith his Lord entrusted him to the highest purposes. He began betimes to lay in a stock of learning and knowledge. He continued

Fellow of *Eman.* Col. many years, and was not a little useful among the many pupils intrusted with him: Nor afterwards in his parish at *North Cadbury*; nor after that, in this neighbourhood in Suffolk; where for twenty-six years he was a common benefit to mankind. He did not only beget souls to Christ by the gospel, but also provide ministers for the Church of Christ, by a liberal education. The nation is not a little obliged to him for many serviceable instruments in church and state, both in and out of the establishment. Nor was he useless in the last ten years of his age, since he removed to *Bishop Stortford*, as I could prove by particular instances.

He thought it not enough to profit the world by preaching, but with great application and diligent study he prepared for the press. And it must be observed to his honour, that he never employed his pen upon any mean or trivial subjects, but only such as were of the greatest importance. Mr. *Bury* proceeds to mention his publications, in the order in which they appeared, with a particular account of them, and the encomiums passed upon them by such men as Abp. Tillotson, and Bp. Reynolds. The latter recommended his *Knowledge and Practice* to be read once a year by every serious christian. The author gave a copy of this work to every family in his parish. The following character of Mr. *Cradock* was quoted by Dr. *Calamy*, "He was a man of a serious spirit, of solid judgment, of digested thought, of a clear method, and an unaffected style. He was courteous and affable to all, ready to communicate, facetious in conversation, but one that never mocked God, nor jested with divinity. His manner of writing was serious and manly. He never affected fine turns, or jerks of fancy, or strains of wit, but always studied to be clear and convictive, and to speak in the demonstration of the Spirit, when he would argue men into religion and piety. His temper was truly catholic. He valued every man for his goodness, and was valued by all that were truly good, and not abandoned to parties or schismatical principles on one side or other. He was of a forgiving spirit, patient under abuses, and condescending to inferiors. § [He preferred the peace of his conscience before any emoluments; and therefore readily resigned his living of 300 pounds a year; concerning which he writes thus: "God gave me my living, "he called for it, and I readily parted with it. Of thine own "have I given thee." Nor did he to his dying day repent what he had done, tho' he had lost above 13000*l.* by his

nonconformity.—He had a tender regard to the sufferings of others, during the iniquity of those times; and had learnt with Mr. Chillingworth, that "nothing can be more against "religion than to force religion." He bewailed the intestine divisions of the church, occasioned by the intemperate heats of many of its *patrons*, and the rigorous executions of penal laws. Speaking of Dissenters, he concludes, "They "would willingly unite, but cannot: whereas others can "unite but will not."] It was his holy ambition in every thing to approve himself to God, to be serviceable to men, and to secure the interest of his own soul. He delighted in his Lord's work, and laboured in his service to the extremity of old age. He preached constantly twice every Sabbath, to the very last of his life, save one, and then with more than ordinary warmth. After a solemn farewell to his wife and children, he died in peace, tho' not in extacies of joy. Mr. *Job Orton*, a good judge of men and books, in a letter to the Editor, speaks of Mr. *Cradock* and of his writings in the highest terms. "His commentaries (says he) are still ex- "tremely valuable. His *Knowledge and Practice* is the "best book for young ministers that I know." The following is a chronological list of his

WORKS. Knowledge and Practice; a plain Discourse of the chief Things to be known, believed, and practised in order to Salvation, 1659.—A Supplement to ditto, 1679. A new edit. fol. with eight addit. chapters, 1702.—A Catechism, on the Principles of the Christian Faith, &c. 1668.—The Harmony of the four Evangelists, 1668—The Apostolic History; with an acc. of the Times and Occasions of the Apost. Epistles, and a short Paraphrase on them, 1672.—The old Testament History methodized, 1683.—A brief and plain Expos. and Paraph. on the Revelation, 1692.

§ N. B. Wood mentions Mr. *Cradock* and his writings, without any reflection! and says, He took his degree of M. A. at *Oxon, Oct.* 20, 1649, but did not, as he conceives, go there for preferment. He adds to the List of his *Works*, A serious Dissuasive from some of the reigning Sins of the Times, swearing drunkenness, &c. 1679. *Fasti.* ii. 71.

CAMLEY [R.] Mr. Richard Batchelour.

CHARFINCH [R.] Mr. Francis Cross. After his ejectment he lived at *Bristol*, and practised physic.

CHARLCOMB [V.] Mr. Robert Pinney. He was well beloved by his parishioners. He continued a preacher among the Nonconformists till his death, about the year 1698.

He was often in trouble in *Charles* the Second's reign, and forced to leave his family for a considerable time.

CHEDDON [R.] Mr. EDWARD WARR.

CHEDSEY [R.] HENRY JEANES, M. A. Of *New Inn Oxford*. § The former account of him, partly taken from *Wood* is here enlarged from the same work. He was the son of Christopher Jean, of *Kingston* in Somerset, and born at *Allersay* in that county. He became a commoner at *New Inn*, 1656, aged 15; where he closely applied to Logic and Metaphysics, and became a noted and ready disputant. After he had taken the degrees in Arts, he removed to *Hart Hall*, took holy orders, and soon was cried up as a learned preacher in the university. In August, 1635, he was presented by Sir J. Windham to the rectory of *Beercrocomb* and *Capland*, and soon after became vicar of *Kingston*, both in Somerset. Upon the change of the times, in 1641, he closed with the Presbyterians, tho' he had before, while in the university, been a scoffer of them. (Dr. *Calamy* says, he was zealous for the impositions of the prelatical party, till reading the writings of the Puritan side, he found them misrepresented by their antagonists; and seeing a strength in their arguments, which he apprehended weak before he had weighed them, he heartily fell in with them, and strenuously defended their cause.) When Dr. Walter Raleigh was thrown out of *Chedsey*, he became rector of that church: where during the usurpation, he took into his family divers youths, designed for the university, and read to them logic and philosophy, and had often set disputations among them, while he himself moderated. Dr. Calamy quotes the following character given of Mr. *Jean* by this author. "He was a most excellent philosopher, a noted metaphysician, and well grounded in polemical divinity. He was also a scholastical man, a contemner of the world, generous, free-hearted, jolly, witty, and facetious." It is added, "which qualities seldom meet in men of the Presbyterian persuasion, who generally are morose, clownish, and of sullen and reserved natures." He died in the city of *Wells*, a few days before the fatal Bartholomew-day, 1662, and was buried in the Cathedral. One of his persuasion intended preaching on the occasion; but Dr. *Pierce*, Bp. of the place, who esteemed Jeanes as a heretic, examined the sermon, lest there should be in it any commendation of him and his opinions. *Athen. Ox.* ii. 299.

WORKS.

WORKS. Treatise on Abstinence from all Appearance of Evil.—Want of Church Government no Warrant for a total Omission of the Lord's Supper.—A Vind. of Dr. Twisse, from the Exceptions of Mr. John Goodwin.—A Reply to Mr. Fulwood's Exam. of his Disc. of Church-Gov. and Lord's Supper.—A Mixture of scholastical with practical Divinity, in several tractates § viz. On the sinful fear of man: Christ's incarnation: his Resurrection: his fulness: excellence of praise and thanksg.—On the indifference of human actions.—Of original righteousness, and its contrary, ag. Jer. Taylor.—Letters between him and Dr. Taylor.—On the general judgment.—A piece ag. Dr. Hammond, on Christ's Love of God.—Uniformity in human ceremonies, ag. Do. on 1 *Cor.* xiv. 40. —Dr. Creed's Def. of Hammond examined.—Several Sermons: one at Taunton, on its relief, May 11, 1645, preached 1648.—An Ans. to Milton's Iconoclastes was printed by one of the same name.

CHESLEBOROUGH. Mr. JOSEPH HALLET. Born at *Bridport*. He had no university education, but by his own industry he arrived at a considerable measure of learning. He was an accomplished critic in the Hebrew and Greek languages, and an excellent divine. In the time of the civil wars he was minister of *Hinton St. George* in this county. From thence he removed to this place, where he continued his ministry till the fatal Bartholomew. After that he retired to *Bridport*, and lived a while in the house of his wife's father, and then in one of his own, in a neighbouring parish called *Bradpole*, where he preached several years. At length he was called to be pastor to a congregation of Dissenters at *Exeter*, where he exercised his ministry till his death. He was twice in the Southgate prison for his Nonconformity. His confinement much shattered his constitution, and brought upon him the hypochondria, which at length gained such power, that he was seized with frequent fits, which, whilst they continued, deprived him of his reason and senses. For some time before his death they used to seize him in the pulpit. Nevertheless he was a diligent and painful student, and a faithful affectionate pastor. He readily condescended to the meanest, and conscientiously discharged the duties of his function, notwithstanding the frowns of the greatest. He was as free to reprove the faults of the one as those of the other. His prayers were always fervent and pithy; his preaching clear, yet animated. He delivered his matter with such a pathos as commanded the attention of his auditory: The last subject which he preached upon was *Deut.* xxxii. 1. the beginning of the Song of *Moses*. From the considera-

tion that *Moses* delivered that song just as he was about to take his final farewell of this world, he observed, that "Gracious souls, the nearer heaven they are, the more heavenly will they be:" and that "good men die with the interest of God and souls much upon their hearts." He concluded his discourse with these words, which he spake feelingly, and with a pleasing accent: "I believe this is the last sermon you will ever hear from me." Accordingly, when he went home, he betook himself to his bed, and in a few days was carried from thence to his grave. He died *March* 14, 1688; and Mr. *George Trosse*, who succeeded him, preached his funeral sermon. §

WORKS. Several Sermons on Christ's Ascension into Heaven. —Some ascribe to him, 27 Queries to the Quakers.

CLUTTON [R.] Mr. MATTHEW ALFLAT. After his ejectment he preached at *Bath*, and there he died. He laboured under some distress of mind in his last illness, but he at length died full of comfort and joy.

COMBE. St. *Nicolas* [V.] Mr. HENRY BACKALLER.* He was some time chaplain to Mr. *Prideaux*. When he gave up his living he had no estate to maintain himself and family, which was very numerous. He had 16 children, of whom 12 lived to be near 20 years of age. He died in 1713, aged almost 99. He was disabled from preaching above 20 years before his death, part of which time Mr. *Aaron Pitts* preached for him out of charity.

COMBE HAY [R.] Mr. THOMAS CREES. Of *St. Alban's Hall, Oxf.* but in the time of the war he removed to *Cam-*

§ Mr. Hallet had a son, named *Joseph*, who was chosen one of the ministers of EXETER, in the year 1687, and who kept an Academy in that city. He, together with Mr. James Peircé, co-pastor with him, was ejected in March 1719, at the rise of the debates in the West, concerning the Trinity. And his son, of the same name, at that time a young preacher, who had been educated under his father, was chosen Mr. Peircé's colleague in his new meeting, called JAMES's meeting, because it was opened upon the liberty granted by James II. He was the author of many valuable writings, in the title pages of most of which, he stiles himself Joseph Hallet, Junior, his father being living.—This note was received (with other remarks) from the late Rev. and learned PHILIP FURNEAUX, dated *Clapham*, July 22, 1755, to correct a mistake in the former edition; which he observes the author of the CONFESSIONAL had also committed, respecting Mr. Hallet's grandson.

* This is doubtless the same person who is mentioned vol. ii. p. 125, as ejected from CHIDIOCK, and both accounts should have been incorporated.

bridge.

bridge. He was a native of this county. After his ejectment, in 1662, he continued all his life a quiet, patient, silent Nonconformist. He had 13 children, who all lived to be men and women. He had little to live upon, but Providence took care of him and his. He resided at *Bath*, and preached in all the obscure corners of the country. He was of a melancholy disposition, but an excellent Christian. He died in his 76th year.

CRICKET *(Thomas)* [R.] Mr. JOHN LANGDALE.

CRICKET *(North)* [R.] Mr. JOHN TORNER. So he subscribed *The Attestation* of the ministers of this county in 1648, when he was minister of *Cricket Malherb*. He was a man of note for service and sufferings with Mr. *Joseph Allein*. During the war, he had the right of two parishes, but received no profits from either.—He was chaplain to a regiment of Sir *John Fitz-James*, who after 1662 urged him to conform. He objected, that he had taken the Covenant. Sir *John* replied, that now the covenant was void in law. He answered, "But the counter-part of it is in heaven, and in force." Being ejected from both his parishes, he preached in various places, and often in a cellar of —— *Prideaux*, Esq; because of the loudness of his voice. This gentleman, being a member of parliament, usually engaged Mr. *Torner* to spend a day in prayer with him at the beginning of each session, and another at the end. He was at one time imprisoned five years at *Ilchester*, with Mr. *Joseph Allein* and Mr. *Norman*. There he used to preach from a window, to a number of people in the street, and rehearse to them what other ministers of lower voices had preached within. After he was set at liberty, many acknowledged to him, that they owed their conversion to those prison-sermons. Once, while he was preaching, the jail-keeper shot at him, when he drew in his head and missed the shot. He then went on preaching, and addressed himself directly to the jailer, so as to make him tremble.—Towards the end of K. *Charles*'s reign he was again imprisoned, and after being released, preached in the church at *Bemister*, *Netherbury*, &c. agreeable to his expectation; for he all along said, that God would again open his mouth to preach again in the churches. —— *Stroud*, Esq; gave him two small parishes, and in K. *William*'s time he preached two or three times in each of them.—He was a man of great piety, and was converted to God betimes, under the ministry of his own father. He long had a satisfying assurance

surance of the love of God, and his own salvation; and was so courageous in fulfilling his ministry, that he feared the face of no man. Several ministers once agreed to visit a certain lady, who was their hearer, but in some respects walked improperly, in order to reprove her; but all of them except Mr. *Torner*, were for waving it, lest she should not endure them afterwards. But he said, He had his commission in his Bible, and he would venture the consequence. The lady did indeed resent his freedom for the present, but doubly honoured him ever after. He had a small estate of his own, and fitted up the barn for his dwelling-house. By the help of some legacies he purchased something which he held by the lives of his two sons; but they both dying before him, he entirely lost it, and afterwards needed the help of his friends. He lived to the age of 94, in great labour, honour, and comfort; but was bed-ridden two years before he died.

CROSSCOMB [Chap.] Mr. JOHN WHITBORNE.

CURREY *(North)* [Chap.] Mr. GEORGE PIERCE. Dr. *Walker* says he got the living of *West Monkton* in this county in the year 1655.

CURREY *Mallet* [R.] Mr. JOHN BAKER.

DAULISH [R.] Mr. JOHN HUNT.

DAULTING [V.] Mr. GRACIOUS FRANKLYN.

DICHIATT [R. S. 400*l.*] Mr. TOBIAS TIDCOMBE. A man of great piety and learning.

DOWNHEAD [Chap.] Mr. MATTHEW WARREN. Of *Oxf.* university. He was the younger son of Mr. John Warren, a gentleman of a good estate, who lived at *Otterford* in Devon. He was born in 1642, and had his grammar-learning at *Crewkern*. Having been near four years at Oxford, he removed (probably upon the change in 1660) with his tutor to *Reading*. Having spent one year with him there, he returned to his relations, and entered upon the ministerial service, but was soon silenced by the *Bartholomew*-act. Not long after, thro' the importunity of several ministers and other friends, he undertook the education of youth for the ministry: a work for which he was well qualified, both by his learning, and the excellence of his temper. Humility, modesty, and good humour, were his distinguishing characters; which rooted him in the affections of his pupils,

pils, to whose various tempers and talents he so adapted himself, as to facilitate their progress in science. He always inculcated upon them the principles of loyalty, and sound morality, as well as carefully instructed them in the several parts of philosophy and divinity. And he had an excellent faculty of explaining things to the weakest capacity. As he was never confident or imposing in any thing; never vehement, or rigid in his own opinions; so he allowed his pupils freedom of thought, and never denied them the use of any authors, while he was careful to establish them against those erroneous principles which undermine the foundations of religion. And he was eminently successful in sending forth a considerable number of able and useful ministers. When he first undertook the office, he met with many difficulties, and in the reigns of Charles and James, his sufferings were great. But he bore up under them with chearfulness, and became a comforter to his fellow sufferers. Providence always kept him out of the hands of his persecutors, and sometimes by remarkable interpositions. One instance in particular he often related with admiration of the divine goodness. While he was sheltered in the house of a friend, his wife had an unusual impression upon her mind that he was in danger of being apprehended. She therefore sent a messenger to him with a letter earnestly begging him to be at home within a certain time, lest he should never see her more. He concluded that she was dangerously ill, and therefore immediately took leave of his friends and departed. Before he had got far from the house, looking back from an ascent, he saw it surrounded by a number of men, sent as he supposed, and afterwards found, to search for him with a view to take him prisoner.

Upon K. James's Indulgence he was chosen joint pastor with Mr. *Hartford* to a congregation at *Taunton*, where he had preached occasionally before, and where he approved himself a faithful and able minister. His sermons were clear, solid and affectionate. He declined the ostentation of wit, or the indulgence of a luxurious fancy, and aimed to bring what he delivered within the reach of his meanest hearers, preferring the good of souls to his own applause. His conversation was no less pleasing than profitable; and he transcribed into his own life the amiable temper which he recommended from the pulpit. He never fomented those controversies which so miserably divided the church, but studied the things that make for peace. His motto, legible in his conversation,

conversation, was *Let your moderation be known unto all men.* He resolved not religion into this or that party, but in love to God and our neighbour. As he aimed at securing the peace of the public, so he was happily instrumental in cementing that of a vast congregation at *Taunton;* for during his time there were no symptoms of those heats and divisions which have ruined other societies. As his life was peace and love; so in his last hours, when under extreme pain, he discovered true christian patience and submission. Being asked how he was, he answered, "I am just going "into eternity; but I bless God, I am neither ashamed to "live, nor afraid to die." In a day or two after, his complicated distemper dissolved his frame, *June* 14, 1706, in the 64th year of his age. His funeral sermon was preached by Mr. *John Sprint*, on *Zech.* 1, 5, 6. It is a useful discourse, as addressed both to ministers and people, * but contains very little relating to Mr. *Warren;* whose character is subjoined *by another hand.* From this Dr. Calamy's account of him was taken, which is here enlarged. *Wood* does not mention him. The following epitaph was drawn up by Mr. *Christopher Taylor*, who had been one of his pupils:

M. S.

D. MATTHÆI WARREN, Theologi vere Venerandi: Literati sine Fastu, Pii sine Ostentatione, Prudentis absque Astutia, Faceti sine Vernilitate, absque Asperitate Gravis, Zelo divino imbuti sine Vecordia.—Qui sincere dilexit Amicos, Oppidum *Tanodunum* Patriam, & Universam Christi Ecclesiam.—Illustri Comitis *Warreni* stirpe ortus, Aspectu decoro, Ingenio comi & Jucundo, Moribus Suavissimis, Sermone Elegans, candidus, Verecundus.—Natus *Otterfordiæ* in Provincia *Devoniensi*, *Oxonii* Educatus.—*Tanodunum* diu Laborum Palæstram habuit; ubi Juventutem numerosam, in Pietate, sacris bonisque Literis instituebat, simulque cœtus Presbyterani Pastorem agebat. Quo duplici munere—Fideliter, sedulo, modeste, pacifice, Multa-

* In this discourse (now before the editor) the preacher urges the mortality of ministers, as a motive for the Liberality of their people in their support, that others may be encouraged to succeed them in their work: and likewise for their zealous exertions to provide a succession of able ministers, and to maintain candidates for the office in our academies.

que

que cum Laude, functus est: Usque ad d. *Junii* xiv. Anni MDCCVI. Cum Deus ad Cœlestem quietem evocavit. §

DULVERTON [R.] Mr. HENRY BERRY. § He was a native of *Castlecomb*, in Wiltshire, and not, as before stated, brother to Mr. *John Berry*, of Eastdown, who was a Devonshire man. Mr. Hogg, late of Exeter, who sent this correction, further says, that Mr. *Henry Berry*, with thirty of his brethren, was confined in Exeter jail for nonconformity, and that he was chosen by them to plead their cause at the assizes; which he did so well, that the judge released them all. From this fact it may be concluded that he was a man of considerable ability and elocution. He preached for some time at *Torrington*, where there was no stated minister after his death, till 1697, or 1698. He died in the year 1695, aged 69, and was buried in Torrington churchyard, where the Latin inscription on his tomb indicates, that he was a grave divine, of great prudence and probity; possessed of no small share of learning; and a constant defender of truth and godliness.*

DUNIET. Mr. HENRY ALBIN. Of *Oxf.* university. Born at *Batcomb*, June 20, 1624; educated in grammar-learning at Glastonbury. He was ejected at West-Cammel in 1660, and at Duniet in 1662; after which he returned to his native place, where he lived to the day of his death; preaching as he had opportunity, sometimes in his own, sometimes in other families, but often went to church. At length he preached twice every Lord's-day, for many years,

§ *Thus translated.*——Sacred to the memory of Mr. Matthew Warren, a truly venerable divine: learned without arrogance: pious without ostentation: prudent without craft: facetious without rudeness: grave without rigour: zealous without fury. He sincerely loved his friends, his town, his country, and the whole church of Christ. He was graceful in his person, gentle and chearful in his disposition: of the sweetest manners. In his discourse elegant, candid, modest. He was descended from an illustrious family; born at Otterford in Devonshire, and educated at Oxford. Taunton was for a long time the field of his labours, where he trained up many young men in piety and in sacred and useful learning. He was also the pastor of a Presbyterian society. In both capacities he discharged his trust with fidelity, vigilance, modesty, peaceableness, and with great applause, till the 14th of *June*, 1706, when God called him away to his heavenly rest.

* The inscription is as follows: Henricus Berry Castlecombiæ in agro Wiltoniensis natus. Theologus gravis, animisq: prudens, singulari morum probitate, eruditione non vulgari clarus: veritatis veræq; pietatis constans assertor. Postquam munus evangelicum quadraginta circiter annos fide et integritate obierat, in cœlum lœtus migravit, A. D. 1694 Æt. suæ 69. Positis sub hoc marmore exuviis.

in

in the house of Thomas Moore, Esq; at *Spargrove*. In 1687 he became a stated preacher at *Frome-Selwood*, *Shepton-Mallet*, *Brewton*, and *Wincanton* in rotation. He died *Sept.* 25, 1696, aged 73. His funeral sermon was preached by Mr. *Wm. Hopkins*. He was a judicious man, and of good learning; eminent for his piety, and very diligent in his work. He was a great redeemer of time, a hard student, and remarkable for prudence. He had a large acquaintance, and was of a very friendly temper. He taught by his life, as well as his doctrine; and lived and died a great example of strict and close walking with God, and of a heavenly conversation. He had a majestic countenance, but was cloathed with humility.

WORKS. A practical Discourse on loving the World, on 1 *John* ii. 15.—The Dying Pastor's last Farewell to his Friends in *Frome-Selwood*, &c. 1697. 8vo.

ELWORTHY [R.] Mr. JOHN HILL. A great critic.

FIFEHEAD [V.] Mr. FAIRFIELD.

FROME [V.] JOHN HUMFREY, M. A. Of *Oxf.* university. § *Wood* says, he was born in Hertfordshire; was the son of *Wm. Humfrey* of St. Albans; entered a student of Pembroke Col. 1638, aged 16, became B. A. 1641, left the university about the time Oxford was to be garrisoned for Cha. I. and became an episcopal man in Devonshire. Afterwards taking the degree of M. A. he took orders from the Presbytery, and became vicar of Frome Selwood. Neither *Wood* nor Calamy mention the place or time of his death; but he was living when Dr. C. published his *Account*; in the margin of which Mr. *Stancliff* wrote as follows: "Might that good man be prevailed with to write his own life, he is a man of such parts, learning, piety, charity, industry and integrity, that it would make a useful volume of itself." The Dr. applied to him for a list of his numerous writings, when he wrote for answer: "That he desired no more than to go to his grave with a sprig of rosemary." However, he sent an account of his publications, [with some remarks on the occasions, and the different reception of them, &c. among which were interspersed a few short anecdotes concerning himself. From this letter of his, and from what he says of himself in one of his pieces, the following account of him is collected:]—Having been educated in *Oxford*, he went thither to the King, from the parliament quarters. Having taken

taken his degrees in the university, he according to his education applied to the ministry; and being in the country, and not acquainted with any Bp. he took ordination of the Presbytery. In those days the Sacrament of the Lord's Supper, as he thought, lay waste in most places; they that were for gathered churches, administering it only to their own members, and others to those only whom they selected, as visibly worthy, by examination. This caused him to write for free admission to the Lord's Supper. He was hereupon counted a man of the old stamp, and no favourite of those times. As he never took the covenant, so did he never join in the association with the Presbytery. He was all along for bringing in the King; and one day openly alluded to that text of the prophet, *I will overturn, overturn, overturn, until He come whose right it is, and I will give it him.* Hereupon a warrant was sent for him from *Okey*, as a seditious person. But his danger blew over when the King returned, and episcopacy with him. Soon after he wrote a piece to shew how persons, ordained by Presbyters, might be re-ordained by a Bishop. Dr. *Wilkins*, who saw the MS. highly approved it; and Dr. *Worth*, an Irish Bp. afterwards told him, that he had converted all Ireland (except two *Scots*) by that book. Some persons were disposed to give him preferment. The Bp. of [Bath and Wells] desired him to come and assist him at an examination previous to an ordination, agreeably to the order in K. *Charles*'s Declaration, that the Bp. should call in some rural Presbyters to his assistance, in examining, and laying hands on such as offered themselves for ordination, Mr. *Humfrey* ingenuously told him that he had only been ordained by Presbyters, and thought that ordination to be valid and sufficient. The Bp. hereupon had an amicable conference with him, and pressed him to renew his ordination. Some other friends also joined with him. He had but two days to consider of the matter. He stipulated for some little variation in the words used, without any subscription, and then was ordained by the bishop. But it was no sooner over than he was uneasy. Tho' he thought re-ordination lawful, when necessary to ministerial usefulness, he could not be satisfied with what he himself had done, taken in its circumstances; and thereupon drew up a solemn recantation (of which Calamy has a copy). He then went privately to the Bishop's Register, and read it to him; then took out his *Deacon*'s orders and tore them, in confirmation of what he had read. The Register fell into a passion, went away, and exclaimed

against him to some compay in another room. Mr. *Humfrey* gave his reasons for what he had done; then taking the pieces of paper he had torn, and bidding the company witness, threw them into the fire. He afterwards published his more mature thoughts on the subject of Re-ordination. The Act of uniformity came out soon after, when he was forced to quit his living, and he declared he could not have lived if he had not done so. [*Wood* says, He became a congregational man in *London*, and pronounces him the most moderate Nonconformist of all the brethren]. Whether he had any stated charge amongst them doth not appear.—He had reserved his *Priest*'s orders, not knowing but they might be of use to him in the exercise of his ministry; but at length he tore them in the presence of a person to whom he had told his grievance, and having thrown one part into the flames, he enclosed the other in a letter to the Bp. (of which Dr. *Calamy* has a copy) in which he expresses his sense of his Lordship's intended kindness, but at the same time informs him of the full conviction he now had of the impropriety of having submitted to be re-ordained, and with the method he had taken to undo, as far as he could, what had been done, by destroying his orders.—Mr. *Humfrey* was always for distinguishing between imposition and submission in matters ecclesiastical, and accordingly wrote upon the subject. His judgment was for union of Protestants and toleration also, which he shews in many of his pieces. When K. *William* first came over, he printed several papers with regard to the *Convention*, and put them into the hands of members of the H. of Commons; and he seldom missed a session of parliament but he came out with something. For some or other of these papers he was once committed to the *Gate-house*; and one of them was voted to be burnt, (*viz.* on the Sacramental Test) and he was forced to appear before a committee of parliament, but they soon dismissed him.—He shewed his moderation in several things he wrote upon doctrinal matters, relating to the *Arminian* controversy, and the middle way, which he adopted. For this reason he was never on the rising side. He followed his own genius, and fell in with no party; some therefore of all sides slighted him, but some of all parties respected him. Liberty and peace, union and moderation, were the things he all along pursued. And how small soever his success was, this yielded him comfort in the close of his life. He lived to a great age, and survived all the ejected ministers in this county, and most in the kingdom.

WORKS.

Basquet, Sc.

George Newton, M. A.

from an original Painting in the Possession of
John Hayne Privet Esq.r Taunton.

Published by Dutton & Jun. Paternoster Row

WORKS. A humble Vind. of free Admission to the Lord's Supper.—A Rejoinder to Dr. Drake, (who wrote warmly against it).—A second Disciplinary Anti-Erastian Vindic. of it.—An Axe laid to the Root of Separation,—The Question of Ordination; Whether one ordained by Presb. may take Ordin. of a Bp.—A second Disc. about Re-ordination, with a long *Latin* Letter to his Brethren §.—A Resolution of Conscience touching the present Impositions.—The healing Paper.—The peaceable Design.—A Proposition for the Safety of the King and Kingdom. (This pleased many, and Charles II. himself.)—A Defence of the same.—Comprehension and Indulgence.—Comprehension promoted.—Considerations moving to Liberty of Conscience.—Materials for Union.—Union pursued.—A Draught for a national Church-Accommodation.—A seasonable Suggestion to improve our Union.—Advice before it be too late; being a Breviate for the Convention, (at the Revolution),—Letters to Parliament-men.—Moderation pursued.—Seasonable Caution to Members of new Parliament.—The free Estate of the People of England.—After-Consideration for Memb. of Parl.—Three Speeches unspoken.—The Sacramental Test.—The two Steps of a Nonconformist Minister.—Third ditto.—A Case of Consc. Whether a Nonconf. Minister who has not taken the Oxford-Oath might not live at London, or within five Miles of a Corporation, and yet be a good Christian; ag. the *Friendly Debate*.—The obligation of human Laws.—Of the Magistrate's Authority about Religion.—An Account of the Nonconf. Meetings.—MEDIOCRIA; Papers relating to the middle Way (between the Arminians and the high Calvinists).—On the Differences among the Dissenters after the Revolution, or Peace at Pinner's-Hall.—The peaceable Disquisition.—The Rigteousness of God revealed in the Gospel; an impartial Enquiry into the Doct. of St. *Paul*, on Justification; prefaced by the Bps. of *Ely*, *Worcester*, and *Chester*.—A Sheet about the Difference among the united Brethren.—A Pacification touching the doctrinal Dissent among them.—The Friendly Interposer.—Animadversions on the two last Books of Mr. Williams.—Reflections on the Doctrine of Mr. Baxter; or a Vindic. of *Stillingfleet*, *Baxter*, *Humfrey*, and *Clark*, against Dr. *Chauncey*.—Another *de Justificatione*, approved by the Bps. of *Ely* and *Chichester*, and Dr. *Alix*.—Letters between Mr. Cradock and Mr. Humfrey.—De Baxteriana Justificatione Coronis.—A Paper to Wm. Penn, upon his Departure to Pensylvania.—A Letter to George Keith.—Veritas in sui Mente; or a moderate Disc. on the Princip. and Pract. of the Quakers.—A Letter to Mr. Lacy.—An Account of the French Prophets, and their pre-

§ *Wood* says, he wrote this to satisfy posterity in what sense he allowed himself to be re-ordained; viz. "Non ad ministerii officium, sed ad ejus "officium particulare." This author gives a particular account of some of his other works.

tended Inspirations.—Another Account of them to Sir R. Bulkley.—A private Psalter.—Lord's-day Entertainment for Families.—Wisdom to the Wicked.—Several single Sermons.—A Daily Morning Prayer.—Free thoughts upon 12 Points in Divinity; (the last on Subjection to the higher Powers, of which the Bp. of Salisbury expressed his Approbation).—Free Thoughts upon seven difficult Points more.—Mr. H. told Dr. Calamy that he intended that year to put them together, adding one sheet for the close of all.

GLASTONBURY. Mr. SAMUEL WINNEY. He had been a preacher in Gloucestershire. After his ejectment in 1662, he had a small congregation at *Bristol*, where also he taught grammar-learning with good success. He died there in 1700, and Mr. *Isaac Noble* preached his funeral sermon. He was a serious preacher, and so noted a grammarian, that when some were disposed to have dealt as severely with him as with other Dissenters, even *Hellyar* himself, who was commonly the ringleader, being disposed to skreen him, used to ask them, whether they would have all their children dunces? Declaring that he was the best schoolmaster they had.

WORKS. Something on the Assembly's Catechism.—God a Christian's Choice; on personal covenanting with God.

HETHFIELD [R.] Mr. THOMAS WILLIS, the son of Mr. John Willis, minister of Pinner in the reigns of James and Charles I. After his ejectment from *Hethfield* he removed with his family to *Stoke*, and afterwards to *Pitney* in this county, in both which places he preached as he had opportunity, in his own house, to any who would come to hear him; and had much civility and kindness from some of the gentry in those parts, who were favourable to the Nonconformists. Had it not been for this, it would have been very difficult for him to have brought up his family; for intending, after he was ejected, to employ what money he had in cattle, he lost a good part of it in the first sheep which he bought, when most of them died. In 1682 he was grievously afflicted with pains in his breast, which carried him off at the age of 53. He was interred in *Pitney* chapel, the incumbent there having a great respect for him. His funeral sermon was preached in private by one of his silenced brethren.

HIGHAM [R.] Mr. MATTHEW RANDAL.

HILL-BISHOP [Chap.] Mr. NATHANIEL CHARLTON.

ILMISTER [V.] Mr. WILLIAM ALSOP. He lived and died in or near *London*.

KILMERSDEN [V.] Mr. THOMAS GROVE.

KINGSBURY [V.] Mr. PAIN.

LANGPORT [Chap. to *Hewish*]. Mr. JOHN BUSH. Of *Queen's Col. Oxf.* He was born at *Gillingham* in Dorsetshire, and had his grammar-learning under Dr. Frampton, afterwards Bp. of Gloucester. At the university, he gave so much satisfaction to his tutor, Dr. *Tully*, that he shewed him peculiar favour in providing assistance for his continuance there, which his father was become unable to afford him. Having finished the usual course of philosophical studies, and spent some time in divinity, he was employed by his tutor as his curate. As he always gratefully confessed his obligation to him, so by this means he very chearfully endeavoured to make him just returns for it. After he had served him so long as to repay what he had expended upon him, he was recommended to Col. Strode, who first brought him into this county, and kept him for some considerable time in his own family, which Mr. *Bush* often commended as the most regular of any he had seen. Here he pursued those studies, which afterwards made him useful and eminent.—He was made vicar of *Ilewish* with *Langport*, about three or four years before he was dispossessed by the Act of uniformity; after which he endeavoured to make provision for a growing family, by teaching a grammar-school, while his wife (a mercer's daughter in the town) applied herself to the business she had been used to under her father: and by a blessing on their diligence and frugality, he was enabled to make a plentiful distribution to his children, which he chearfully did as soon as they were capable of employ, reserving only a little for his own decent support.

He frequently preached in the neighbourhood, whenever opportunity invited him. At one time information was made of a conventicle at Captain *B*———*'s*, when he was seen to go into the house; and tho' he did not preach, but another person who came in accidentally, a considerable fine was levied upon him. After the Revolution he generally preached in the town. He had a peculiar faculty of speaking to the meanest of his auditory, without making himself contemptible to any; and yet he saw less of the success of his labours, in the place where he continued so long, than most

men of equal abilities. Some time before his death he was disabled, in a great measure, for the service of the public, and retired to a relation's, where he endeavoured to make himself useful by instructing the numerous little family, in the very first parts of learning. His piety was exemplary, and he gave continual testimony of it. He spent more time in devotion as he drew nearer the grave, and had less public work. He had excellent ministerial abilities; and his conversation was so kind, prudent, and useful, as made it desired by persons of the best fashion in his neighbourhood. He possessed much good humour, and was very tender of his friend's good name; being slow to credit, and yet slower to report ill of him. This excellent virtue, he owned was taught him in a great measure by a malicious slander cast upon himself. He was the most faithful friend, and the most desirable enemy, (if the term may be allowed) that a man could have. He had attained such a general mastery over his passions, that he was hardly ever seen transported with anger, sorrow, or joy. He was a man of great judgment, and a good scholar; yet so modest, and so favourable to other mens' understandings, that he would seldomer advise or reprove than could have been wished; for he certainly understood men so well, as to know when and how to do both inoffensively. He was taken with a palsy in his tongue some time before his death, which took place *March* 9, 1711, aged 80.

WORKS. An Association-Sermon at *Exeter*.—An Ordination-Sermon at *Bridgwater*.

LIDIARD *(Lawrence)* [R. S. 25*o*/.] Mr. JOHN WAKELY.

MARTOCK [V. 100/.] Mr. JAMES STEVENSON. Born in North-Britain, and educated in the university of *Glasgow*, where he took his degree. Going into Ireland in 1627, he was ordained both deacon and priest by Dr. Downham Bp. of Derry, and it seems without subscription. His ordination letters (of which Dr. *C.* gives a copy) were exhibited in a visitation, *Aug.* 29, 1627, held by the Bp. of Derry; and in another held by the learned Dr. Richardson, Bp. of Ardagh, *July* 26, 1629; but it is uncertain where he was employed, in the first years of his ministry. Bp. *Richardson* made him his chaplain, notwithstanding his known dislike of the ceremonies. And the vicarage of *Hiltanhorke*, which was in his collation, becoming void by the resignation of Mr.

Mr. *E. Stanhope*, he bestowed it upon him; as appears from his institution, dated *Oct.* 31, 1635. The terms of admission therein set forth, are, His taking the oath of supremacy, swearing to a perpetual residence, unless he had a dispensation, and yielding canonical obedience in all lawful and honest things. In a short time the Bp. augmented the vicarage, by the addition of four quarters of land, belonging to the abbey of *Boyle*, as is set forth at large in a writing signed *John Ardagh*, dated *July* 26, 1637. Here he continued till 1641, when the rebellion broke out in that kingdom. He received the first news of the bloody design of the Papists there, to put all the Protestants to the sword, when he was near finishing a new house in this parish; and in order to self-defence he took up arms, went with his wife and son to a garrison, and burnt down his own new-built house, to prevent its being garrisoned by the rebels. He continued in arms, till one of the insurgents shewed him a commission under a great seal, said to be that of England. Whether such an authority deserved any regard or not, it had such influence on Mr. *Stevenson*, that he laid down his arms, and came for England. While he was in *Ireland*, he saw so much of the true spirit of the *Romish* religion, as gave him a rooted and lasting detestation of its principles, and distrust of its votaries. He would often pray to be delivered from blood-thirsty Papists, of whose cruelties he had seen so many affecting instances. Tho' he could have made oath that he had left behind him in *Ireland* to the value of 2000*l.* and might have recovered it, had he returned, he rather chose to lose it than to live amongst such people. And that he did not act herein without reason, may in part be seen by the printed depositions concerning the Irish cruelties, where there is one with Mr. *Stevenson*'s name to it, to this effect: That he saw one take the child of his sister, and dash its brains out against a tree.

Coming to *Bristol*, he was first acquainted with the worthy Mr. *Henry Stubbes*, and was invited to *Stroud*, but settled at *Tormarton* in Gloucestershire. His name is to *The Testimony* of the ministers of that county, in 1648, as minister of that place. Here it most probably was, that his worthy friend and patron, Bp. *Richardson*, when reduced to straits, was for some time entertained by him. That excellent person afterwards acknowledged, that he received more kindness from Mr. *Stevenson* than from all his Lady's rich relations. He was ejected from hence for refusing the En-

gagement, which forced him not only from his people, and his benefice, worth 300*l. per ann.*) but being a foreigner, from the kingdom too. He left his wife and son in England, and retired to *Holland*, where he hoped for more liberty. But the states of the United Provinces were so obsequious to the powers that then were in *England*, as not to suffer him to preach in their country: so that he applied himself to physic, which he studied there with good advantage, for two years; and he found it of no small use to him afterwards. On his return to England, he was presented to this vicarage of *Martock*, by Thomas Owen, Clerk, the patron; as appears by the approbation of the Triers, dated *Oct.* 20, 1654.—The inhabitants of this place were an ignorant sort of people, tho' they had for seven years been under the ministry of the worthy and pious Mr. *Debank*, who on his death-bed lamented the little success he had met with amongst them. Mr. *Stevenson* therefore took great pains with them, in preaching, catechizing their children in public and in private, and other ministerial services. The parish being large, (for it is a Hundred of itself, containing nine tithings) he was the more assiduous in his endeavours to spread knowledge and piety amongst them; and his labours were sufficiently rewarded by their success. After the death of his son, who was a physician, he practised physic himself, and met with good encouragement. When he was ejected by the Act of uniformity, he removed to an estate he had in the parish; but he continued his ministry in private, both before and after the Oxford-act. This obliging him to leave *Martock*, he removed to *Crewkern*, where he preached in his own hired house, and continued so doing, tho' he met with many enemies, and some who threatened to burn his house down.

After two years absence he returned to *Martock*, and preached there in a licenced house, upon *Charles*'s Indulgence, not having above 8*l.* a year from his people. At length he, with some other ministers, was convicted of a conventicle, upon the information of two women of ill fame. The sum to be levied upon him was 40*l.* but such precautions were taken, that the loss proved less than was expected. His landlord once put him to an expence of 30*l.* upon a defect in his lease, as a piece of revenge, for entertaining the worthy Mr. *Hickman*, to whom that gentleman had a particular aversion. Being much employed as a physician, he was often in the company of neighbouring gentlemen, who carried it very

very respectfully to him. He also kept on good terms with several of the conforming clergy, whom he often entertained at his house. Sir. *G. Horner* made him an offer of what was much more considerable than what he had left in the church, if he would conform; but he could not satisfy his conscience to do it. He was a man of great integrity, and often said, that *his heart should not reproach him as long as he lived.* Tho' he met with various difficulties he kept his mind serene and even: when storms arose without, he had a sacred calm within, having a conscience void of offence. And providence often remarkably appeared for his protection. He was once under great concern about baptizing a child in the church, when a number of soldiers were present, who threatened to insult him if he did not use the sign of the cross. Tho' he was fully determined to go on in his common method, he thought it a favourable providence, that before he proceeded to the ordinance, the drums were beat, and the soldiers were drawn out of the church. It was observable, that notwithstanding many great losses, his substance was so blessed and increased, that he was able to keep a plentiful table, and exercise charity, as well as provide for his own family.—He continued preaching after *Charles*'s Indulgence was withdrawn. And tho' he lived to be very old, he was not so sensible of the infirmities of age as many are. He could read a small print without spectacles; his mind was vigorous, and his strength so little abated, that he often rode to London in two days, tho' it was above a 100 miles. In his last illness he was apprehensive he should not recover, but he appeared submissive and easy in leaving the world. The last disturbance his enemies gave him was upon his death-bed; when, on the defeat of the Duke of *Monmouth*, a neighbouring justice came with some soldiers to seize him; but on entering his chamber, and seeing him in a very weak condition, he left him, after unjustly upbraiding him with rebellion; for tho' some of his family were concerned in that unhappy business, it was without his approbation or knowledge. Tho' public affairs had then a very melancholy aspect, he often expressed his belief, that they who survived him would see happy days. He died *July* 15, 1685, aged above 80. He was of a middle stature, a fresh complexion, and a chearful temper.

MELLES [R.] RICHARD FAIRCLOUGH, M. A. Of *Eman. Col. Camb.* Eldest son of the excellent Mr. Fairclough of

Suffolk. He had all the advantages of education from his childhood, which the pious care of an affectionate, prudent, and learned father could give him; and no one could be more receptive of the proper impressions. He continued 12 years in the college, of which he was for several years a Fellow, and went out furnished with an unusual stock of rational, substantial, and polite literature. His fixing in Somersetshire was remarkable. Dr. *Whichcote*, who was then Fellow of the same college, being presented by it, to a living in that county, engaged Mr. *Fairclough* to bear him company in a visit to the people. The Dr. being hastily called away, engaged him to stay, and supply for him in his absence. In this interval, the high-sheriff of the county applied to Mr. *Fairclough* to preach the assize sermon, in consequence of some failure. There was very little time for preparation; but so great was the exigence, that he yielded to the gentleman's importunity, and so highly gratified him by doing it, and by the excellence of his performance, that he rewarded him by the gift of this living of *Melles*, which shortly after became vacant. Mr. *Fairclough* accepted it, and proved a burning and shining light. He was resorted to from all the country round. His prayers, sermons, and other performances, had such pungency, quickness and authority with them at some times; and such softness, sweetness and gentleness at others, as was matter of great admiration. His labours were almost incredible. Besides his usual exercises on the Lord's-day, of praying, reading the scriptures, preaching, catechizing, and administering the sacraments, he usually delivered in public an expository lecture upon the scriptures in course, early in the morning, five days in the week, and always had a considerable congregation. Nor did he produce any thing which was not apparently well studied. Yet he found time for visiting, not the sick only, but all the families under his charge, in rotation, and used personally to converse with every one; endeavouring to understand the present state of their souls, and applying instruction, reproof, exhortation, and encouragement suitably thereto. And he went thro' all with the greatest facility and pleasure; for his whole heart was in his work. Every day, for many years together, he used to be up at his devotions and studies by three o'clock in the morning. Few men had ever less hindrance from the body, or more dominion over it; for a better habited mind and body were rarely united. No controversy arose among his neighbours, within

in his notice, which he made it not his business to get presently composed; and his advice was frequently sought by persons of eminent rank, and in matters of difficulty, for that purpose. His love of peace, and his great prudence rendered him exceedingly useful in such cases. He also frequently preached at lectures settled in other places, and was very active and much respected in the Associations of the Ministers.

When the Act of uniformity passed, he soon determined upon Nonconformity; for he could in nothing prevaricate with his once settled judgment, or in his practice depart from it. Yet such was the candor of his spirit, that he passed no hard censures upon those who received that satisfaction in the disputed points which he could not. In the substantials of religion, no man was more fervently zealous; about the circumstantials, none more cool and temperate. After his ejectment he was pastor to a congregation at *Newman-street*, from whence he removed to *Bristol*, where he was useful to many; but he continued to visit the people in *Newman-street* ordinarily once a fortnight, to which some particular circumstances obliged him.—He died at *London*, July 4, 1682, aged 61. His funeral sermon was preached by Mr. *Howe*, who gives him the following high encomium, which all that knew him agree was but his desert. "He was a man of a clear, distinct understanding; of a quick, discerning, and penetrating judgment, and would on a sudden strike thro' knotty difficulties, into the inward center of truth, with such a facility, that things seemed to offer themselves to him, which are wont to cost others a troublesome search. But his moral and holy excellencies gave him his chief lustre. A man cannot well be supposed more under the constant governing power of religion than he was; which was the cause of his labouring with so much earnestness, both to exercise and diffuse it to his uttermost He was even made up of life and love. Such was the clearness and sincerity of his spirit, so little darkened by an evil conscience, that he seemed to live in the constant sense of God's favour and acceptance, and had nothing to do but to serve him with his might; whence his spirit was formed to an habitual chearfulness, and seemed to feel within itself a continual calm. He was of a great soul, comprehensive of the interests of God, the world, the church, his country, his friends, and the souls of men; ready to his uttermost to serve them all; of abundant compassion towards the distressed; of delight in the good, and of general benignity

benignity towards all men. And it was his constant aim to make the nearest approaches he could to the Pattern and Fountain of all Goodness." *&c.* He was buried in *Bunhill-fields*, where a monument was erected for him by *T. Percivall*, of the *Middle-Temple*, Gent. " as a testimony of gratitude for many obligations."

WORKS. An Abridgment of some of his latter Sermons to his beloved People at *Melles*.---A Serm. in the Morn. Lect. ag. Popery; (from 2 Peter i, 10.) on the dangerous Tendency of denying the Possibility of Assurance.

MILBORN-PORT]V.] Mr. WILLIAM HOPKINS. Of *Magd. Col. Oxford.* Born at Yeovilton, *July* 15, 1629. Brought up under Mr. Warren, first at Puddimore, and afterwards at Sarum. In 1647 he went to *Oxford*, where he continued six years. He preached frequently at a neighbouring village before he left the university. In 1653 he went from thence to *Fifehead* in Dorsetshire, where he taught school two years. He afterwards spent a year in assisting Mr. Allein at *Dicheat*, from whence he was invited to *Milborn-Port.* He was ordained at Wrington, *Nov.* 12, 1656. He was very serious and diligent in his whole ministerial service. His zeal induced him, among other things, to oppose ringing the bells on the Lord's-day; upon which a man vowed he would be the death of him; but killed another in his stead, for which he was hanged. It much affected Mr. *Hopkins*, that his own life should providentially be preserved, by another man's losing his.—After the Restoration, one Mr. *Napper* pretended a title to this living from the Bp. of *Wells*, and commenced a suit against Mr. Hopkins, but was cast at the assize at Chard, in March, 1661. In October he was inducted into this church by Mr. Fox, vicar of Poyntington. But Mr. *Hopkins* still kept his place, till he was ejected by the act in *August*, 1662. He afterwards frequently went to hear, where he used to officiate; and preached also at his own house, and other places as he had opportunity. His wife was niece to Bp. *Mew*; from whom, if he could have conformed, he had a fair prospect of preferment. Considerable offers were made him, but they were no temptation to him to do violence to his conscience. He set up a school, which might have flourished, but that he was cited into the Bishop's court, and excommunicated; when his Lordship, notwithstanding his relation to him, would shew him no favour, but left him to the mercy of the court.

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He remained excommunicated till K. *James*'s proclamation of pardon. After the liberty, he preached at *Wincaunton* and some other places, where he was much beloved. He was a humble, chearful, courteous man, who delighted in doing good. In controversial matters he was much of Mr. *Baxter*'s judgment, but had a great respect for all good men. He was contented with his condition, and mortified to the world, so as to be the same in all changes: a man of the primitive stamp; of a plain, honest, sincere heart, and an unblamable life. He died in *March*, 1700, in his 70th year.

MONKTON (West). Mr. ROBERT DRAKE. A very considerable man, but there is no memorial of him.

MONTACUTE. Mr. OLIVER.

NORTON (*under Hamden*) [R.] BENJAMIN COLLINS.

PARRET (South) [R. 100*l.*] Mr. JEREMIAH FRENCH. Of *Camb.* univ. Born in Suffolk. He spent a considerable time in the university, where he was intimate with Dr. Whichcote, who invited him with Mr. *Fairclough*, to bear him company in a visit to his parish at *Melles*. He married a person of some fortune at *Clifton* in Dorsetshire, and settled at *Newport* in the isle of Wight, where his ministry was acceptable and useful. The day *Charles* I. was hurried away from *Careshrook* castle near that town, Mr. *French* preached in the morning on *Hos.* v. 2. in the afternoon on *Tit.* i. 16. and used great freedom of speech; for which he was made a prisoner in the castle three months, and then was carried by sea to London, and tried for his life. But he got off, tho' not without much expence, on promising never to preach at *Newport* any more. He afterwards had the vicarage of *Yeovil*, in Somerset; but the people complaining that his preaching was too precise and sharp for them, made him uneasy, and in a year and a half he removed to *South Parret*, where he continued ten years to very good purpose. Upon his ejectment from hence, in 1662, he lived upon his estate at *Bradford Abbis*, and preached there and about the country, as he had opportunity, till the Indulgence in 1672; when he kept a meeting in his house, and had a good auditory. When the liberty expired, he had several warrants out against him; but they could not be executed for want of knowing his given name. He was once followed by a troop of horse, and narrowly escaped; upon which he left his house

house, and durst not return even to see his wife upon her death-bed. At length trouble so broke his spirits, that on *May* 10 or 11, 1685, he fainted away and died, in the 60th year of his age.

PITMISTER [V.] Mr. THOMAS FORWARD. Of *New-Inn Hall, Oxford.* Upon quitting the university, he was for some time curate to Mr. Sedger of *Broad Clift*, and afterwards settled in this parish upon the death of Mr. *Travers*. He much lamented K. *Charles*'s death, and was against observing *Cromwell*'s thanksgivings for his victories. He was repeatedly offered his living again by the patron, upon the death of several succeeding vicars; but he persisted in his Nonconformity, tho' he had but little to support himself and a large family. He died in *Dec.* 1687. It was observed, that his religious management of his family was attended with wonderful success.

PUDDIMORE [R. S.] Mr. JOSIAH WYAT. A pious man, and a laborious preacher.

PURLOCK [R.] Mr. ALEXANDER ROBINSON.

RISTON [Chap.] TIMOTHY BATT, M. A. Of both universities. He was a native of this county, and born *Nov.* 30, 1613. The eldest son of a Puritan, who designing him for the ministry, trained him up in grammar-learning at the best school within his reach, and then sent him to *Wadham Col. Oxf.* from whence he removed to *Eman. Col. Camb.* where he took his degrees, and having a good elocution, was called *Silver-tongu'd Batt.* He was afterwards chaplain to Sir Robert Pye, sen. whom he attended in the unfortunate expedition, under the Earl of Essex, into Cornwall. He then went to *London*, and during the war, exercised his ministry at *Mimms* in Middlesex, where he gained the affections of the people, and was afterwards kindly received by those of them that were living, when he visited them in 1685. In 1689 he went to *Ilminster*, and after a short stay there removed to *Creech* in this county, where he continued till the Restoration. This being a sequestered living, he was then forced to quit it, and was presented by a neighbouring gentleman to the small living of *Riston*, where the Bartholomew-act ejected him. He had good offers if he would have conformed, but could not accept them. His delight was in his Master's work, in which he continued as he had opportunity, till within a few months of his death, tho' he was blind

blind above two years; and God owned him even to the last. The following instance deserves to be recorded: He used to preach once in five or six weeks near *Columpton* in Devonshire. A prophane and lewd young man came thither one Lord's-day to hear him, on purpose to make a jest of what he said. The sermon was upon these words, *Fools make a mock at sin*; and it pleased God to make it the means of his conversion: after which he became a serious Christian. Mr. *Batt* died in *July*, 1692, with those words of *St. Paul* in his mouth, *I have fought a good fight*, &c.

SHEPTON MALLET [R.] Mr. DAVID CALDERWOOD.

STAPLEGROVE [Chap.] Mr. JOHN GARDENER.

STOKE-TRUSTER. Mr. JOHN BATT. Of *New-Inn Hall, Oxf.* Born in Wilts, at Kingston Deverill, *Aug.* 15, 1613. He was ordained by Dr. *Pierce*, Bp. of *Bath* and *Wells*. He first entered upon the ministry as curate to Mr. Swanton at *Sutton*, and afterwards was presented to this parsonage, which he held several years. After being silenced in 1662, he lived privately, and seldom preached. He had a good estate, and left charitable legacies to poor Nonconformist Ministers. He died in *July*, 1684, aged 71.

TAUNTON: *St. Magdalen*'s. GEORGE NEWTON, M. A. Of *Exeter Col. Oxf.* [entered in 1617, aged 16, took his degree of M. A. 1624]. He was a minister's son, a native of Devonshire; born in 1602. He began his ministry at *Hill-Bishops*, near Taunton, and in 1631 he was presented to this living by Sir W. Portman and Mr. Robert Hill. In the time of the civil war, when this town underwent a famous siege, he spent a year or two at *St. Albans*, and preached in the abbey; but when *Taunton* was reduced, he returned to his place and his employment, with two or three other ministers who had accompanied him in his absence. His preaching was plain, profitable, and successful. He was eminent for his meekness and prudence. He kept out of the town those divisions that did so much mischief in other places. After he was silenced, being convinced it was his duty to continue his ministry, he took care to preach at those times when he might be least exposed. He died *June* 12, 1681, aged 79. He was a good scholar, much of a gentleman, and a very useful preacher. § *Wood* says, "He behaved himself conformably for a time, but upon the breaking out of the rebellion he sided with the

Presbyterians, having been puritanically educated, preached against the king, &c. In 1694 he was appointed assistant to the Com. for ejecting insufficient ministers.—Afterwards preaching in several conventicles *very seditiously* [which is wholly destitute of proof] he was seized on and imprisoned for several years. He was buried in the chancel of St. *Magd.* church, Taunton. A monument with this inscription was put over his grave: *Hic jacet corpus* Georgii Newton, A. M. *qui obiit* 12 *Junii*, 1681, *anno ætatis* 79, *postquam officium evangelistæ in hoc oppido, per* 50 *annos fideliter prestiterat.*

Non fictis mœstam lachrymis conspergite tumbam,
Pastoris vestri nam tegit ossa pii.
Vestra salutifero planxit peccata flagello,
Delicti sensu corda gravata levans.
Absolvet pensum sancti et mercede recepta
Nunc cœli regno, ut stella corusca micat.

Thus translated.

Shed on this tomb no tear from faithless eyes,
For underneath your pious pastor lies;
Your sins he scourg'd with salutary rod,
And thro' meek penance rais'd your hearts to God.
Now he receives the fruit of all his love,
And glitters like a star in realms above.

WORKS. An Exposition with Notes on *John* xvii. Fol.—Magna Charta; or the Christian's Charter epitomized; a Serm. on *Psalm.* xci. 16.—A Serm. at the Fun. of Mr. *Joseph Alleine*; and an Account of his Life.—A Serm. at the Fun. of the Lady *Farewell.*

—— Mr Joseph Alleine. Of *Linc.* and *C. C. Col. Oxford.* § The former account of him is here enlarged from *Wood*'s *Athen. Oxon.* and from *Clark*'s last vol. of lives. The former says, he was the son of Tobie Alleine, born at Devizes in 1633, and when a child, was forward to learn; that he was educated in grammar there, which he in a short time conquering, he was instructed by a minister of that or a neighbouring place in logic, and at sixteen years of age was sent to *Linc. Col.* well skilled in Latin and Greek. Nov. 8, 1651, he was admitted scholar of C. C. Col. and in 1653, (in preference to a fellowship) was elected chaplain; for which office he appears, even from this malignant author's account, well qualified. *Clark* says, "None could have performed

performed it better. He did not trouble them with a great noise, vain tautologies, crude effusions, unintelligible sense, or mysterious nonsense, instead of prayer: his spirit was serious, his gesture reverent, his words few, but premeditated and well weighed, pithy, solid, and fully expressive of his humble and earnest desires," &c. While a student, so frugal was he of time, that he commonly rose at four o'clock, tho' not in bed till one, and he often gave away his commons that he might not be hindered in study. Thus his progress in literature was rapid. At length he was even compelled to become a tutor, and had a great number of pupils: some of them graduates in divinity.—In 1655, when he was but about twenty-one years of age, he became assistant to Mr. *Geo. Newton* of Taunton, who expressed the highest opinion both of his talents and his piety, and in whose house he resided some months before his marriage, and near two years afterwards. Mrs. *Alleine* then set up a school, and had fifty or sixty scholars, twenty or thirty of whom were boarders, whom Mr. Alleine took great pains to instruct, and to whom his endeavour were eminently useful.

In his work as a minister, he was uncommonly laborious. Tho' he preached but once on the Lord's-day at Taunton, he was constantly employed the other part of the day in assisting his brethren, or in supplying destitute congregations. He did not confine his labours to the Sabbath, but catechized once a week in public, and repeated his Lord's-day sermon on the Tuesday evening. He also devoted several afternoons in the week to the visiting his flock, of whom he kept a list, both rich and poor. His custom was to give them previous information when he should be with them, that they might have their whole family together, and he addressed himself to all according to their respective characters and circumstances. Herein he was exceedingly useful. "He was full of holy projects (says Mr. *Clark*) by what means he might most effectually promote the honour of Christ, and the salvation of souls; and what he judged to be conducing to those ends he prosecuted with wisdom and vigour."

Before the Act of uniformity passed, he was very earnest with God to make his way plain, that he might not be deprived of his present advantages for usefulness, without any scruple upon his conscience; and he was so doubtful, that his friends thought he would have conformed rather than quit his

his ministry. But when he saw those clauses of *assent* and *consent*, he was fully determined against it. Being persuaded, however, that the ejection of the ministers from their places did not oblige them to desist from preaching the gospel, he resolved to go on with it till he should be imprisoned or banished. He now set himself to his work with greater vigour, preaching ordinarily six or seven sermons a week; often ten, and sometimes fourteen, in *Taunton* and the neighbouring places; which he continued to do, peaceably and successfully, till *May* 26, 1663, when he was taken before the justices, by whom, after some rude affronts, he was committed to *Ilchesler* jail. *Aug.* 24, he was indicted at the assizes, for a riotous and seditious assembly. He pleaded modestly for himself, but was brought in guilty, by the jury, and sentenced to pay 100 marks, and to lie in prison till the payment. He declared in open court, "That he was glad it had appeared before his country, that whatsoever he was charged with, he was guilty of nothing but doing his duty; and that all which appeared by the evidence was only, that he had sung a psalm, and instructed his family, some others being present in his own house; and that if nothing which had been urged would satisfy, he should, with all chearfulness and thankfulness, accept whatever sentence his Lordship should pronounce upon him, for so good and righteous a cause." He was then remanded to prison, where he found Mr. *Norman*, late of Bridgwater, and five other ministers, with fifty Quakers, who all had their lodging in the same room, parted only with a mat, which they hung up for a little more retirement. Soon after, Mr. *Cover*, Mr. *Powel*, and eight more were brought into the same place, which was rendered very offensive for want of fresh air, so that they took out the glass, and some of the tiles from the roof. They were also greatly molested with the noise and blasphemy of other prisoners who were near them. Mr. *Alleine*, in this situation endeavoured to improve his time to the greatest advantage, both for himself and his fellow prisoners, as well as their friends who came to visit them in great numbers, and administered to their relief. He wrote many excellent letters. He and his brethren preached in turn once, and sometimes twice a day; and after a time they were allowed a larger room, where they had more hearers. They were threatened to be made close prisoners or sent abroad, but providence prevented, and their imprisonment turned out to the furtherance of the gospel. Mr. *Alleine* upon his release,

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after a whole year's imprisonment all but three days, was more zealous in his work than before, till it brought on him such complaints as disabled him; which growing upon him, hindered his going into *Wales*, for the spreading of the gospel, as he intended to have done.

July 10, 1665, he was again apprehended for preaching, and committed to the prison of *Ilchester*, with seven other ministers, and forty private persons. These imprisonments, with his hard labours encreased his disorders and threatened his life: under these he languished some months; but manifested the greatest degree of patience, chearfulness, and zeal to be useful. *Clark* gives a particular account of his disorders, his wonderful revivals, the admirable frame of his mind, and his pious conversation with those about him; particularly while he was at *Bath*, where he appeared like a mere skeleton. Here he was very useful to many poor people and children, whom he sent for to relieve and instruct them; as also to the company who came for the benefit of the waters; many of whom were deeply impressed with his pious yet chearful and entertaining conversation.—Tho' he experienced a temporary revival, his disorders were incurable, and terrible convulsions came on, so that his end seemed to be fast approaching. Prayer being made for him that he might yet utter his mind before his departure, the Lord was pleased to return a gracious answer; for tho' he had not spoken since the Tuesday night before, early on Friday morning he called for his wife and spoke very intelligibly; which he continued to do that day for sixteen hours, with little intermission, as also he did till Saturday evening, when he expired. After some apparent conflict with temptation, bidding the enemy be gone, he spent most of the time in profitable and heavenly discourse with his wife. He spoke much of the place to which he was going and his desire to be gone. When he looked upon his emaciated hands, he said, "These "shall be changed: this vile body shall be made like Christ's "glorious body.—O what a glorious day will the day of the "resurrection be! Methinks I see it by faith. How will the "saints lift up their heads and rejoice! O come, let us make "haste! Our Lord will come shortly; let us prepare for "him.—O this vain foolish world! I wonder how reasonable creatures can so doat upon it. I care not to be in it "longer than my master hath doing or suffering work for "me. Were that done, farewell to earth." He was often speaking of the love of Christ, and from thence urging obe-

dience. He was much affected with the three last chapters of *John*, especially with Christ's parting words, and prayer for his disciples. At the time of his death, in 1668, he was not much above 35 years of age. *Clark* gives a very long and minute account of his character. We have room only for a brief abstract.

He gave evidence of uncommon seriousness from eleven years of age. He was a person of fervent, unaffected, piety, and exemplary in his whole deportment; of a most sweet temper, and courteous converse. He was a man of great courage, and feared no danger in the way of his duty; but was of a very peaceable spirit. His learning was far beyond what could be expected from one that entered upon the ministry at twenty-one years of age, and died at thirty-five; especially considering his various labours and sufferings. His intellects were good and solid; his memory strong, his affections lively, and above all, his piety was eminent.

He spent much time in retirement, and when in health, constantly rose at four o'clock, even in winter, and was much troubled if he heard Smiths and other labourers at their work before he had entered upon his. Till 8 o'clock he was employed in reading, meditation, prayer, and singing of psalms, in which he much delighted, alone as well as in company, He was eminent also for liberality,* tho' his income was not large; and he rode about to rich men to procure relief for his poor nonconforming brethren. Humility was conspicuous in his whole deportment. And tho' he was distinguished by his zeal, he was equally so by his moderation. His zeal was really for peace and quietness, for love and all manner of good works. He was not used to inflame men against parties, nor backbite those from whom he differed, nor make those odious who were willing enough to have made him so; but he avoided one extream, with fear and suspicion of another. His people had his heart, and were blessed with his fruitful labours. He thought it sacri-

*There were few poor families in Taunton; especially pious ones, but he knew their necessities, and either by himself or his friends relieved them. He kept several children at school at his own expence, and distributed thousands of books, catechisms and prayers. When he received any uncommon mercy, he used to dedicate something to the Lord, as a Thank-offering, to be employed in charitable and pious uses. When his wife would have restrained him in some of these expences, he answered, That he was laying out for God, and God would repay him; which was found true: for at his death, besides a comfortable provision for his widow, he had something to leave his relations, and several of his poor brethren.

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lege for a minister to give over his work while he hath ability and opportunity for it, and therefore he chose a long imprisonment, rather than cease from his ministry. But he often attended the worship of the parish church, and encouraged his people to do the same. When he suffered for the sake of a good conscience, he spoke not evil of dignities, nor kindled seditious principles in the people's minds, nor aggravated his own sufferings to exasperate them against his persecutors, but in patience he possessed his soul, rejoicing in the honour conferred upon him, and in the good others received, by his suffering as well as his preaching.—§ It is to be lamented that this excellent man should, thro' the ardour of his zeal, have attempted more than human nature is capable of, and thereby have deprived the world of the benefit of his labours at a premature period. *Wood* treats him with all imaginable ridicule, but the disgrace falls upon himself. He gives us however some particulars which we should not otherwise have had, especially concerning his works. He informs us that he died in November, 1668, and was buried in the chancel of St. *Magd.* Taunton, at which time Mr. G. *Newton* preached a sermon, before a large auditory, in which he said many things to his honour. Over his grave, he says, was only this engraven on a stone:

Here Mr. Joseph Allein lies,
To God and you a Sacrifice.

He omits the Latin, of which this was only the translation:

Hic jacet Dominus Josephus Alleine
Holocaustum Tauntonense et Deo et Vobis.

Not long after was published his life, by R. Alleine, R. Fairclough, G. Newton, and his widow. Mr. Baxter wrote the introduction, and two conforming ministers gave it their sanction.

WORKS. A familiar Explic. of the Assembly's Catechism.—A Call to *Archippus*; urging the ejected Ministers to continue in their Ministry.—An Alarm to the Unconverted: a book for which multitudes will have cause for ever to be thankful: 20,000 copies of it were sold under that title, and 50,000 under another: *The Sure Guide to Heaven* [besides great numbers since].—Divers Cases satisfactorily resolved.—His Remains; being a Collection of Sacramental Speeches, Letters, &c. written in prison.—He left behind him, A Body of Natural Theology, in a good Latin style. He first laid down the Christian Doctrine, and then added, by way of Annotations, the Testimonies of the ancient Philosophers. § Wood says, he left several theological MSS. but most of them

imperfect, except this: *Theologiæ Philos. sive Philosophiæ Theol. specimen: in quo æterni dei providentia*, &c. written in 1661, and licensed for the press, but none would be at the expence of printing it. (D. Cal. has the whole title. *Query;* what became of this valuable MS?) *Wood* mentions some other pieces which Dr. C. has not. v. g. A soliloquy; representing a believer's trial...A form of covenanting with God...Prayers for the use of his people...Besides some small things printed with his Assem. Cat...Mr. Baxter says (in the introd. to his life) that he also wrote the Synopsis of the covenant; being the 3d. part of Mr. R. Alleine's Vind. Pietatis.

—— Mr. JOHN GLANVIL. He was a worthy, pious and laborious minister, who continued preaching in his own house, in St. James's parish, Taunton, to his death, which was about 1693. His funeral sermon was preached by Mr. *Warren*.

TEMPLE-COMB, [C. or D.] Mr. JOHN DARBY. An ancient, pious, able divine. His name is to the *Attestation* as rector of *Abbescomb*.

TRENT [R. S.] Mr. BROUNKER. He was ejected in 1660, when, as Dr. *Walker* says, Dr. Wrench, the sequestered minister, was restored.

UBLEIGH [R.] WILLIAM THOMAS, M. A. Of *Braz. Nose Col. Oxf.* § *Wood* says, he was born at Whitchurch; had his grammar learning at the freee-school there; went to Oxford 1609, aged 16, compleated his degrees 1615, and Jan. 4, 1616, was admitted rector of *Ubley*.—He was minister in this town above 40 years; preached twice every Lord's-day, and catechized; and often visited the communicants the week before the Lord's-supper, to assist them in their preparation. He had many seals of his ministry in his own and the neighbouring parishes. He was a man of great gravity, sincerity, and humility; a good scholar, a useful preacher, and much of God might be seen in his conversation. He was greatly respected in these parts, not only by his brethren, but by many of the gentry. His constitution could not endure much hardship, and he was apt to be dejected with the appearances of danger which others could easily surmount; and yet he would not decline appearing in any thing, which he thought tended to public or private good. He was very solitary and studious. His works shew that he was methodical, and ready at reconciling texts that seemed contradictory, and in resolving difficulties. He was a great observer

observer of providential occurrences, and readily complied with calls to humiliation or thankfulness, as there was occasion. He was the only person in that diocese who refused to read *The Book of Sports*, except Dr. *Chambers*, and he met with trouble for it. Many friends and ministers wrote to him to satisfy him as to the lawfulness of what he scrupled, yet his conscience could not allow him to comply. His censure was for a time delayed; but at length, on *June* 23, 1635, he was suspended *ab officio*, and on *July* 28, *a beneficio*. And he recorded it, that while he was in the consistory, and while sentence was pronounced, he found himself more courageous than at other times. After three years suspension he was restored, upon the intercession of some friends with Abp. *Laud*; and he found that his ministry had a greater effect upon his people afterwards than before.

He was very diligent in keeping up communion with God, and acquaintance with his own heart. In order to which it was his usual practice to set down such things as were most affecting to him, which he reviewed once a year. He had books, which he entitled *Anniversaria*, where he entered memorable things under these heads; 1. Σφάλματα or Faults. 2. *Preces Auditæ;* Prayers that had been heard. 3. *Preces pro futuro*, Petitions for time to come. And, 4. *Vota*, or Wishes *. He had other books also, appropriated to particular uses; v. g. *Ægrotorum Visitationes*, &c. in which he noted down what was memorable in visiting the sick, and other pastoral offices. After his Lord's-day's work was over, he spent some time in penning serious meditations, which he calls *Meditationes Vespertinæ*.—His deliberation about the grand affair of Nonconformity was managed with great seriousness and solemnity.—The time between the publishing the Act of uniformity and *Aug.* 24, appears from his papers as a very solicitous time; in which he read books, conferred with other persons, and disputed with himself *pro* and *con* in order to satisfaction. He still found himself fluctuating and uneasy, which was much occasioned by the letters of other ministers, some of whom urged him to comply,

* Dr. *Calamy* has given some specimens of each of these in the margin, which are all in Latin. One written Aug. 24, 1662, begins thus: "Hic nihil. Lugent plures. Ego stupesco. Morior ante Obitum. Minister non Pastor. Clementissime Deus! Miserere miseri Peccatoris. Sapientissime Deus! Descendat supernè sapientia tua ut recte judicem de luctuosâ hac in quam meipsum conjeci (sed num sine te?) et sine Omnipotentiâ, irreparabili Ejectione."—

and others to forbear. His prayers to God for direction, were repeated with greater earnestness, as the time fixed drew near. On *Aug.* 21 he made extraordinary supplication for guidance and establishment, which issued in a fixed determination to forbear the declarations and subscriptions required by the Act, whatever consequences might ensue, and he set down the reasons that prevailed with him.—He was not against Forms of prayer, nor even the injoining them, if framed according to scripture, and suited to the concerns of the church, provided they did not hinder preaching by their prolixity, nor the exercise of ministers gifts in prayer, upon emergent occasions, for which no liturgy could provide; and he could use many things prescribed in the book of Common-prayer. But to declare an unfeigned *assent* and *consent* to *all* and *every thing* contained and prescribed in that book, was what, he says, he could not do, and gives his reasons ‡. —He considered the Ceremonies as unprofitable and mischievous, casting many worthy men out of public employment, who could not close with them; as burdensome to many that did; and as having been abused to superstition. "I do not mention these things (says he) as delighting in debasing or drepraving the Common-prayer; I bless God it is so good; but yet it might be better.—It is objected, That I have read most of it and so might do it again. But it is one thing to read a considerable part, and another to declare an unfeigned assent and consent to EVERY THING.—I was fully convinced that God would have been highly displeased, if all ministers should have come in and subscribed a declaration so prejudicial to a reformation, and to have a hand in burying all hopes of it. Also I conceived, that God would have some to suffer, to witness the sincerity of their desire to have all things ordered in his service, according to [his word]. And who knows what God may do at length for a greater purity and spirituality of his worship among us, upon the suffering of his servants in a quiet way? as the first reformation followed upon such a suffering."—He then relates what passed between him and the bishop of the diocese, on *Aug.* 22, who gave him leave to preach on *Aug.* 24. "But (says he) thro' fear, sadness, and discomposure of mind, I became a hearer elsewhere, with wonder and weeping. At night there was, as usual, a meeting for repetition and prayer, and

‡ These, which Dr. *Calamy* has transcribed, are much the same with those of most other Nonconformists, and therefore are here omitted.

of more hearers than ordinary. After the repetition, it pleased God much to enlarge my heart in prayer, besides speaking several things according to the sad occasion, and that with more tears than any other thing ever drew from my eyes."

Mr. *Thomas*, after his ejectment, continued at *Ubleigh* among his people. He every Lord's-day attended the established worship; and in private, as he had opportunity, was helpful to the souls of those who were before his charge. He died among them in 1667, full of days. [And was buried in the chancel of the church. *Wood* gives his epitaph written in Latin by his son.] His funeral was attended by many of the neighbouring gentry, and a sermon was preached by an eminent Conformist, on *John* v. 35.—Mr. *Nelson*, in his Life of Bp. *Bull*, says, "That great man spent two years in his younger time, in this Mr. *Thomas*'s family, from the regularity of which he owns he had great advantage." § But adds, "He received little or no improvement or assistance from him in the study of divinity." If this were matter of fact, it cannot justly be ascribed to any fault of Mr. *Thomas*, who was a man not only of eminent piety, but of good learning, as sufficiently appears from Dr. Calamy's extracts from his papers, which are correct and beautiful latin. —This writer informs us [which *Wood* afterwards mentions] that Mr. *Thomas* was presented to this living by the free, unsolicited bounty of Lord Chancellor *Egerton*. He adds, That he was in great reputation for his piety, and esteemed one of the chief ministers of his time in that neighbourhood; and that he was appointed an assistant to *Oliver*'s commissioners.

WORKS. The Dead speaking; or the living Names of two deceased Ministers, Mr. Sam. Oliver of Wells, and Mr. Sam. Croke. —Railing rebuked; or a Defence of the Ministers ag. Thomas Speed the Quaker.—The Protestant's Practice; or the compleat Christian.—A Vindic. of Scripture &c. in a Rejoinder to Thomas Speed.—A Preservative of Piety. An Exposition on Ruth.—The Country's Sense of London's Sufferings, in the late Fire.—Scriptures opened, and sundry Cases of Conscience resolved, in plain and practical Answers to several Questions upon the Proverbs, Jerem. Lam. Ezek. and Daniel.—Christian Counsel applied to the married State.

UPTON-NOBLE [Chap.] Mr. EMANUEL HARTFORD. Of *Oxf.* University. His parents, tho' of a creditable fa-

mily, were not able to afford him that liberal education which his promising abilities deserved; so that it was with much difficulty that he got his learning. He was early ripe for the university, and was maintained at *Oxford* some time by a gentleman who was a stranger to him; and also by an uncle of the same name with himself, a minister of great reputation for learning and piety. When he left the university, he supported himself for a while by teaching a school, and afterwards, upon the earnest solicitations of many eminent persons, entered on the ministry at about 20 years of age. Tho' some good judges reckoned him then well furnished for it, he often afterwards complained of his being thrust out so soon, and said he was ashamed to mention how young he then was. He lived two years with Mr. *R. Allein* at Batcomb. During his troubles for Nonconformity, which were considerable, he applied himself afresh to the study of that controversy, with a full resolution to conform, if he could but tolerably satisfy himself as to the terms required; for he would not expose himself to hardships for little or nothing: but after his maturest studies, he was rather more dissatisfied than ever, and forced still to take his lot among the poor Nonconformists, whose case was peculiarly hard, they being, as he expressed it, "cast out, not for idleness, "not for heresy, not for insufficiency, not for scandal, not "for rebellion; but because in conscience they could not "comply with some things, which their adversaries themselves acknowledged to be of an indifferent nature." Tho' the world slighted him, he was never disowned or forsaken by Providence, which in his greatest straits appeared for him in a singular manner, and sometimes to his great astonishment. When his subsistence has been so scanty that he has not had wherewith to procure necessaries for the next day, God has sent him relief by the hands of a mere stranger, or some unexpected friend; and as his extremities returned upon him, seasonable supplies were sent in. He never had much of this world, nor did he desire it. [He for many years served a poor congregation, where his salary was not more than the wages of a day-labourer.] But he was always contented and chearful; unwilling that any should be pressed beyond their ability on his account.—After K. *James*'s Indulgence he was chosen pastor of the dissenting congregation at *Taunton*, in conjunction with Mr. *Warren;* and there he studied hard, and preached acceptably. His composures were elaborate and judicious, his method natural and easy,

easy, his style grave and majestic; and he always comprized a great deal of matter in a few words. He had a surprizing faculty of adapting himself to the different states of his people, and giving to all their proper food. [He was an impartial monitor, who feared the faces of none; and his private conversation in general was serious and profitable.] His labours were eminently successful, and his charity remarkable. He died *August* 4, 1706, aged 66, within two months of his fellow-labourer, Mr. *Warren*. His funeral sermon was preached and printed by Mr. *John Sprint*, [from *John* xii. 40. at his own desire] and a character of him was added by another hand. § From these (now before the editor) the above account is extracted, and now enlarged. The following inscription is on an oval tablet, in Paul's meeting-house, Taunton.

In memoriam Immanuelis Harford, viri admodum revdi. pii. docti; annos circiter xx. Ecclesiæ hujus Pastoris: Qui laboribus studiisque exhaustus. Obiit die Aug. 8. An. Dom. MDCCVII. Ætatis suæ 66.

Monumentum hoc Amici posuere.

The word that I have spoken, the same shall judge him in the last day. John xii. 40

The editor is informed that a volume of his sermons was printed after his death.

WELLS. St. *Andrews*. CORNELIUS BURGESS. D. D. § The account of him in the former edition being too brief, for so distinguished, tho' mixed, a character, we shall here substitute a larger, and shall aim at strict impartiality; first transcribing the substance of what *Wood* relates in his *Athen. Ox.* ii. 347. He was descended from the Burgesses of *Batcomb*, Somerset. In 1611 was entered at Oxford, but at what Col. is uncertain. He translated himself to *Wadham*, and afterwards to Linc. Col. When he took orders, he had the rectory of St. *Magnus*, London, or the vicarage of *Watford*, Herts, or both. In the beginning of *Cha.* I's. reign he became one of his chaplains in ordinary, and in 1627 took both degrees in divinity, when he appeared, as Dr. Prideaux told him, but a sorry disputant, tho' a good preacher. At that time, and several years after, he shewed himself a zealous man for the church of England. But *not having that preferment* he expected, tho' he was a pluralist, and being looked upon by the High Commission as guilty of adultery, and a vexer of two parishes with continual law-suits [*Calamy*

says, being vexed in that court for opposing the *Laudensian* faction] he became a schismatical lecturer, using many expressions in his sermons which moved people to sedition; for which also being questioned, he became incensed against the bishops, and was afterwards very busy to pick holes in the coats of his brethren. In 1635, he preached a Latin sermon to the London ministers, in St. Alphage church, near Sion Col. pressing all to diligence in preaching, and spoke of the connivance of the bishops at the growth of Arminianism and Popery: for which being summoned into the High Commission court, and put to charge, made him implacable against them. Upon the approach of the troublesome times in 1640, he with S. *Marshal*, E. *Calamy*. &c. preached, That for the cause of religion, it was lawful for subjects to take up arms against their sovereign. (This author goes on to represent him as having had great influence with the Lords, as well as the common people in promoting rebellion.) In the beginning of the Long Parliament, he was appointed by the Lords one of the sub-committee to settle religion; who meeting in the Jerusalem chamber, Burgess became speaker for the presbyterians, making a vehement invective against deans and chapters: the unprofitableness of such corporations, and the debauched lives of singing men. [*Neale* adds to this account, "He spoke against music in churches, as useless and hurtful. He made a distinct answer to the particulars of Dr. *Hacket*'s speech, on the other side, and in conclusion said, Tho' he apprehended it necessary to apply those foundations to better purposes, it was by no means lawful to alienate them from public and pious uses, or to convert them to any *private person's profit*."—Hist. Purit. 1, 706, 4to.]

He was thought fit by the parliament to be one of their preachers, a member of the sub-committee for the advancement of money, to carry on the war against the king, and with *John White* was chosen Assessor to the Assembly of Divines. Gen. Essex had before made him chaplain to his regiment of horse. In *Dec.* 1643, the Londoners sent several of the common council to petition the H. of Commons that St. Paul's Cathedral might be opened again, and that Dr. *Burgess* might be appointed as Lecturer there on Sunday evening, and on a week-day, with a pension of 400*l.* a year out of the revenues, and the dean's house to live in, both which were soon after settled by act of parliament. The Dr. thus growing rich, purchased lands, the manor of *Wells*,

Wells, belonging to the bishop, and the dean's house there, which he almost rebuilt. Having so done, he wrote a book in vindication of such purchases, pleading, that what he had said against them was owing to his being suddenly called to make that speech. But upon the Restoration he lost all, tho' a year before he had been offered above 12,000*l.* for his bargain. Upon this he retired to *Watford*, where he exercised himself in penitence and the duties of the church; but was at length reduced to such poverty and affliction, (having a cancer in his neck and cheek) that he was obliged to sell most of his library, and to solicit charity; which he did particularly in a letter to Sir *Rich. Brown*; who told him, that if he would preach a recantation sermon at St. *Paul's*, he would take care that he should never want so long as he lived. The Dr. replied, He was not then in a capacity to do it. He had a curious collection of the different editions of the Common-prayer, which, a few weeks before his death, he presented to the public library at Oxford. † He was buried in the middle of Watford church, *June* 9, 1665.

Archdeacon Eachard having published some bitter invectives against Dr. *Burgess* (which Dr. Gray repeated) Dr. Calamy wrote a Reply, which goes chiefly to shew the archdeacon's partiality, as some on the other side were open to similar charges. * In his *Account* of Dr. *Burgess*, vol. ii. p. 737, he says, The Dr. published a defence of his principles and practices, which deserves to be preserved to posterity. He preached a sermon at Mercer's chapel, *Jan.* 14, 1648, in which he inveighed, with great freedom, against the design of taking off the king, and feared not the consequence. And about the same time he appeared at the head of a number of ministers, who (to the exposing themselves) subscribed a paper entitled, *A vindication of the ministers of the gospel, in and about London, from the unjust aspersions cast upon their former actings for the Parliament, as if they had promoted the bringing of the King to capital punishment.* This paper was drawn up by Dr. *Burgess*, and Dr. Calamy has given it at length, with fifty-seven names subscribed. They who would judge impartially ought to peruse this paper, which we have not room to insert. It may also be seen in *Neal's* History. If any enemy

† Wood gives the copy of a curious Note written in a blank leaf.

* See Toulmin's edition of NEAL'S Hist. vol. 1. p. 419.

to

to the Nonconformist's should still be disposed to upbraid Dr. Burgess as actuated by mere avarice, it should be recollected, that he was not originally one of their number, and that according to *Wood*'s own account, he brought this base principle with him from the church, in which he had not the preferment he wished, and with a view to greater joined the then rising party.

WORKS. A Chain of Graces for Reformation of Manners, 1622.—A new Discovery of personal Tithes.—The Fire of the Sanctuary; a Tract on Zeal, 1625.—The Baptismal Regeneration of Elect Infants, 1629.—A Vindic. of the Reasons against Bishops Votes in Parl. 1641.—A Vindic. of the Sion College Society, against two Pamphlets. His case as Lecturer in Paul's.—No Sacrilege or Sin to alien or purchase the Lands of Bishops and Chapters, &c. 1659. § *Wood* mentions two other tracts on the same subject,—Also the titles and texts of eight single sermons before the Parliament, and on other public occasions: one of which was that at Mercer's chapel, referred to above, on *Amos*. v. 13. entitled, Prudent silence, and dedicated to K. *Cha* II. and to the H. of Com.—The necessity of Reformation in Doctrine, Discipline and Worship, anonymous; but Mr. *Baxter* says it was his. It occasioned a controversy with Dr. Pearson. *Baxt. Life*, P. ii. p. 265.

WEMBDEN [V.] Mr. Tobias Adams.

WESTON. Mr. John Devenish.

WHITSTANTON [R. 120*l*.] Mr. Richard Smith. A man of great repute as a gentleman, a physician, and a divine. Tho' he had a legal title to this living, he was forced out of it by the violence of a popish family, in *April*, before the Act of uniformity took place. From hence he went to *Dynnington*, where he had some estate of his own, but was obliged to remove to *Chard*, to be out of the way of one who had informed, that he had been stirring up the people to rebellion, when in truth, he was two days abroad as a physician to several families; and the forger of the information let it drop. When the Oxford-act came out, he could remove no where, in his circumstances, but to his estate at *Dynnington*, where he had not been many months, before his former enemies, and some confederates, occasioned him great troubles; of which one was a persecution in the ecclesiastical court at *Wells*. He was obliged to remove a fourth time, when he sold his estate, and went into the remote parts of *Devonshire*. (*Conformist*'s 4th Plea, p. 49.)

WINESFORD

WINESFORD. Joseph Chadwick, M. A. Of *Eman. Col. Camb.* He was a man of good natural talents, and a hard student. He settled at *Winesford* thro' the persuasion of his tutor, and on the presentation of his college. He continued there equally distinguished by his piety, charity and good learning, till 1662. He lived and died well satisfied with the reasons of his Nonconformity. He was a very pleasant man, as well as strictly pious. This was a very good living, out of which he was unhappily cast as soon as he had repaired the vicarage-house, and built a large barn for convenience. Many of his friends were earnest with him to keep his benefice, for fear of poverty, as he had a family of nine children; but they were provided for, tho' he had not above 30*l.* a year, with which he was easy and contented. He died in 1691. § Mr, *Joseph Chadwick*, the present minister, of Oundle, is his great grandson, who has favoured the editor with a small MS. of his, containing some excellent advice to his son, when an apprentice. If our limits allowed, the whole of it should be here inserted.—The following abstract of it is given for the benefit of youth:

Besides the Bible, and the Assembly's Catechism, I would have you buy—The Practice of piety—Baxter's Call—Allein on Conversion—Gouge's Directions how to walk with God, &c. &c.—Buy now and then one, as you can spare money; and that not to lie by, but diligently to read, and to make good use of. Practice is the life of reading. I would have you task yourself to read over the Bible once a year, but not *as a task*. This you may do if you read three chapters every day; and as many Psalms for a chapter as are appointed to be read in the church at morning and evening prayer.—When you begin to read any book, read it *through*, before you take another in hand. Before you read the holy scriptures earnestly beg the spirit of God to open the eyes of your understanding.—Neglect not to give God your morning and evening sacrifices alone, and take convenient times for them; if possible before family prayer. These and all other duties of piety, be sure to manage with all seriousness and reverence, as in the sight of God.

Strive to please your master and mistress in all things. Keep in with your fellow-servants: labour to live in unity and peace with them (and with all others) yet, if need be, admonish them; especially of gross faults; but see you do it seriously, mildly, and modestly.—Divulge not things said or done in the family; especially those things which, if divulged, may

may tend to the disparagement of your master or mistress, or of any in the house, or to your own prejudice if it should come to be known; as 'tis seldom but Tale-bearers are found out. Be true and faithful to your master, not only in managing his affairs, but also in concealing his secrets, and in keeping your fingers from purloining any thing, be it worth never so little. See *Titus* ii. 10. Do your master's business with all care and diligence, and manifest your fidelity by double diligence in his absence. *Col.* iii. 22. Think not much to do any business whatsoever, that you are bid to do, but do it chearfully, without grumbling; and do not look to be bid or desired to do a thing, and be quick of dispatch. How be it, make not more haste than good speed. When you are sent on an errand, to any place or person, you must not linger here and there, nor stay to chat with this boy and t'other body, but make haste back again.—Labour to get a nimble hand in writing and accompts; and beware of blots and mistakes, which may prejudice your master very much. To know how to do any work belonging to your calling, take notice how others do it, and if they shew you, observe their directions and look not to be shewed again.

Rise early in the morning, and look not to be called; especially rise early on the Sabbath. Spend alone as much of the morning of every day, as you can with convenience to your master's occasions, in prayer and reading the scriptures. So doing, God will bless you; in your body with health and strength; in your soul with grace wisdom and understanding; and in every thing you put your hand to, with good success. 'Tis an old saying and a true one.

Sanat, sanctificat, ditat, quoq; surgere mane.

which may be englished thus:

For one in the morning early to rise,
Is healthy, and wealthy, and godly, and wise.

Another old saying is, *The morning is the Muse's friend;* or a friend to learning. Be sure it will be a friend to your soul.—A few wise Cautions are subjoined.

WINCAUNTON [C. or D.] Mr. JOHN SACHEVERELL. Of *St. John's Col. Oxf.* His father was minister of *Stoke*, near the isle of Purbeck in Dorsetshire, who was a man of great reputation, and had many children, two of whom were ministers. Mr. *Timothy Sacheverell*, of Dorsetshire, was one of them. This other was the eldest. He first had the living of *Rimpton*, which he quitted before the restoration.

He

He was a man of an exemplary conversation; and his labours in this place, in the service of the souls committed to his care, were very great. He also had considerable success, in reforming many that were dissolute, and in the conversion of several to the love of God and true goodness. He constantly rose early, and spent the morning in his study, and the afternoon in visiting his flock, discoursing with them about religious matters. The *Saturday* was entirely spent in preparing for his Lord's-day's work, which he conducted as follows: He began public worship in the morning with a short prayer, then read a psalm and a chapter, briefly expounding them. After singing a psalm, he prayed and preached for an hour and a quarter. In the afternoon he began at one, with repeating his morning sermon, and examining young people as to what they had remembered. He then prayed and preached about an hour and a half. In the evening he repeated his afternoon sermon, and examined young persons as before.—On the day of K. *Charles* II's. Coronation, he preached on 1 *Sam.* xii. 24, 25. *But if ye shall do wickedly, ye shall be consumed, both you and your King.* The observation which he chiefly insisted on was: "That wicked men continuing in their wicked actions, are the greatest traitors to the King and state wherein they live." Several persons went out of the church in the midst of sermon, and the rabble got together, who in the market-house impanelled a jury from amongst themselves, and represented a formal trial of the preacher; they afterwards drew him in effigy thro' the town upon a hurdle, with a book in his hand, which they called his catechism, to the top of an hill, where a great bonfire was prepared. The effigy was hung upon a pole, and was first shot at by several with great fury, and at length burnt. Soon after this, Mr. *Sacheverell* was indicted at the assizes, for not reading the Common-prayer. When he was allowed to speak for himself, he declared, that if he had been required by authority to read it, he either would have done it, or immediately quitted the living. He behaved himself so well, that the Judge asked those about him, "Have you no other man than this in your county to single out as the object of your severity?" Upon hearing all matters, the jury brought him in Not guilty, and he was acquitted. After being silenced in 1662, he retired to *Stalbridge*, where he had an estate in the right of his wife. Being afterwards taken at a meeting in Shaftesbury, with Mr. Bampfield, Mr. Hallet, Mr. Ince, and other ministers, he and they were

sent

sent together to *Dorchester* jail, where he remained three years. In this imprisonment he and they took it by turns to preach from a window to a considerable number of people, on the other side the river. In this confinement he contracted such an indisposition, that tho' he was a very chearful active person, he became very melancholy, and soon after ended his days. He died in his chair, speaking to those about him with great vehemence and affection, on the great work of redemption. He wrote in the title-page of all his books, *To me to live is Christ, and to die is gain;* which was therefore engraven upon his tomb-stone. Mr. *Banger*, who was a fellow-sufferer with him, preached his funeral sermon, upon *Rom.* viii. 22, 23. The famous Dr. *Henry Sacheverell* was his grandson.

WINSHAM [V.] Mr. WILLIAM BALL. § Dr. Calamy has no account of him. The following is extracted from a funeral sermon, preached at *Honiton*, by *John Walrond*, on the death of his son, Mr. *John Ball*, who died May 6, 1745, in the 91st year of his age. "As to the genealogy of this good man," (says Mr. Walrond, p. 22.) "His grandfather was an eminent minister and school-master in the town of Ottery St. Mary, and was plucked down from the pulpit there, by the rude soldiers, while he was in a sermon, pleading for the liberties of his country, when the Army took upon it the command of all.—His father [who was this Mr. *William Ball*,, tho' not mentioned by name] was one of the noble number of confessors, the ejected ministers, who quitted their preferments in the church for the sake of a good conscience; and died in his forty-ninth year, leaving a large family, of a widow and five children; of which this was the eldest, at sixteen years old; who perfected his education in academical studies under two very learned tutors, Mr. Hickman in Warwickshire, and Mr. Short in Dorsetshire,." As the account of the father is so brief, it may not be unacceptable to the reader if the following anecdotes of the son be here inserted. "He employed himself with remarkable success in teaching grammar learning to a select number of gentlemen's sons in those severe times, under K. Charles and K. James II; and yet was spared by being greatly beloved by the men of power in his neighbourhood, many of whose sons he instructed, tho' they themselves were of different sentiments. But as the rage grew hotter, upon the defeat of the Duke of Monmouth, he was constrained to remove

move to Holland, as tutor to two young gentlemen; where he studied physic and took his degree. He returned well accomplished for the practise of it, by which he might have greatly advanced his fortune. But upon a remarkable turn at home, in favour of liberty, he preferred preaching the unsearchable riches of Christ to all the advantages this world could offer. Accordingly, after several years weakness contracted by his severe studies at Utrecht, he was directed by providence to this town, where he happily united two divided congregations, and laboured above half a century to his dying day."—This Mr. *Ball* was doubtless the person mentioned vol. ii. p. 272, as having preached Mr. Hook's funeral sermon.

WILTON [Chap.] Mr. GEORGE BINDON. A person of this name subscribed the *Attestation* in 1648, as preacher at *Angarsleigh*. He improved his knowledge in the Latin, Greek, Hebrew, Chaldee, and *Syriac* tongues, to an uncommon degree. He was an ingenious man, and taught school at *Staplegrove*. He usually went with his family to church on the Lord's-day morning, and preached in the afternoon. His clear head and great integrity rendered him very useful among his neighbours, in composing differences and drawing writings. The education and fortunes of several persons were committed to him, which trusts he discharged with a very fair reputation. He was very fond of arithmetic, and the mathematics.

WIVELSCOMB [V.] Mr. GEORGE DAY. After his ejectment he went to London, and was pastor of a congregation at *Radcliff*, where he died, *Dec.* 3, 1697. His funeral sermon was preached by Mr. *Slater*. Dr. *Bates* and Mr. *Hammond*, in a preface to a piece of his, speak of him as "a well-accomplished and approved minister of Jesus Christ; very holy and exemplary in his conversation, and abundant in his ministerial labours; in which his study, diligence, and fidelity, were the more conspicuous, on account of the bodily disorders he laboured under many years."

WORKS. The Communicant's Instructor; or a Sacramental Catechism, and Persuasive to Communion, &c. Prefaced as above.

YEOVIL [V.] HENRY BUTLER, M. A. Of *Cambridge* university. A native of Kent. When he was about thirty years of age he took a voyage to *New-England*, with several

ral others, for the free exercise of their religion, and continued there 11 or 12 years in the work of the ministry, and teaching university learning. On his return to *England*, he spent a year or two in *Dorchester*, and then settled at *Yeovil*, where he continued public minister till *Aug.* 24, 1662. He continued his ministry afterwards in that town, and in other places, as he had opportunity; and was often convicted, apprehended, and imprisoned. He suffered great losses by fines and seizures of his goods, and was often forced to remove from his habitation. At length he settled as pastor at *Withamfrary*, about five miles from *Frome*; and no danger from enemies, weather, or indisposition of body, hindered him from meeting his people, either in private houses, or in Sir *Edward Seymour*'s woods. And tho' it was with difficulty and hazard that they met together, the congregation grew, and he did much good. Tho' he had not 20*l. per annum* to live upon, till about two years before his death, no offers of worldly advantage would tempt him to leave his charge. He was much afflicted with the stone in the latter part of his life, and yet continued his labours among his people as his strength would permit. He died *April* 24, 1696, aged 72. His last words were, "A broken and a contrite heart, O God, thou wilt not despise."

Ejected at uncertain places, or only silenced.

Mr. *Braddow*—Mr. *Curl*—Mr. *Babb*—Mr. *Stephen Hancock*—Mr. *John Musgrove*—Mr. *Muxon*—Mr. *Thomas Snead*, Dr. *Walker* says he was an army-trumpeter. His name is to the *Attestation*.—Mr. *Wootton*—Mr. *John Dier*—Mr. *Booler*—Mr. *Knight*—Mr. *Mills*—Mr. *Willis*, junior; a pious, modest, and commendable young man. It is not certain that this is not the person mentioned at *Hethfield*. Perhaps these might be candidates for the ministry, and not fixed in 1662.

The following afterwards Conformed.

Mr. JAMES STRONG, of *Ilmister*.—Mr. JOHN MORE, of *Allard*.—Mr. JOHN CHETWIND, of *Wells*, (who died at *Bristol* in 1690 or 1691).—Mr. CHARLES DARBY, of *Mountecute*.—Dr. MARTIN, of *Yeovil* or *Yeovilton*.—M. TOMKINS, of *Crewkern*.—Mr. OAK, of *Northover*, or *Ilchester*.

MINISTERS

MINISTERS EJECTED OR SILENCED

IN

STAFFORDSHIRE.

ALDERWAS [V. 47*l.* 18*s.* 8*d.*] Mr. THOMAS BLADON. A very valuable man for his piety and practical preaching. He had a great aversion to disputes, but when he was obliged to engage in them he did it to great advantage. He lived many years in *Birmingham*, and preached at various adjacent places. He died at *Tamworth*. There are two farewell sermons of his in *England's Remembrancer*, or Country Collection, on *Acts* xx. 32. § No. XIII. and XIV. Tho' long, they are not tedious; but are judicious, practical, and very appropriate. The first of them is thus introduced.—"Every society shall have a separation, and every communion shall receive a dissolution. The dearest friends and sweetest relations, as of husband and wife, of parents and children, of ministers and people, whom nature, providence and election, hath joined together, and this strengthened with the strongest cement of love and affection; shall sooner or later, either by satan's rage, the malice of wicked men, or the stroke of death, be parted asunder. God's people are called strangers and pilgrims; they have no continued abiding till they come to heaven, that place of durable uninterrupted rest. And God's ministers have no assurance of their unchangeable residence among their beloved people. Of Paul's many journeys from one nation and church to another we have abundant mention in this history of the Acts; and in this chapter, of four. The last was to *Miletus*, from whence he sends to Ephesus, and calls together the *elders* of the church there, and takes his *farewell* of them." Having descanted on the several parts of it, he says, "The

words of the text are a part of Paul's farewell to the beloved Ephesians, and must now be the subject of my valediction to you. Paul spake them as a departing man, but a living minister and apostle. I speak them as a living man, but a dying minister." Having discussed the several points proposed, he closes with some excellent directions to his people respecting their conduct in his absence from them. The following is selected as an answer to those who perpetually stigmatize the Nonconformists of that day, as enemies to government. "*Live in subjection to the supreme power* and authority of *the nation*. We are branded for rebels, fomenters of divisions, labouring to fire the nation with civil discord, and engage it in another war; but our practice and our doctrine shall witness the contrary to the world. And therefore I charge you, before God's holy angels, and God himself, the great judge of the world, that ye be *subject to the higher powers*. Be actively obedient, so far as you may keep peace and a good conscience within; and when you cannot obey *actively*, obey *passively*. Fear not Joseph's prison, nor Jeremiah's dungeon, nor Daniel's Lion's-den, for a good conscience: praying for all in authority, that under them we may *lead a quiet and peaceable life, in all godliness and honesty*. Labour, I beseech you, by your quiet and peaceable lives, to vindicate the innocency of your ministers, and their doctrine, from those black-mouthed blasphemies and reproaches which envy and malice and ignorance hath cast upon them. And doubtless God, in his due time, will revenge this dishonour done to his servants, whilst they have studied nothing else, and nothing more than the gaining of souls, in a faithful discharge of their ministry."

ARMITAGE [Chap.] NATHANIEL MANSFIELD, M. A. He lived some time after his ejectment at *Wolverhampton*, and then at *Walsall*, where he died. At the beginning of his Nonconformity he preached but seldom, but afterwards more frequently. He was a fervent and affectionate preacher. He had many crosses, the greatest of which was in his son, who survived him. He had much passion in his natural temper, which, if it had not been checked by grace, would have produced sad effects; but he died in a very calm and resigned frame.

*BARESTON. Mr. SAMUEL HALL. Of *Jesus Col. Camb.* where Mr. Thomas Woodcock was his tutor. He was the

* There is a BARSTON in Warwickshire, and BARLESTON in Leicestershire.

son

son of Mr. *Ralph Hall* of *Mear*, and was ordained with Mr. Philip Henry. While he was in his living, he had an augmentation of 50*l. per ann.* by the powers that then were. He had the reputation of a very pious person, and an excellent preacher, as well as of a good scholar. The latter appears from some MSS. which were in the hands of his son, Mr. Samuel Hall, minister of a dissenting congregation at *Tiverton*.

BARTON, Mr. Byat.

BASWICK [Chap] Mr. Richard Southwell. After he was ejected he lived at *Doddington* between Atherstone and Leicester. He was a worthy divine, an excellent practical and judicious preacher, and one that laboured sincerely in his Master's work, both before and after his ejectment. Having no estate, he was obliged, in order to support himself and family, to apply himself to husbandry, and to fare hard; in doing which he was humble, content and patient. He frequently preached in his own house, and other places in the country, though he exposed himself to danger by it. He brought up a son to the ministry, and was uncle to Mr. John Southwell, who died at *Newbury*.

BLOCKWICH [Chap.] Mr. Toogood.

BROME [R. 39*l.*] Mr. Humphrey Waldron. A man of good learning, and of a good delivery. He was some time assistant to Mr. *Baxter* at Kidderminster. [Mr. *Baxter*, in his Life, p. 88, speaks very respectfully of him, and says, he was much like Mr. *R. Serjeant* whom he succeeded, of whom Mr. *Baxter* had given a very high character. He afterwards speaks of him, p. 90, when settled at Broom, as one among many other ministers who were associated, with himself, for carrying on useful designs, without any party views.

*** BROMLEY (King's). Mr. John Mott. After *Bartholomew-day*, 1662, he took a farm of 60l. *per ann.* in this parish, on which he lived handsomely four years. At length he was threatened and sued by a gentleman in the parish, and his landlord turned against him, saying, "It was not fit for a rebel against the king to live so near the church;" and tho' he had promised him a lease for sixteen years, he granted it to another person, and turned out Mr. *Mott* and his family, to their great loss, when he was forced to leave

the place, where he was born and had relations, and where he had been a laborious minister. He was accommodated after this at his mother's at *Stafford*, but there he met with much ill-usage, thro' the severity of the magistrates; and when the Corporation-act came out, he was driven from his family, whom he durst not visit but in a private manner for many years. He was once brought before the Deputy-lieutenant, being charged with a plot, but was dismissed, upon promising to appear whenever required. His various troubles, together with his cessation from his work, affected his health and oppressed his spirits, and it was thought hastened his death. *Conform.* 4th Plea for *Noncon.* p. 56.

BROMWICH (West). Mr. RICHARD HILTON. Born near *Oxford*, and brought up in that university. He conscientiously discharged the duties of the ministry at this place till 1662, when he parted from a people who had a great respect for him. He afterwards spent some time at *Philip Foley*'s, Esq; as chaplain, and then removed to *Walsall*, where he lived many years, and died about 1706, aged 82. He was a good scholar, a judicious divine, and all his days a hard student; a man of great simplicity and plain-heartedness, and a very substantial and useful preacher. His general walk was regular and exemplary. He was frequent and fervent in prayer, careful in the spending of his time, and exact in all proceedings. He had drawn up a covenant with God, which it was his custom to read over every Lord's day morning, to quicken him in his work. He was generally respected even by the worst of men; being quiet and charitable, and inoffensive in his whole deportment. In the close of his days, being asked about his Nonconformity, he professed an entire satisfaction in it, and hoped God would enable him, if there were the same occasion, to do the same again. He lived in self-denial among a poor people, doing good both to their souls and bodies; and, when dying, shewed his great concern for their future provision and spiritual welfare.

BURTON upon *Trent* [L.] Mr. THOMAS BAKEWELL. He had episcopal ordination, and was first ejected, in 1661, from the rectory of *Rolleston*; value 120*l. per ann.* The stipend for this lecture at *Burton* (which was 30*l. per ann.*) was paid by the company of Cloth-workers in London. Being silenced on Bartholomew-day, he rented a house in the same parish, where he afterwards preached. In about half

half a year he was cited before Bp. *Hacket*; and this was charged upon him as a thing highly criminal; for which (tho' already ejected) the bishop in open court suspended him *ab officio*, and gave orders to one of the clerks to send a letter of complaint to the justices and deputy-lieutenants. In a little time a warrant was issued out from the magistrates, and sent to the constable of *Burton extra*, by the Bp's apparitor, who came with the constable upon the Lord's-day, while Mr. *Bakewell* was preaching, to see the warrant executed. The constable not only took him, but also Mr. *Thomas Ford*, (an ejected minister, who sometimes preached in his own house at *Winsell*, but was then only a hearer) and carried them before Sir *Edward B*——, who told them that they must either be bound to their good behaviour, or go to prison. Mr. *Bakewell* desired to know, whether preaching in his own house would be reckoned a breach of good behaviour. The justice answered that it would: Upon which Mr. *Bakewell* replied, He would give no bond to tie himself from preaching; and Mr. *Ford* concurring with him, they were both sent to jail, where they were detained ten weeks, before the first act against conventicles was passed. They were then released, without having any thing imposed upon them. Mr. *Bakewell*, on returning home, was not discouraged, but held on preaching. When the Oxford-act came out, he was forced to leave his wife and children, and go into a desert place, twenty-five miles from his habitation; where he continued several months with a poor people who were glad to have the gospel preached to them, tho' he was forced to live at his own expence, and at the same time maintain his family out of the little he had of his own. At length he returned home, and continued preaching in *Burton* till the Indulgence in 1672. He was then earnestly invited to *London*, and he went to preach to a people who had been great sufferers, leaving Mr. *Ford* to preach at *Burton*. There he continued as long as the Indulgence lasted; but afterwards warrants were sent to the constables, to search the houses where the people used to meet; upon which they assembled in the fields and woods, that they might worship God without molestation: but the informers followed them thither, and executed upon them the act against conventicles; so that he and his people suffered greatly. Among other instances of cruelty, the huntsmen set their dogs upon them. (*Conform.* 4th Plea, p. 56)—He published a Justification of Infant Baptism.

CLENT [V.] Mr. THOMAS BALDWIN, junior. Some time after his ejectment he exercised his ministry among the Dissenters at *Birmingham*, where he died. His name was long precious in both places, as a man, a christian, and a minister. He was of a sanguine lively temper; of a sweet, humble, affable behaviour, and of a very extensive charity; ready to do good to the souls and bodies of all that came near him, and to condescend to those of the lowest degree. He was greatly mortified to the world, patiently suffering the loss of his substance. Never did any hear a repining expression drop from him upon that account; neither was he the more backward to relieve the poor, to the utmost of his ability. He was a judicious, solid, establishing preacher.

CHEBSEY [V.] Mr. WOOLRICH.

CLIFTON-CANVIL [R.] Mr. GEORGE CROSSE. Of *Christ-Church, Oxf.* He was a considerable scholar, a judicious divine, and a fervent preacher. He had a clear head, a solid judgment, and a wonderful memory. In his younger days he was chaplain to the religious Lady Scudimore, at *Sutton-Coldfield* in Warwickshire, where he had the advantage of an acquaintance with Mr. Anthony Burgesse, pastor of that place. He was forced to preach nine years without ordination, because he could not find a bishop in England or Ireland to ordain him without imposing oaths and subscriptions; but when the Presbyteries were set up in London by the Long Parliament, he was one of the first ordained there. He was always averse to appear from the press, which made him not so well known to the world as some others, not superior in abilities. At the Restoration he was forced by a violent enemy, to shelter himself in the house of Richard Hampden, Esq; till the raging sickness in London caused him to remove into the country, where he had some relations; but too late, for one of his children had taken the infection, and died at the house of Mr. Samuel Shaw in Leicestershire. He afterwards removed to *Bassford*, near Nottingham, where both he and his wife died of the plague, *Aug.* 8, 1665.

COLWICH [V. 47*l.* 18*s.*] Mr. JOHN GREEN.

DRAYTON [R.] Mr. TIMOTHY FOX. Of *Christ Col. Camb.* when Dr. *S. Bolton* was Master. He was born in *Birmingham*, in 1628, and had his school-learning there under Mr. Billingsley. After some years spent at Cambridge, he

he was admitted by the Commissioners of the Great Seal to the rectory of *Drayton*, in the room of Mr. John Buckbury, deceased, and was ordained by Mr. Thomas Porter, at Whitchurch in Shropshire. He was much beloved in his parish; and tho' he refused the Engagement, he continued till he was ejected by the Bartholomew act; after which, for the sake of his wife and five small children, he was encouraged by his friends to settle in a neighbouring corporation, where by his pen, and the help of relations, he got a comfortable livelihood, till the Oxford act forced him to remove and rent a farm in *Derbyshire*. But afterwards, he was imprisoned in Derby jail upon that act, not for any exercise of religion, but only for coming to see his son, an apprentice in that town. He was apprehended immediately, before he sat down, and committed in *May*, 1684, and continued a prisoner till the *November* following. He was confined a second time, when *Monmouth* was in the West, in *Chester* jail, with several other neighbouring ministers and gentlemen, without any cause being assigned. After a month's confinement he was discharged, he and his two sureties giving 600*l.* security for his good behaviour. From the time of his ejectment he preached in private, as he had opportunity; and after public liberty was granted, he opened a meeting in his own house at *Caldwell* in Derbyshire, where he preached twice a day *gratis*, and catechised. He died in a good old age, in *May*, 1710.

ELFORD [Chap. S.] Richard Dowley, B. D. Of *Mag. Col. Oxf.* The civil war breaking out, and Oxford being a garrison, his father (minister of *Alveston*, near Stratford upon Avon) sent him to compleat his studies with Dr. Bryan of *Coventry*. Upon leaving him, he was chaplain in the family of Sir *T. Rous* in Worcestershire, where he became acquainted with Mr. *Baxter*, for whom he always had a very great respect. Thence he removed to *Stoke* near Bromsgrove, where he was settled minister several years, and was very successful. He was a member of the Worcestershire association. After the Restoration, the old incumbent surviving, he resigned the living to him, and removed to *Elford*, where he was assistant to his father's elder brother, till 1662. Both his father and uncle conformed; but he could not be satisfied, either to be re-ordained or to renounce the Covenant. After being silenced, he lived some time privately, went to church, and applied himself to country business

business for a subsistence. By the Oxford act he was forced to quit his habitation. Upon K. Charles's Indulgence he took out a licence for his own house, and kept a meeting once a day there, at a time when there was no preaching in the parish church; and he had a good auditory from several towns in the neighbourhood. When the Indulgence was recalled, he preached more privately. About 1680 he removed to London, where he taught school, and preached occasionally; attending on Mr. *Howe*'s ministry when he was not engaged himself. Being once a hearer only, the meeting was disturbed, and he and seven others were seized and carried to *Newgate*. At night, they were brought before the Lord-Mayor, and being indicted for a riot, were bound over to the next sessions. He was also fined 10*l*. and bound to his good behaviour for 12 months; so that he was forced to leave his school, lest that should be interpreted a breach of his behaviour. He lived very privately till K. *James*'s liberty, excepting that he was once seized by a court-messenger, in his lodging, and carried before the Lord-Mayor, who tendered him the *Oxford* oath; by taking which he escaped six months imprisonment. After the legal toleration, he preached some time at *Godalming* in Surry; but infirmities growing upon him with age, he returned to London, and lived privately with his children. There he died in 1702, aged 80.

FARLEY [C. or D.] or AVELEY in *Shropshire*. Mr. THOMAS ORFORD.

HANBURY [V.] Mr. HENRY BEE. A good preacher: Born at *Staplehill*, then happy in the ministry of the great Mr. *Bradshaw*. He with other ministers, was cast into Stafford jail for Nonconformity.

HINTES. Mr. WILLIAM BROOKS. After his ejectment he was very poor, and had nothing to maintain his wife and children, who were in danger of wanting bread. He removed to *Birmingham*, from whence he went to preach at different places, where help was wanted, sometimes continuing abroad several weeks, and then returning home with supplies for his family. He died about 1670. He was of a weak constitution, and had nothing promising in his person or delivery, so that he was not popular; but he was a very holy, humble, heavenly man. His preaching was solid and practical; his conversation serious and grave: his patience in sufferings, and his dependance upon providence in necessities, exemplary;

and his thankfulness great, both to God and man. He lived by faith, and was most delightfully employed in preparing himself and others for heaven.

KINVER. Richard Moreton, M. D. Of *Mag. Hall, Oxf.* A man of great gravity and calmness, of sound principles, and of no faction; an excellent preacher, and of an upright life. There is some account of him in *Wood's Athen. Oxon.* Vol. II. p. 990. § It is as follows. He was a minister's son: became a commoner in *Magd. Hall* 1632; afterwards one of the chaplains of *New Col.* and M. A. On leaving the university he was chaplain in the family of *Foley*, in Worcestershire. Afterwards shewing himself a Nonconformist when the act of uniformiy was published, he studied physic and obtained the degree Ann. 1670, at which time the Prince of Orange was entertained in Oxon, and when several persons that were not well wishers to the church of England had degrees conferred on them. Afterwards he lived in the Grey Friars, London, practised his faculty, and became Fellow of the Col. of Physicians.

WORKS. Phthisologia, seu exercitationes de Phthisi, tribus libris, &c. 8vo. 1689...A Translation of the same: a Treatise of Consumptions in the Lungs (reckoned the best then extant).—Exercitationes de morbis univers. acutis, 1692, with his Portrait. Some Account of this is in the Philos. Transact. No. 199, Ap. 1693... Exercitatio de Febribus in fiam. 1694, with a different Portrait, 2 vols. 8vo.

LITCHFIELD. *St. Chad's*, [80*l.*] Mr. Thomas Miles. He suffered much by his Nonconformity. Besides his annual income, he lost 40*l.* which should have been paid him in the beginning of the year; and left his living in a very low estate. He continued in the town till the Oxford act came out, when he was forced to leave his family, tho' he had a very dangerous cold upon him. He did not see his wife and children for eleven weeks, nor durst he come to them in eighteen months. Having no certain dwelling, he travelled about from place to place, near 300 miles on foot. If at any time he stole home by night, he durst not stir out of his chamber; and when he went out, it was either very late or very early, for fear of being taken. He was once sent for by a magistrate who lay sick, and continued his night visists for a fortnight: the evening before his death, Mr. *Miles* was sent for in haste by day-light, and being seen to go into the house, was complained of to the chief magistrate of

of the town, by a curate, which made him hasten away the next morning. This gentleman who had been twice applied to for a warrant to apprehend him, was so kind as to send notice to his wife [that he should be safely conveyed away]. He was afterwards cited into the ecclesiastical court for baptizing his own child, and was often forced into the country, in snow and rain, to preach before day, and to shift from house to house, for fear of a certain magistrate, who said he would have him dead or alive. He was sometimes constrained to retire into the fields and solitudes, to keep Sabbaths alone, and his life was often in danger from extreme heats and colds. He lived entirely upon Providence, which took care of him, and he was not forsaken, nor did his seed beg their bread.

—— *St. Mary*'s. JOHN BUTLER, M. A. Of *Edmund Hall, Oxford.* Born at *Oddington* in Gloucestershire. Dr. Walker represents a disagreement with this gentleman, as the chief occasion of the sequestration of Mr. Wm. Langley, his colleague, who (it should seem) discovered Mr. *Butler* not to be in orders. The Dr. adds in the margin, "possibly he had been thrust in upon Mr. *Langley*." But as Mr. *Butler* took his degrees at *Oxford*, he was very likely to be in orders at the time of his settlement in *Litchfield*. Mr. Langley was not his [immediate] predecessor there, but Mr. Harrison; so that it was not possible for him to be thrust in upon Mr. *Langley* there, "how common soever such things were in those times." Mr. *Butler* rarely preached after being silenced, unless sometimes in his own house. A gentleman in Litchfield, who was in good circumstances, was very kind to him and his family; set up one of his sons in a trade, and sent another to the university, where he was at the expence of his education; and when he died, left him 12*l.* a year. Mr. *Butler* died about 1670, aged about 50. He was a good and pious man. Dr. *Lilly Butler* of Aldermanbury, was his son; who being applied to for a true account of his father, declared Dr. *Walker*'s account false, and added, "See the effects of bigotry!" At his motion inquiry was made at Litchfield, by which the above account was confirmed.

MARSTON [R. S. 100*l.*] RICHARD SWYNFEN, M. A. Of *Pemb. Hall, Camb.* Younger son of John Swynfen, Esq; and brother to the truly great and excellent John Swynfen, of *Swynfen*, Esq. There he was born in 1630, and sent first to *Tamworth*, then to *Sutton-Coldfield*, and afterwards to the

the *Charter-house* in London, for his grammar learning. He went to *Cambridge* about 1646, where he continued six or seven years under the tuition of Mr. *William Moses*, and was chamber-fellow with Mr. *T. Doolittle*. He was ordained by a classis of Presbyters in Derbyshire, and soon after called to *Sandyacre*, a small donative near Nottingham, where he staid only two years. In 1657, he was preferred to *Marston*; which living he refused to accept, till he was informed that the legal incumbent was not sequestered so much for his affection to the church and king, as for very great immoralities. He here married Eliz. daughter of John Clark, Esq; of Moor-hall in Warwickshire. After he had expended near 300*l.* in repairs, Mr. *Shaw* pretended a right to the living; upon which a lawsuit commenced, and it appeared that Mr. *Swinfen*'s title was good; but before the matter was ended, he was dispossessed by the act for restoring the sequestered clergy. Soon after this he went to London, partly to converse with the learned men of that time, on the subject of Conformity. Having occasion to wait upon the Lord Chancellor Clarendon, who professed the highest esteem for his elder brother, he made him the offer of the best preferment he had in his gift, if he would conform. He acquainted his tutor Mr. *Moses* with it, who earnestly dissuaded him from it. Mr. *Swynfen* often mentioned the expression he used at their last parting, *viz.* "As *Cæsar* said to the mariners [*Ne timeas, Cæsarem portas*] so say I to thee, dear Swynfen, *Ne timeas; Christum portas, & Fortunas Christi:*" (fear not, you carry Christ and his interest) which made a deeper impression on him than any thing on the contrary side.

Upon his return into the country, tho' he had frequent offers from the court, and from several relations and other friends, of very good preferment, he would hearken to none of them: but, in order to maintain his family, took a farm at *Ripe-Ridware*, in the next parish. From thence he was soon driven, by the Oxford act, to his great loss; upon which he removed to *Burton* under Needwood, where he lived about two years, riding about from place to place, preaching as he had opportunity.—Tho' he could not give his unfeigned *assent* and *consent*, &c. he often said, that rather than break off communion with an established church, he could submit to the ceremonies and some other exceptionable things. Not having any settled congregation of his own, he was often disengaged from preaching, and at all such times he constantly went with his whole family to the parish church at *Burton*,

Burton, where he held a weekly lecture. He was sometimes disturbed, but escaped being fined. In 1685, upon the Duke of Monmouth's invasion, he was taken out of his bed, and with several other persons, was carried to Chester castle, and kept close prisoner till that affair was ended. After this, nothing of moment befel him on account of his Nonconformity. He spent his last days with his youngest son, a mercer in *Burton* upon Trent, where he died of a dropsy in 1691, in the 61th year of his age.—He was a man who did good to all, as far as it lay in his power, and behaved himself so that he had a good character from the worst of men. He was never known to be engaged in one personal difference in his life. He was a constant reprover of prophane sinners, and in most companies would discourse on spiritual and heavenly things. He was a man of great integrity, zeal, and faith; in the worst of times keeping up his courage and firmly expecting the salvation of God. In the education of his children, he took all possible care, never omitting a day, scarcely an hour, in which he did not give them some pious advice. He often charged them not to dare to meet him in an unregenerate state at the day of judgment; and told them that if they did, he himself should be one of the first evidences against them. A little before his death a neighbouring clergyman, who had a kindness for him, came to visit him; when Mr. *Swinfen*, among other things, told him, that he was well satisfied he had not conformed, and thanked God for it.

MEAR. Mr. RALPH HALL. He refused the Engagement, and endeavoured to shew his people the unlawfulness of it, on the Lord's-day before it was to be administered in his parish, both in his exposition and in his sermons. After being cast out of this living he went to *Chester*, where he was pastor of that congregation over which Mr. *Mat. Henry* afterwards presided. He was committed to *North-gate* prison, upon the Five-mile-act; where he was an instrument, in the hand of God, for the conversion of a soldier, who had been a very profligate man, and concerned in a drunken riot, in which a poor man lost his life. Mr. *Tong* (who particularly relates the story, in his Life of Mr. *M. Henry*, p. 238,) observes, "When the man came to die, he made such a declaration of the manner of God's working upon his soul, and of the benefit he had received from Mr. *Hall*'s instructions and prayers, as very much affected all that heard him, and filled

filled the whole city with wonder. The good man thought his six months imprisonment abundantly compensated by being an instrument of so much good to a precious soul, that was in so much danger of perishing for ever."

MATHFIELD. Mr. WILLIAM ROCK.

NEWCASTLE *under Line* [C. or D.] GEORGE LONG, M. D. Fellow of *Trin. Col. Camb.* from whence he was turned out, with several others, after 14 or 15 years standing, upon Dr. *Fern*'s coming in as Master, at the Restoration, for refusing to promise Conformity, before they certainly knew the terms that would be fixed. Redress was sought, by application to members of parliament, and to Secretary Maurice, but to no purpose. About this time Mr. *Long*, preaching occasionally at Newcastle, on a journey, when the people were destitute, they invited him to settle there, where he staid till the Act of uniformity silenced him. After this, he went to *Leyden*, and took his Doctor's degree in physic, having spent some time in that study before. On his return, he applied to the practice of it, with good encouragement and success; but still his conscience put him upon preaching, as his chief work. After some time he settled again in *Newcastle*, and met with great difficulties. He was indicted at the assizes for living in a corporation, and forced to remove when he had seven children, not knowing whither to go. He attempted to settle at *Birmingham*, but was prosecuted there also, and at length was forced to leave the country. He fled to Ireland, and continued there some years. After the Revolution he returned to *Newcastle*, and continued his labours there till his intellects failed. He died at *Bristol*, *Dec.* 26, 1712, aged 84, in great peace and comfort. He had a son in the ministry, among the Distenters, Mr. *Nath. Long*, who died at *Wrexham*; of whom there is an account in Mr. *Mat. Henry*'s Life, p. 283.

NEW-CHAPEL. Mr. DAVENPORT.

PELSHALL [Chap.] Mr. WILSON.

ROWLEY. WILLIAM TURTON, M. A. When he had almost brought himself to the grave, by hard study and labour in his ministerial work, his ejectment gave him some ease, and was a means of his recovering his health and strength. He afterwards preached frequently in churches and chapels, as he had opportunity, but chiefly in private houses;

houses ; and at length became pastor to one of the dissenting congregations at *Birmingham*, where he died in 1716. He had a son in the ministry at *Killingsworth*.

RUSHALL [V.] Mr. ROBERT YORK. A religious, active man, and a lively preacher. He died young, of a consumption, in 1667.

SEDGELEY [V.] Mr. JOSEPH ECCLESHALL. He left the university about 1654. On preaching a lecture at Dudley, some of the people at *Sedgeley* heard him, and prevailed with their vicar, Mr. *Parkes*, who was old and infirm, to invite him to be his assistant. In a few years he succeeded to the living, with the approbation of the parishioners. Being single, his father and mother lived with him. He received what dues were willingly brought him, but sued for none. He was of a strong constitution, and of an obliging, facetious, pleasant temper, but very serious. Laying to heart the worth of souls, and the great number in the parish, he was unwearied in his labours to do them good. This parish is very large and populous, containing nine villages, inhabited by a great number of men working in lime, coals and iron. It had been a heathenish place, till Mr. *W. Fenner*'s ministry there, during four years, was blessed with the conversion of many. On his being forced away, and succeeded by a weak vicar, prophaneness and ignorance abounded at the time of Mr. *Eccleshall*'s first coming hither. He therefore, laying aside all worldly concerns, set himself to his ministerial work with zeal, prudence, and diligence, both in public and private. He read and expounded the scriptures, catechized the youth, and preached and prayed with great fervency and affection. He had a voice that reached the farthest part of the church, which was generally filled, and was soon enlarged by erecting a gallery. He also expounded at the vicarage, and often at the people's houses. He was likewise frequent in personally instructing elder persons, especially before their admission to the Lord's supper, which he managed in a most pleasing manner. A great alteration soon appeared, both in the number of hearers, and in the stop put to prophaneness. He preached week-day lectures in the adjacent parishes, and engaged neighbouring ministers to preach in his church. He did not bring controversial matters into the pulpit, but preached and enforced plain scripture truths, with a sole view to conversion, sanctification,

M.T. Kenzie, Sc.

Samuel Stodden.

from an original Painting in the Possession of
M.r Stodden of Trull, near Taunton.

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fication, and salvation. He rather chose to deal with opinionists personally, and answer their objections in private.

When it became necessary he studied the terms of Conformity, and not being satisfied with them, preached his farewell sermon on *Aug.* 17, 1662, to a large congregation, all in tears. On *Aug.* 24, no one coming to officiate, he went into a pew, prayed, read the scripture, expounded and preached. Afterwards, tho' he lived a mile from the church, he ordinarily attended public worship there, and gave his hearers what personal help he could in private. The succeeding vicar, for some years, was violent, and filled his sermons with railing invectives against the nonconformists, which induced many of the people to persuade Mr. *Eccleshall* to preach to them; which he yielded to do, at times different from the public service. The Oxford-act forced him to *Kinver*, where he preached in private, and went afterwards with his hearers to church, to hear Mr. *Jonathan Newey*, a worthy man, who succeeded Mr. *Morton*. He then came secretly by night to his own people, (not daring to be seen by day) to do what service he could, and returned by night, till the rigour of the times abated. He then appeared in public, and continued his ministerial work among his old people, with little allowance from them, living chiefly upon a small estate of his own, with frugality and care. There were two meetings kept up in the parish, because of its largeness, two or three miles distant, and Mr. *Eccleshall* administered the sacrament in both. Here he continued his service several years, till he was silenced by death. His funeral sermon was preached by Mr. *Oasland.*

SEIGHFORD [V. 41*l.* 2*s.* 8*d.*] RICHARD CLEYTON, M. A. He subscribed the *Testimony* of the Ministers in *Essex*, in 1648, as minister of *Easton-Magna* in that county, from whence he removed to *Showell*, near Lutterworth, and became one of the Assembly at Westminster. After some time he removed to *Seighford*, where he was ejected in 1662; after which he lived many years at *Nuneaton* in Warwickshire. Dr. *Wild* being there at the same time, there was a very intimate friendship between them. Mr. *Cleyton* was a good scholar, a sound divine, and a man of strict piety. He was very courteous and obliging in his behaviour, and at the same time very sedate and grave. His whole life adorned religion, and his sacred character. He was that perfect and upright man, of whom the Psalmist says, his end is peace.

SHENSTON [V.] Mr. WILLIAM GRACE*. An aged worthy minister. Upon his ejectment, having a wife and eleven children, he was reduced to difficulties, and for a maintenance took a farm of about 30*l. per ann.* preaching in his own house, for which he was soon apprehended by two justices, and with many of his hearers bound over, which was very expensive to him. Not long after, he was sent for, by a party of horse, called out of his bed, and sent prisoner to *Stafford*, without knowing the cause. Being unable to bear the expence of his imprisonment, he made application to the deputy-lieutenant, and upon giving bonds of 100*l.* to appear when called, he was dismissed, after many hard speeches, but no charge was laid against him. After all this he was necessitated, by the Five-mile-act, to remove to a place where he lived at great expence, separated from his dear relations, and his farm was left to the management of servants, to his unspeakable loss; yet this person was a near relation of Abp. *Sheldon*.

SHERIFF-HALES [V.] JOHN NOTT, M. A. Some time Fellow of *Trin. Col. Camb.* Son of Mr. Charles Nott, minister of *Shelsey* in Worcestershire. When he first came from the university, he was assistant to Mr. Ambrose Sparry, at *Wolverhampton*. Thence he removed to this place, where he was minister twelve years. After his ejectment he preached publicly in a chapel near *Hadly*, as long as he was suffered, which was three or four years, and then removed into the family of Richard Hampden, Esq; where he continued domestic chaplain till the act of Toleration, soon after which he went to *Thame* in Oxfordshire, where he continued constantly preaching thirteen years, till his sickness and death, which happened *Dec.* 28, 1702, aged 77. His character is given by Mr. *Troughton*, of Bicester, in his funeral sermon for him.

STAFFORD [C. or D.] Mr. NOAH BRYAN. Son to Dr. *Bryan*, Fellow of *Peter-House*, *Camb.* When he left Stafford he became chaplain to the Earl of Donegal, and went with him into Ireland, where he died about 1667. He was an excellent preacher, and a very pious man, as appears by his diary.

* This is evidently the person mentioned before at RERESBY in Leicestershire, of whom Dr. *Calamy*, gives this further account from the *Conformist's* Fourth Plea, p. 61.

STOWE

STOWE [Chap.] Mr. ASHLY.

SWINERTON [Chap.] Mr. JOSEPH SOUND. An ancient divine, of great learning and judgment, moderation and calmness of spirit, and of an upright and godly life.

TALK *on the Hill* [C. or D.] Mr. THOMAS POOL. His father left him a little land, which he himself had occupied twenty years, without finding that it contained a rich coal-mine, which his son, after his Nonconformity, discovered there, which (as Dr. *Sampson* relates) in the years 1674 and 1675 cleared him 800*l*.

TATENHALL [R.] Mr. THOMAS BUXTON.

TIPTON [C. or D.] Mr. RICHARD HINKS. A pious preacher, and a moderate Independent. Before the Restoration he offended the neighbouring ministers, and other good people, by his rigorous notions, and by assisting in raising soldiers for *Lambert* against *Monk*. He was also so unhappy as to buy an estate which belonged to Col. *Dudley*, when he absconded to serve the King. The Colonel on his return with his majesty denyed that the writing produced was under his hand and recovered his estate. Mr. *Hinks*, by raising money for this purchase, had so involved himself in debt, that when he was ejected he was utterly insolvent. He had a wife and many children, but God provided for him. His successor, Mr. *John Taylor*, suffered him to live in the parsonage-house, upon easy terms, tho' he preached there in the time of public service. He was afterwards imprisoned for preaching; and tho' before the change of the times he was very hot, he then became cool and moderate. After Mr. *Taylor*'s death he removed to *Old Swinford* or *Stourbridge*, and died in great amity with christians of various denominations.

WALSAL. THOMAS BYRDAL, M. A. He died a very little before the Act of uniformity took place; but he had so far declared his mind, that he may properly be numbered with the silenced ministers. He was a very learned and godly divine, of more than ordinary abilities.

WORKS. The Profitableness of Godliness, in 5 Sermons.—The Unprofitableness of worldly Gain, in 4 Sermons.—The Parable of the barren Fig-tree, in 7 Sermons.—Victorious Violence, in 2 Sermons.—A Glimpse of God; or a Treatise proving that there is a God. (All posthumous.)

WEDNESBURY (commonly called *Wedgebury*). Mr. WILLIAM FINCHER. Younger brother to Mr. R. Fincher, ejected at Worcester. Born at *Shell*, near that city. Both of them had a liberal education. There was a third brother, who was a Conforming Minister. Mr *W. Fincher*, after his ejectment, preached frequently at *Guarnal* in Sedgeley parish, and other places. At length he retired towards the place of his nativity, and often preached in the troublesome times, at old Mr. *Mence*'s, near Worcester, who had married his sister. He was a good and heavenly man; of a most sweet temper; very humble, and never seen in a passion. He was also a solid, close, awakening preacher. He died at Birmingham.

WEFORD [Chap.] Mr. RICHARD CHANTRYE. Of *St. John's Col, Camb.* He and Mr. *Samuel Shaw* were intimate friends, born in the same town, educated at the same free-school, and occupied the same chamber at college. They afterwards, for the most part, lived in the same neighbourhood. Mr. *Chantrye* on his first settlement was much esteemed, and his ministry much encouraged, by the pious and judicious *John Swynfen*, Esq; with whom he often took sweet counsel; and they edified one another. After he was driven from *Weford* by the Oxford act, he took a small farm in an obscure corner af *Derbyshire*, near the place of his nativity, and embraced all opportunities of preaching; encountering many dangers and hardships, which he bore manfully, like Jacob, who in feeding Laban's flock, endured droughts by day, and frost by night, and sleep departed from his eyes: tho' it can hardly be said that *his wages were changed* as often as Jacob's, for Mr. *Chantrye* had many times none at all; but, tho' he had an increasing family, he chearfully subsisted. He was like the zealous and courageous builders of the walls of *Jerusalem*, who with one hand wrought in the work, and with the other held a weapon: For he would go in the twilight, to escape the informers, with a Bible in his pocket and a fork on his shoulder. Having by his fortitude overcome great opposition, in more settled times he preached as long as he could stand, and indeed longer too; being at last drawn in a chair into the room where his hearers met. Nor did he take less pains with himself than with his people, for he cultivated his own soul continually with pious meditations, and the exercises of devotion. He *kept his own vineyard* as carefully as that of which he was made keeper. He was offered preferments to conform, but refused them. He was

a man

a man of much candor, lenity, and humility. No one was more ready to acknowledge his own unworthiness. His great zeal in his Master's work was followed with this complaint in his last illness, "Alas, how little have I done for my dearest Lord!" To those who visited him, he generally recommended a fiducial trust in Christ, and sincerity of the inward man. He was greatly supported under his last sufferings, which he endured with an admirable patience He died on a Lord's-day morning, *July* 22, 1694, at *Hartshorn* in Derbyshire. Not long before his departure he said, "The Sabbath is begun; I hope I may this day begin my eternal Sabbath."—Mr. *Shaw* preached his funeral sermon in which he remarks, to the honour of divine grace, "That he knew not any man less beholden to external advantages than Mr. *Chantrye*, either domestic, scholastical, or academical."—He left a son in the ministry among the Dissenters, who had many years a small congregation at *Staines* in Middlesex.

WESTON, *under Lizard* [R. 41*l.* 10*s.*] Mr. SAMPSON NEWTON. He was ejected from *Chebsey*, in the parliament-times, for praying for the King's children in exile; and from *Weston*, because he could not entirely conform, tho' he was episcopal in his judgment, and approved a liturgy.

WHITMORE. Mr. GRACECOURT.

WILLENHALL [Chap] § Mr. THOMAS BALDWIN, Junior. He was probably the son of Mr. Thomas Baldwin ejected from *Chaddesley*, in Worcestershire. Though he might have been expelled from Willenhall Chapel at the restoration, the proper place of his ejectment seems to have been CLENT, in this county, from the following account of him given by Mr. Baxter, in his own Life, Part ii. p. 92.—"At *Clent* was silenced Mr. *Tho. Baldwin*." [In the Index he is called *Junior*.] "A godly, calm, sober preacher, of a

§ Dr. Calamy has it, Mr. THOMAS BADLAND, whose funeral sermon was preached by Mr. *White*, a conforming clergyman at Kidderminster. But that could not be the same person with the above, as he died at Kidderminster, and was buried there. Nor was his name *Badland*; nor indeed does it appear that there was an ejected minister of this name, tho' Mr WHITE, in the above funeral sermon (now before the editor) has it BADLAND in the title page: possibly owing to the name being commonly so pronounced, or to the person's chusing to be so called, as it is known that some of the nonconformists changed their names for the greater safety. See the account of this Mr. BALDWIN, Senior, under the article CHADDESLEY in Worcestershire.

" blameless life."—He died pastor of a congregation at Worcester, and was succeeded by Mr. Blackmore.

WOLVERHAMPTON [Col. Ch.] JOHN REYNOLDS, M. D. He was ejected from hence in 1661, and afterwards preached in several parish churches, till *Aug.* 1662, when he lived on his patrimony in *King's-Norton* parish. He afterwards settled at *Stourbridge*, and preached in his own house, and many other places, *gratis*. He practised physic, and took the degree. He removed to London in *August*, 1683, and died there the *December* following. He was a man of a great genius; eminent for his skill in divinity, physic, law, and other branches of knowledge. He was liberal in every capacity, to all persons within his reach. He was solid, ready and judicious, in handling controversial matters; and in resolving scruples of conscience; well read in the Fathers; exact in confuting the Popish and other errors; catholic, moderate, and peaceable in principle; pleasant and facetious, and yet grave and solid in conversation. He was copious in prayer, admirable in preaching, and unwearied in acting for God, and doing good, as he had opportunity, both with his gifts and his estate which was about 150*l. per ann.* besides what came from noble and rich patients. He was careful to avoid waste of time, or any thing else; temperate in all things; a great master of his passions of every sort; regular, tho' free in his discourse, and very exact in timing his affairs and actions. In short, he was an extraordinary man.—When endeavours were on foot for a comprehension and indulgence, he was written to for his judgment, not only by Mr. *Baxter*, but also by several members of parliament, and other greater persons. He earnestly moved for a good and solid basis of liberty, tho' in vain. He did much good in his public ministry, and more in his twenty-two years country service, after he left *Wolverhampton*. Mr. *John Reynolds* of *Shrewsbury*, and afterwards of *London*, was his son; the author of a Poem upon Death. His life was written by his nephew. He wrote the *Compassionate Address* to the christian world, of which so many thousands have been sold.

WORKS. Answer to Mr. Humphreys about Re-ordination, signed *R. I.*—His Latin Oration at his taking the Degree of M. D. dedicated to Edward Lord Ward. He was averse to authorship, but he left some MSS. both in Physic and Divinity.

WOMBORN [R. 49*l.*] Mr. THOMAS WILSBY. While he was in his living, besides his own constant labour in public,

lic, and from house to house, he set up a lecture in his church every Tuesday, for neighbouring ministers to preach. After he was forced from his beloved people, he sent them many excellent letters, relating to their spiritual concerns, and particularly concerning matters of duty. He lived at or near *Birmingham*, and had some trouble for preaching in those parts, especially from Sir *R. Holt*. He afterwards removed to *Old Swinford*, and preached in his own house, near the church, between the times of public service, and from thence led his hearers to attend the established worship. He also sometimes joined in the Lord's-Supper. He was a judicious, moderate, and peaceable divine: of a catholic spirit; and by his preaching, practice, and conference, stirred up others to moderation, holy walking, heavenly-mindedness, and the practice of piety. He was sometimes a little melancholy, but he lived by faith to a good old age; and when he died was very generally lamented.

Mr. BENDY and Mr. RIDWATER were also ejected in this county, but at what places is uncertain.

The following afterwards conformed:

Mr. BECKET, of *Harlaston*.—Mr. DANSTAL, of *Shenston*.—Mr. JONES, of *Lapley*.—Mr. NATHANIEL MOTT, of *Abbots Bromley*.—Mr. THOMAS BOLD and Mr. NEVIL.

MINISTERS

MINISTERS EJECTED OR SILENCED

IN

SUFFOLK.

ASH [R.] Mr. THOMAS WATERHOUSE. Of *Camb.* university. He was a scholar at the *Charter-house.* When he came from the university, he was zealous for the ceremonies, but being curate to old Mr. *Candler* of Coddenham, his zeal very much abated. He there married a gentlewoman of a very good family; and afterwards had a living (in the gift of the Charter-house) near *Bishop-Stortford.* Upon the breaking out of the civil war he went to *New-England,* and had removed all his effects in order to his settling there. But soon hearing of the death of his wife's brother, (upon which a good estate fell to her and her sister) he returned to his own country, and became master of the public school in *Colchester.* He had not been there long before he had an impulse upon his spirit that some remarkable judgment would befall that place; upon which he determined to remove, and no arguments could prevail upon him to stay. Accordingly, in about half a year, that town was besieged, and the hardships they went thro' were peculiar. He had removed into High Suffolk, where his wife's estate lay. After being silenced he lived at *Ipswich,* and sometimes preached there occasionally: but his principal employment was teaching a school, for which he was peculiarly qualified, and he had good success. He died at *Creeting* in 1679 or 1680, near 80 years of age. He was a very useful man, of a blameless conversation, and very firm in his Nonconformity.

ASSINGTON [V. 47*l.* 10*s.*] THOMAS WALKER, A. M. Of *Eman. Col. Camb.* Born at *Lynn,* and brought up at the grammar-

grammar-school there. In the college he was very studious and of an unblameable conversation. He diligently attended the worship of the college, and the public ministry of Dr. *Preston*, Dr. *Sibbs*, and Mr. *Goodwin*. His first stated ministerial employment was at *Norwich*, as assistant to Mr. *Bridge;* after whose removal to *Yarmouth* he continued preaching there with good success. About 1636 he was presented to *Assington*, by the patron, where he exercised his ministry till Bartholomew-day, 1662. He was much valued as a preacher; his conversation was very pious, and his governing aim was to advance the glory of God, in the conversion of souls. He never sued any for his tithes, for fear of prejudicing them against his ministry. He could have gone farther in Conformity than some others of his brethren, but he durst not either give the *assent* and *consent* required, or renounce the Covenant. In quitting his living, (when he had a wife and nine children) he cast himself and family upon the providence of God, and the charity of good Christians; and they were very comfortably provided for. He was of a peaceable, charitable, yielding spirit, and ready to communicate to others in distress, to the utmost of his ability. None went from his door unrelieved while he was in his living; and afterward, as he remained in the vicarage-house, the poor continued their application, and still found relief. When he died (which was in 1683) he left his wife sufficient to maintain her comfortably for life. His children had 100*l.* a-piece. Two of his sons were in reputable ways of living before his death, and his three daughters were well disposed of in marriage. Tho' his youngest son, through melancholy, was not fit for business, Providence gave him a good inheritance for life, in the right of his wife; so that we have here an eminent accomplishment of those words, 'He 'that giveth to the poor, lendeth to the Lord;' and 'he that 'soweth bountifully, shall reap also bountifully.'

BARKING [R. 140*l.*] Mr. JOHN FAIRFAX. Of *C. C. C. Oxf.* The son of an eminently pious, and faithful minister of Jesus Christ. Dr. *Walker* says, he was cast out of *C. C. Col.* for refusing the engagement. [*Wood* says nothing of him, good or *bad.*] While he was in his living, from whence he was ejected in 1662, he was generally respected, by men of moderation and candour, as he also was afterwards. § But the history of his life is very defective. From the dedication of the sermon preached at his interment, we learn that two

two congregations, viz. of "*Ipswich* and *Needham-marhet*, "lately attended on his ministry;" and from the Title, that he was interred at *Barking*, where he died, *Aug.* 15, 1700. This sermon was preached at his desire, by Mr. *Samuel Bury*, of Bury St. Edmund's; and from one clause in it, seems to have been preached in the parish church from whence Mr. *Fairfax* was ejected. The text is *Acts* xx. 38. Dr. Calamy's account of him is principally taken from this discourse; from whence the editor, being favoured with a copy of it, will now insert a few additions.—He was very happy in a religious and liberal education, and was blessed with an early conversion to God in the 11th year of his age. That which brought him to his first serious thoughts was, the (supposed) sudden death of his sister in the cradle. This was such a surprizing providence, that he fell into great fear and trembling; and (as the great *Waldo* of old, upon an occasion much of the same nature) began to enquire of himself—"What if my own death should be as sudden? What scriptural hopes have I of my eternal welfare? How do I know but I may perish for ever if I die now?" Upon this, the thoughts of eternity became so awful, that he resolved from thenceforth, his principal care should be to secure his eternal state. "I purposely wave (says Mr. *Bury*) to speak of his family, relations, academical studies—and also of his persecutions, sufferings, bonds and imprisonments; for the sake of the gospel and a good conscience. [A strange omission!] I shall only consider him in a few words. (1.) As to his *personal* endowments: He was a man of a clear head, deep judgment, quick fancy, retentive memory, undaunted courage, and a natural acumen: An excellent scholar, a smart disputant, and an elegant orator. None could deny his worth but himself, tho' none could better express it.

(2.) As to his *christian* endowments; he was a gracious and holy man. He seemed always content with the allotments of providence. He looked down upon wealth as much as others admire it. He knew the use of an estate, but did not covet it. He was always forward to every good word and work. In time of affliction he was patient and submissive; and in the presence of death not at all dismayed; but with an humble and chearful confidence resigned up his soul into the hands of his heavenly father.

(3.) As to his *ministerial* endowments; I appeal to all who attended his preaching, whether he were not an able minister of the new testament. It is not unknown, I believe,

to

to any of you, that *this was the Church* wherein he discharged his public ministry, so long as the laws allowed it: and that it was not for any insufficiency for his work, or immorality in his life, that he was ejected hence and silenced; but only for the tender regard he bore to the ease and quiet of his conscience. His farewell sermon, eight and thirty years ago, some of you may remember, was on *John* x. 41, 42.—He was an *orthodox* minister, who adhered to all the doctrinal articles of the church of England.—He was an *eloquent* minister: his very language melted the ear: he sought out for acceptable words, and God made them powerful.—He was a *well-furnished* minister, who had a body of divinity in his head, and the power of it within his heart. His gift in prayer was extraordinary, especially on peculiar occasions. [He had a great aptness in speech, variety of words, pertinence of matter, and fervency of spirit. He had a most attracting and captivating power in his preaching.]—He was a *laborious* minister, who would spend and be spent in the Lord's work. He preached, even to the last of his old age, no less than seven times a fortnight, in a stated course, in places at a considerable distance, besides many other occasional services.—He was a *prudent* minister who knew when to speak, what to speak, and to whom he spake. He made not religion burdensome by prolixity; nor did he betray the reputation of his office by indiscretion in his carriage.—He was an *exact* minister. His sermons were all composed in his mind by deliberate thought: he engraved them on his own heart by meditation, and imprinted them on the memories of his hearers by an easy method. He ever disliked all rude and undigested expressions in the pulpit, and advised young ministers (as Demosthenes did the Athenians) to study before they spake, and by no means to allow themselves in a loose and careless way, as thereby they would neither discover a sufficient reverence for their Lord and Master, nor an awful sense of the greatness of their work, nor a due regard to the precious souls of their hearers.—He was a clear and *searching* minister, who ransacked the heart, and laid open the state of his hearers.—He was an *affectionate* minister. He spoke not in a formal, frozen, sleepy manner, but in such a pathetic moving way, as could not but convince all of the fervency of his affection to them. What is recorded of *Bucholcer* may be said of him, "that he seldom went into the pulpit but he raised in his hearers almost what affections he pleased, and none were weary of hearing him.—He was a minister

a minister who delighted in his work. [He often ventured into the pulpit when many of his hearers could scarcely expect him to be alive out of it, and ordinarily found relief by it, as to his bodily disorder; he therefore called preaching his *remedy*: yea, so much was his heart set upon this work, that he was actually preaching to his family and friends about him when dying, till his speech began to faulter].—Finally, he was a *successful* minister; being the happy instrument of converting many souls.

He never courted preferment, nor was he tempted by it from the people of his first love. As Gregory Nazianzen made choice of his little village before the most populous city, and would not leave his beloved flock, so this servant of Christ had it always in his heart to live and die at *Needham*. [But providence determined it otherwise. When he left this place, doth not appear from this discourse, nor is there any account of any of his removals. But in another funeral sermon, preached for him by Mr. Bury at *Ipswich*, *Aug.* 23, (from which some passages above are extracted) it is said, "He had various exercises; but the most tragical scene of all was on that fatal Bartholomew, 1662, when he was removed not only from his maintenance, but also from his public service; to him much more desirable. After that fatal blow, his life has been eminently useful. He remembered that *woe* against him if he preached not the gospel, and therefore tho' bonds and afflictions did every where abide him, and persecutions and imprisonments were heavy upon him, yet whenever he could have opportunity he never forsook his work for fear of men; resolving that 'Christ should be magnified in his body,' whether by doing or by suffering.

Having continued many years in the Lord's harvest, and done great service there, he with much chearfulness resigned up his soul to Christ, at his house in *Barking*, Aug. 11, 1700, aged 77, with the apostle's words in his lips, 2 *Tim.* iv. 7. *I have fought a good fight, &c.* The text of this last sermon at *Ipswich*, (where Mr. *Fairfax* held a lecture) is *John* v. 35. *He was a burning and shining light, &c.*

The late Mr. *Isaac Toms* of Hadleigh, favoured the Editor with a copy of a letter, which Mr. *Fairfax* wrote from *Bury* Jail to his sister, Mrs. *Priscilla Fairfax*, who lived in the family of the Bp. of Norwich, and who, it seems, had urged him to conform. It is as follows:

"Dear Sister—Tho' it be long e're I return you answer and thanks for your last letter, dated in *Jan.* yet believe it

was very acceptable to me; and I cannot but read therein very hearty respects and affection to me, with a sense of my bonds. Know, dear sister, that tho' I be a prisoner shut up close, now twenty-seven weeks together, and never set foot over the threshold at which I entered, yet God hath graciously preserved and provided for me, and made my bonds no heavier than he hath given me strength to bear. If ever I had communion with God, inward peace and satisfaction in my spirit, and good hope for a better world, I have had it here. My adversaries intended my hurt, but God hath done me good, and I hope hath set me beyond the reach of earth and hell, to do any thing against me that shall indeed hurt me. Yet think not that I am attained to that measure of self-denial and faith in God, as not to be sensible of my burden: No; God knows I have but too much self, and corruption, and unbelief in my heart, which clog me and aggravate my bondage; but God's grace hath hitherto been sufficient to support me, yea, many times to encourage me. Oh happy life, to live by faith! O glorious and comfortable privilege of access to the throne of grace! God enlarge his spirit in me, and help me to improve and answer the obligations of grace and mercy which he hath laid upon me! The assizes are now approaching, and we are waiting what God will do for us or with us. He hath so ordered by his Providence, that a sober Judge comes down this circuit, who we hope will not entertain such prejudices against us as not to do us right. But I desire to look further, and to commit myself to him who, I am sure, will judge righteously, in whose hands the hearts of all men are. I shall not dispute my cause with you, and so return no answer to your solicitation of me to Conformity. I take all your advice kindly. My humble service to my Lord and his Lady. I crave your prayers, and commend you to God; remaining your most affectionate brother in bonds, JOHN FAIRFAX.

Bury, March 18, 1670-1.

For Mrs. *Priscilla Fairfax*, at the
Bishop's Palace in Norwich.]

Dr. *Sampson*, having consulted Mr. *Fairfax* about the ministers ejected in these parts, (he being as considerable as most of them) received from him a letter, dated 1696, with the accounts he sent, of which the following is a part:

"SIR,—As for the catalogue I here send you, I am of opinion it is as perfect as any you have had, or are likely to get. I had

I had personal knowledge of above four-score of them, and am persuaded of the truth of the rest. I have taken notice of the characters you give to some particular persons, and did set myself to do the like for some others, of whose worth I had personal knowledge; but e're I had gone far, some thoughts came into my mind, which put me upon serious consideration of the whole thing. The more I considered, the less I liked it; and apprehend it would be of ill consequence. It is not to be imagined that every one should have a particular commendation; and if among a hundred (for instance, in *Suffolk*) twenty should have an honourable character given them distinctly by name, and no notice taken of the rest, it would at least imply a disparagement of the rest §, especially if some of those twenty be men of weaker parts, it is more than probable a very ill interpretation would be made thereof, both by friends and adversaries, many of the present generation being yet alive too, that knew both the one and the other. I hereupon consulted other *Bartholomeans*, and we all judged that it would be more prudent, that a general good character be given to all, as persons of sufficient ministerial abilities, of great integrity and faithfulness, industriously studying and designing the salvation of souls, and commending religion to their people, by an exemplary practice and conversation, wherein many were very eminent, and went beyond others. The greater was the church's loss by their deprivation, which the sad effects thereof do undeniably demonstrate.—I have been lately informed of what melancholy reflections some good men made upon their Conformity at their death; and have observed what severe providences have followed some others: but for the honour I have for them, I forbear; as also what providences have followed persecutors —I was well acquainted with a very wise and observant minister, Mr. *Candler*, who hath been dead many years, who I know did commit to writing whatever he met with that was remarkable. His eldest son was a Nonconformist also, and hath been dead some years; but his son is a Conformist, and these Memoirs are fallen into his hands. I engaged a near relation of his to procure me a sight of them, but I had only two manuscripts

§ To obviate this natural objection, it may be proper to suggest, what every reader should consider, that the brevity of some accounts arises not from any defect in the characters and abilities of the men, but from want of information concerning them; and *that* from the omission of those who knew them to commit early memorials of them to writing. ED.

returned

returned me, wherein I could find nothing pertinent to your purpose," *&c.*

WORKS. The Life of Mr. Owen Stockton, with his Funeral Sermon.—Primitiæ Synagogæ: a Sermon at Ipswich, on the opening of a new Meeting-house there.—A Serm. on the Death of Mr. Newcomen. *N. B.* This Dr. Collinges printed without his consent.

BATTISFORD. Mr. THOMAS HOLBOROUGH. A very honest, plain, practical preacher. After his ejectment, in times of restraint, he often attended the ministry of Mr. S. Blackerby, incumbent at *Stow-Market*, to some of whose printed sermons he wrote a recommendatory epistle.

BECCLES [R.] Mr. JOHN CLARK, Dr. *Walker* says he got possession of this living in 1655.

—— Mr. ROBERT OTTEE, He was kept at the Latin school till he was old enough to be employed in his father's trade, at which he worked several years; but being very religious and studious, he generally had his Bible before him when he was at work. His inclination to learning was so strong, that nothing but an apprehension that it was his duty to comply with the will of his father could have made him easy in following the business of his trade. When he was come to years, going once to a place where some private christians met, to spend some time together in prayer, and other religious exercises, one whose assistance was mainly depended on, being hindered from coming, Mr. *Ottee*, who went merely to join with the rest, was prevailed on to pray with them, and afterwards to expound a portion of scripture; in both which he acquitted himself so well, as to excite the admiration of the most intelligent persons present. Hereupon some of them applied to Mr. *Bridge*, desiring that he would encourage this young man, to devote himself to the ministry. But some who had not a learned education, having been formerly encouraged by him in that way, and not answering expectation, he would not yield to their importunity, without the concurrence of Mr. *Brinsley* who several times discoursed with the young man, and receiving full satisfaction as to his qualifications, thought fit to join in encouraging him to quit secular business, and apply to the ministry. He accordingly did so, and was soon called to *Beccles*, [where he was ordained *Nov.* 12, 1653] and where he met with good acceptance, and great success in bringing souls

to Christ. He had a useful and edifying way of preaching, which met with approbation, both from ministers and private christians of all denominations. After his ejectment he remained with his people, and God continued to bless his labours among them to the end of his days. If he preached five or six sermons without hearing of any good effect upon some or other of his hearers, he used to be greatly dejected, and was very fervent in prayer for greater success. He was congregational in his judgment, and of such remarkable modesty and moderation, as recommended him to the esteem and affection of such as differed from him. Dr. *Collinges* in particular was his intimate friend. He governed his people with remarkable prudence. He died about 1690.

WORKS. Christ set forth; in several Sermons upon Heb. vii. prefaced by Mr. Martin Fynch and Mr. Wm. Bidbank; and published soon after his death.

BILDESTON [R.] Mr. SAMUEL WELD. He retired hither in the time of the war, from Pickworth in Lincolnshire, being succeeded by Mr. Drake.

BLITHBOROUGH [C. or D.] Mr. ROBERT SMITH.

BRADLEY (Great) [R.] Mr. BARTHOLOMEW ADRIAN.

BRAMPTON [V. 41*l.* 19*s.*] Mr. BATHOE.

BRANDESTON [V.] Mr. JOHN FORBEE. A man of remarkable moderation.

BRIGHTWELL [R.] Mr. ROBERT MERCER.

BUNGAY [R.] Mr. SAMUEL MALBON. A man mighty in the scriptures. Some time after he was silenced he became pastor to a church in *Amsterdam*.

WORKS. Eight Sermons on Life and Death. Prefaced by Mr. W. Greenhill, Mr. Joseph Caryl, and others.

BURY St. Edmund's. *St. Mary's* [L.] NICHOLAS CLAGET, M. A. Of *Mert. Col.* and *Magd. Hall, Oxford.* An able moderator in philosophy. Dr E. Corbet was his tutor. He was first vicar of *Melbourne* in Derbyshire. He had been at *Bury*, when ejected, eighteen years, and had given abundant testimony of his industry and fidelity in the discharge of his ministry. Both by his doctrine and his life he made it his business to win souls to righteousness, and was very

very successful herein. He died *Sept.* 12, 1663. Dr. Wm. Claget was his son.

WORKS. Abuses of God's Grace, discovered in the Kinds, Causes, &c. Proposed as a seasonable Check to the wanton Libertinism of the Age. 4to.

—— Samuel Slater, M. A. Son of Mr. Slater, of *St. Kath. Tower*, London. He was first at *Navland*, and removed thence to *Bury*, where he and Mr. *Claget* were troubled at the first assizes after the Restoration, for not reading the Book of Common-prayer. Some time after, being still vigorously opposed for Nonconformity, he removed to London, and became pastor of a considerable congregation, in *Crosby Square*, Bishopsgate street. There he died *May* 24, 1704. He was a grave, serious, useful preacher, and always had a considerable stock of sermons before hand. A funeral sermon was preached upon his death by Mr. *Tong*, and another by Mr. *Alexander*, his assistant. He was succeeded by Mr. (afterwards Dr.) *Benjamin Grosvenor*. §

WORKS. Fun. Sermons for Mr. John Reynolds, Mr. Fincher, Mr. T. Vincent, Mr. John Oaks, Mr. Day, Mr. Rathband, and Mr. Gilson.—A Thanksgiving Serm. on the Discovery of the horrid Plot.—A Disc. of Family Religion, in 18 Sermons.—Of Family Prayer.—Of Closet Prayer...A Disc. of the Preciousness of God's Thoughts towards his People...Serm. bef. Ld. Mayor.—Sermon to young Men, *Dec.* 25, 1688.

—— Mr. Thomas Taylor. Of *Gonvil* and *Caius Col. Camb.* Born at *Scarnying* in Norfolk, in *Nov.* 1625. He had his grammar-learning at Wymondham. Cambridge, at the time of his going thither, being puritannically inclined, and the contrary party governed and awed by a part of the parliament's forces, (Oliver Cromwell much influencing those parts) his father, being a great Cavalier, and fearing his son should turn Roundhead, took him away from Cambridge, and got him into the family of one Mr. *Ripps* of *Matshal*, where he taught his children. That gentleman allowing him a convenient house near, he taught a larger school.

§ Mr. Slater married the widow of Mr. Hood, daughter to Mr. Harman Sheafe of London, son of Mr. Harman Sheafe of Cranebrook in Kent, mentioned under that article, p. 59. The late Mr. Sheafe, of the Bank of England, (a useful man, and one of the first members of the Society for promoting religious knowledge) was of this family: from whose copy of Calamy this article was taken.

Upon forming an acquaintance with some persons who were religious, he fell in with them, and wrote such a letter to his father on the occasion, as a little mollified him, and drew tears from his youngest brother's eyes. He was then received among the pious ministers at and about *Norwich*, and preached here and there, as opportunity offered, with good acceptance. He afterwards removed to *Swaffham* in Norfolk, where he taught the free-school and boarded some scholars in his house. Here he lived in good repute. After his ejectment by the act of uniformity, he was above a year in prison at *Bury*. When he was released by the Judge at the assizes he went to London, and became a Tobacco-merchant, but still preached occasionally, sometimes in the city and sometimes at *Croydon*, till the Dissenters had liberty settled by law; about which time, he went to *Cambridge*, and succeeded Mr. *Holcroft* at his meeting in Green-street, where he preached till *Nov.* 1700, when he died at the age of 75, and was buried in the meeting-house, in which Mr. *Hussey* succeeded him.

WORKS. Jacob's Wrestling, &c. or the Necessity and Efficacy of Faith in Prayer.—The true Light shining in Darkness; or a Treatise of Justification.

CHELMONDESTON [Chap.] Mr. JOHN SANDERS.

CLAYDON [R.] Mr. COLLET.

CODDENHAM [V.] Mr. MATTHIAS CANDLER, senior. Of *Camb.* univ. He had supplied this place many years, to the great advantage both of town and country; being an excellent preacher, full of useful matter, and very perspicuous. He was bold in his delivery, but decent. His voice was easy and natural. In his first years multitudes, far and near, flocked after his ministry, which was uncommonly useful. Neither was he less esteemed in those loose times, when men, *having itching ears, heaped up to themselves teachers*, according to their humours. He still taught them the good old savory truths by which men may best get to heaven. He had one peculiar study and diversion that rendered him acceptable to gentlemen, which was Heraldry. He was a fit man to have written the antiquities of his country. He was an early sufferer for Nonconformity under Bp. *Wren*, but did not long survive his ejectment. He died in the beginning of 1663.

COMBES [R.] Mr. RICHARD JENNINGS. Of *Kath. Hall, Camb.* where he had Mr. *J. Knowles* for his tutor.

He was born at *Ipswich*. When he was very young, his pious mother took him with her, to the house of a sick neighbour, who had been a bad man, and was in great terror of conscience, crying out, with vehemence, for an interest in Christ. This much affected him. He thought "If this man should recover, he would certainly become very religious." But tho' he did recover, he observed that he grew more notoriously wicked than ever; which made a great impression upon his own mind. But it proved to be no more lasting than the sick man's goodness; for in a catalogue of some of the remarkable methods of God's providence towards him, he acknowledges, That in the two last years, of his abode in the university, he let the reins loose to his youthful affections, and wasted his time and money profusely in riotous courses. [But divine grace remarkably appeared to reclaim him; of which he gives the following account:] "Walking in my father's garden at Ipswich in *April*, 1636, I had this sudden injection darted into my mind, *Wherefore didst thou come into the world?* Conscience secretly whispering, It was for the glory of God, I could not but be amazed and confounded at the thoughts of my former wicked life. Meditating with myself what course I should take to cast off all wicked company, (without which I should never turn to God) I had a strong impulse to go with Mr. *N. Rogers* to New-England. The motion was certainly of God, in mercy to my soul; for before, I abhorred New-England above any place in the world. I communicated my thoughts to my mother, who rejoiced much, but was not without some fears I was not in earnest; whereas my desire to go was so ardent, that nothing could take me off from the undertaking. My voyage began *June* 1, 1636. While I was in the ship I was sometimes affected to tears at Mr. *Rogers*'s sermons; but my love to sensual pleasures was so great, that God called once and again, and yet my heart could hardly be persuaded to part with all for Christ. A half conversion I could easily assent to, but to be divorced from ALL sin I could not be free to, of a long time. In the voyage we went thro' many storms and difficulties, and cast not anchor in Massachusets Bay till *Nov.* 16.

During my abode with Mr. *Rogers* in his family till *Dec.* 1638, many sweet heavenly [influences] fell upon my soul. And in the spring, in 1637 (some previous work of conviction having been before in the ship) God in infinite mercy brought it, I hope, to a thorough conversion, and to the best

of my remembrance, in this manner.—Upon some private discourse with Mr. *Rogers*, as we were walking to hear a lecture, when I came home and was retired, resolving to enter upon a narrow search of my heart and ways, I had on a sudden such a flash of joy darted in, as took me off from the duty of self-searching, and possessed me with a strong confidence there was a thorough work of grace already. But when the flash was over, returning with more seriousness to the work intended, I began to think That joy might be an illusion of satan. And when I a second time entered upon serious reflections, there was a second flash of joy after the former manner. But when it was over, I began to suspect that both these were the delusions of the devil, because they tended to take off from a necessary duty. O the depths of satan's cunning, and his enmity to heart-searching! Thro' God's infinite grace and mercy, returning to the work, and examining my heart about the soundness of my conversion, I could not satisfy myself, that in all the operations of the Spirit I had experienced, either in the voyage, or in New-England, I was effectually wrought upon sincerely to close with Christ in the promise, and thereupon I passed sentence upon myself as a Christless wretch. This was on a Saturday evening. The night following was a night of the greatest horror that ever I endured; but the next day God directed Mr. *Rogers* to preach pertinently to my case, about the greatness of the sin of unbelief, and I was convinced that my immediate duty was to believe, and not to stay in the condition wherein I was. Hereupon, on the Monday morning, rising early, and laying aside all private study, I spent several hours in prayer, with the greatest fervency and flowing of tears that I had either before or since. A little before noon, wrestling exceedingly with God to give me faith, I found myself enabled, by the grace of God, to throw my weary thirsty soul into the arms of God's mercy in Christ: relying on the promise in the gospel, that 'He that believeth shall be saved;' and had that peace in believing, which thro' the grace of God I have not wholly lost to this day (1685), tho' more than 48 years since."

In his return from New-England he takes notice of a remarkable deliverance, when thro' the infatuation of the seamen they got among the rocks at St. Michael's mount.—Upon his return home, 1639, he entered upon his ministry in *Northamptonshire*, living with that excellent christian Mrs. Elms. From thence he went into *Huntingdonshire*, and

and from thence to *North Glenham* in Suffolk, where his ministry was acceptable and useful. He was ordained at London, *Sept.* 18, 1645, and settled at *Combe* in 1647, where he continued till 1662. At which time, says he, "I was in debt 160*l.* and had but little coming in for myself, wife, and children; and was also some years after unjustly forced to discharge a bond of 50*l.* And the educating and disposing of my three sisters stood me in 200*l.* Yet, by God's merciful providence, by degrees I discharged all my debts." He continued in the parsonage-house till 1678, when he went to London. He spent the latter part of his life with three pious widows at *Clapham*, where he died *Sept.* 12, 1709; He was a man of unaffected piety; a considerable scholar; of a good invention, and a strong memory. He retained his juvenile learning to an advanced age, and was able to preach without notes at 92. He passed thro' the world without noise and ostentation, and without ever appearing in print.

CRANESFORD [V.] Mr. HENRY KING. Dr. *Walker* says, he came to this living in 1658, and lost it in 1662.

CRETING. *St. Mary*'s [R. 46*l.* 14*s.*] Mr. SAMUEL SPRING. Mr. *Fairfax*, in his funeral sermon (on 1 *Sam.* xxv. 1) gives this account of him: "His father was minister in this town before him; and he was true heir, not only of his father's considerable worldly estate, but also of his more valuable endowments. His accomplishments for the ministry were far greater in the eyes of others than in his own. His natural parts and acquired learning had their degree betwixt envy and contempt. His prudence in the government of himself, his conversation, his advice and counsel to others, commended him above most. His judgment in the interpretation of scripture was solid, quick, and strong. His ministration of the word was deliberate, plain, and familiar. His excessive modesty was greatly prejudicial to him. His unblemished, sober, and righteous walking before men, was the exemplification of his sound and holy doctrine. His bounty in 'doing good to all as he had opportunity, but especially 'to the houshold of faith,' and the suffering members of Jesus Christ, was the commendation of his profession. In his general and particular calling as a christian, and as a minister, he was a praying *Samuel*, in which spiritual exercise he held a constant and daily communion with his God: and so strictly did he bind himself to this, that he would not be excused by any bodily weakness from performing that duty

with his family, as long as he had a tongue to speak, tho' it was with the greatest difficulty. In short, he constantly breathed the sincerity, truth, power, spirit, and life, of pure religion." He died desired, lamented and honoured, in 1673. He was buried in the church of *Creting*.

DEBENHAM [V.] Mr. JOHN KING. He was in regard to discipline, a Congregationalist. A man of a very tender conscience. He was studious and thoughtful; as useful in discourse as in the pulpit, continually dropping something worth hearing. He loved to speak of him whom he loved most, his great Lord and Master Jesus Christ. When he was thrown out of his living he knew not whither to go; but his enemies presently found a place for him, *viz.* a Jail. When he was out of that, he took a farm, the business of which he attended diligently, in all weathers, in order to a subsistence. He was chearful under all, 'chusing rather to 'suffer affliction with the people of God,' and keep a good conscience, than in any other way to get a plentiful subsistence. He died some time before 1670.

DUNWICH [R.] Mr. SPATCHER. See WALPOLE.

EYE [V.] Mr. EDWARD BARKER. Of *Caius Col. Camb.* While he was there he was of high-church principles; but in going thro' one of the churches in Norwich, while a sermon was preaching, he staid to hear it, and was struck with such consternation, as never wore off till he was brought to a serious repentance for an ill-spent life, and to a thoro' reformation. Receiving assistance from some congregational ministers in his spiritual trouble, he afterwards fell in with them. One of his associates turning Papist, took his name, which stands in red letters in the catalogue of such Englishmen as had revolted to Rome, in the book called *Legenda Lignea*. Dr. *Sampson*, in his papers, says of this Mr. *Barker*, That his life and doctrine were commendable. His preaching wrought a great reformation in the corporation, till the flood came and swept them all away. He was very humble in his behaviour, studious and thoughtful in his preparations for his sermons, and earnest in pressing the necessity of a holy life. He was much harassed with deputy-lieutenants, indictments, and prosecutions in all the courts, after the Restoration. They would not let him be quiet upon his ejectment: but he died not long after, *viz.* in 1665. His loss was much lamented by his people, and the serious christians

tians of those parts. He had a peculiar fondness for divine poetry, and wrote a book of it, in imitation of Mr. *Herbert*.

GOSBECK [R.] Mr. THOMAS DAINES.

HAVERIL [V.] STEPHEN SCANDERET, M. A. Of both universities, and Conduct of *Trin. Col. Camb.* His father was yeoman of the wardrobe to K. *Charles* I. After the Restoration he was ordered by Dr. *Duport*, the Vice-Master, (Dr. *Wilkins*, the Master, being absent) to read the Service-book in the chapel. He desired the Dr. to stay and see whether the parliament required it; but he would allow of no delay, and insisted on it that it should be done the next morning. Mr. *Scanderet* refused. The Dr. told him that he must provide another to do it; but he replied, that he could not put another upon that, which he could not in conscience do himself. Then the Dr. then said he himself would do it. Mr. *Scanderet* answered, That it was his office to pray, and he was as willing to discharge it now as ever. While the bell was ringing the next morning for prayers, the Dr. and Mr. *S.* walked backwards and forwards in the outer chapel; and when the bell had done, Mr. *S.* was for going in, and had some persons ready to bear him company. The Dr. said, "Hold, for my party is not come." Mr. *S.* began to pray, and the Dr. at the same time began to read the Service book, when his party came in and made their responses, and drowned Mr. *Scanderet*'s voice; upon which he went out of the chapel, and was by Dr. *Fern* put out of this place. He was afterwards silenced at *Haveril* in 1662. Soon after which he was put into the ecclesiastical court, being charged with preaching for the old minister of the parish, after being silenced, and contrary to the act, He owned that he had assisted Mr. *Eyers*, who was very old. But, said Mr. Coleman the Register, did you not preach? He answered, that he had visited the sick; but would own nothing farther, that he might not condemn himself. Mr. Coleman rode to Norwich, and acquainted the bishop, who told him that he had never ordained Mr. *Scanderet*. Hereupon he was summoned before Dr. King and Sir Gervase Elwes. Sir Gervase told him, He had long borne with him, but that now he was informed a multitude of people came to hear him on horseback and on foot, it was no longer to be endured. Mr. *Scanderet* answered, He hoped, by bearing with him, he had done God good service, and he did not see why he might not do so still. Sir Gervase replied, A cobler

or tinker might preach as well as he. Mr. *S.* told him, that he had gone thro' a course of studies, and was solemnly ordained to the ministry. Sir Gervase said, it was not fit that any should preach but such as the bishops approved of. Mr. *S.* replied, that he had submitted to the examination of several worthy able divines, and was approved of by them, nor was he unwilling to be examined over again; and if he was ignorant, or any way unfit to teach, he might be set by. Sir Gervase said, He had broken the laws. Mr. *S.* told him, he hoped it was not the design of the laws to deprive the poor people of an edifying ministry. Mr. *Eyers* the minister of the place being by, owned that he himself could not preach, being 85 years old. Sir Gervase said, Be that as it would, the law must take place. But, said he, the parliament hath made an additional act, that persons ordained by bishops shall continue preaching till Christmas, if they will conform then. Mr. *Scanderet* desired the perusal of the act; and having viewed it, desired he might have the benefit of it. He was bid to produce his orders; but not being able to do that, his *mittimus* was drawn up; constables were sent for, and ordered to wait below. But he made a shift to get out of the room, and for that time escaped, and continued preaching in his own house, which was in *Essex*, tho' the church was in *Suffolk*, where also the constable lived. Upon this the court excommunicated him, and Mr. *Eyers* read the excommunication publicly in the church.

Some time after, he was to preach a lecture at Walsham le Willows, a sinecure, [or rather a Donative.] The liturgy was read, and afterwards Mr. *Scanderet* came in and preached. In the midst of the sermon Sir Edm. Bacon, Sir Gervase Elwes, Sir Algernon May, and two other justices, came into the church, and asked him, what authority he had to preach? They then forced him to come down; and he was sent, with some other ministers to *Bury* jail. After a while, they were all bound at the sessions, in a recognizance of 20*l.* a man, to appear at the next assizes. Mr. *Scanderet* was there, but did not answer when he was called; and, when he saw his brethren remanded to jail, he withdrew. Afterwards, in going home from Norwich, he met Sir Edmund on the road. He was very severe upon him for not appearing at the assizes, and attempted to take him prisoner, but he rode away. Sir Edmund's servant pursued and stopped him. When Sir Edmund came up to him, he first lashed him with his whip, and then snatching his cane from him,

laid

laid severely on his head and body with his own cane, and sent him prisoner to *Ipswich*, rather than *Bury*; that, as he said, "He might break the covey." From thence he sent for and obtained a *Habeas corpus* for trial at the Common Pleas; where having declared how he had been dealt with, he was discharged.—He afterwards preached to the people of Cambridge, at *Waterbeach*, a village about five miles distant; where he was apprehended by an officer, who committed him to two others; but he escaped from them. He preached at Mr. Thurlow's house in *Cambridge*, where he was disturbed by the mayor, and fined 10*l*. He also met with a great many other sufferings for his Nonconformity. He had two disputations with G. Whitehead, and other Quakers, who opposed him. He died *Dec.* 8, 1706, aged 75.

§ Mr. *Bury*, at the end of his funeral sermon for Mr. *Cradock*, mentions several other ejected ministers who died near the same time, and among the rest, Mr. *Scanderet* of Haverill; of whom he writes thus: "We have now an account of the death of another ancient minister of Christ, in these parts; a loss which will be felt by many, in as much as his service was not confined to a little compass. He was a man of primitive piety and good works: a holy, humble, zealous and laborious servant of Christ. It was his honour in a declining age, when others disputed away truths and duties, to stand up in a vigorous defence of both. He preached not himself, but Christ Jesus the Lord, and himself a servant for Jesus sake. He never declined his work at home or abroad, but with an unwearied diligence continued in it so long as he lived. He had as little regard to this world as it deserved, being much above the ceremony and guise of it, and ordinarily addressed himself to all, as a citizen of heaven, in a language proper to his own country.—His life was a life of holiness, faith, service and communion [with God] and as a reward thereof, he had ordinarily the peace of God in his soul that passed all understanding. His pains and infirmities, his watchings and wearinesses, his persecutions and imprisonments, his bonds and his *stripes* for Jesus sake are all over."

WOKKS. An Antidote against Quakerism.—Doctrine and Instructions; or a Catechism touching many weighty Points in Divinity, 1674.

HEMINGSTON [R.] Tobias Leg, M. A. Of the university of *Glasgow*, where he took his degrees. On returning to England he was admitted *ad idem* at *Cambridge*, where

where he for some time resided. He had the general reputation of a worthy ingenious man; and in a time of trial kept his conscience void of offence towards God and towards man. In a divided nation he followed no party for humour, or fear, or worldly advantage. When he was silenced in 1662, his people, who greatly lamented their loss, were witnesses for him of his faithful preaching and holy life. He was forced by the Corporation act to chuse another settlement, where for above twenty years he preached in his own house almost every Lord's-day, not receiving or desiring one penny for his labour, tho' he had a large family of children. He held occasional communion with the church of England, to shew his charity, and lived in great friendship with the minister of his parish. He met with such general love and respect, that when other ministers suffered, he was connived at, and the worst of men were ashamed to appear against him. When Providence opened a wider door, he embraced all opportunities for preaching publicly, and was an instrument of good to many. He had a great affliction in the latter part of his life, which he bore with an invincible patience. At length, after a long confinement by the gout, he died at *Ipswich* in 1700, aged 77. Mr. *Fairfax* preached his funeral sermon. He had a clear head, a ready tongue, a holy heart, and lived a very exemplary life. He was an excellent orator at the throne of grace, and a substantial moving preacher.

HENSTED. Mr. SPURDANE. A useful preacher.

HEVENINGHAM [R.] Mr. JAMES VOTIER. He published a Discourse on Effectual Calling.

HINERCLAY [R.] Mr. ROBERT HOWLET. After his ejectment he lived at *Colchester*, and there kept a school.

HINTLESHAM [R.] (or *Stratford*). Mr. DANIEL WALL.

HOLTON. Mr. SWAYNE.

HUNDON [V.] FRANCIS CROW, M. A. Educated under the celebrated *Du Moulin* in France. He was of the family of *Hughhead* in Scotland, within six miles of Berwick, and was usher to the famous Mr. *Webb*, schoolmaster in that town. He had permission, after his ejectment, to live in the parsonage, till he had time to provide himself with a convenient house, which he did in the same town; but he soon

soon after removed to *Owington* in Essex, where he usually preached twice every Lord's-day, once between the times of worship in the public church, when the greatest part of that auditory came to hear him. He afterwards preached in a public meeting-house at *Clare* many years; and had many seals of his ministry. Once a month he preached at *Bury*, to a numerous auditory, where he sometimes administered the sacrament to four tables, because of the great number of communicants. He often preached about the country every day in the week. Towards the latter end of *Charles*'s reign he was taken at *Bury*, at the time of the assizes, and committed to prison for ten days; but came off by a misnomer. After this he was so way-laid and pursued, that he could not get an opportunity of preaching without the utmost difficulty; and therefore, in 1683, he went to *Jamaica*, where he preached to a large auditory, who were very kind to him; but he could not persuade them to join in the Lord's Supper. At length, in 1687, upon K. *James*'s liberty, he returned to England. He might have had a congregation in London, but refused it, and went again to his old people in *Clare*, with whom he continued till his death, which was in the year 1692, aged 65.—He was very diligent in catechizing both children and adult persons who were ignorant.—The following extract of a letter of his from *Port Royal* in Jamaica, to Mr. G. Firmin, dated *March* 7, 1687, will discover something of the spirit of the writer:

"*Reverend and dear Sir*,

"I was well satisfied with my call hither, (so were many others wiser and better) tho' I see not yet, after one year's service, what the sovereign disposer of all sent me for. The severity of the times threaten much my personal safety, in the place where the hand of the Most High had so sorely and signally broken my family; upon which a retreat for a time at least was judged not amiss; and in the interim, meeting with a speaking providential call, I could not resist it, considering myself at liberty to serve the Lord in what quarter of the world offered fairest, being under no terms or compact for service, or for maintenance, with any people, since I was cast out of my public ministry; tho' I still bear that poor people I left, upon my heart, God not having left himself without a witness among them. The thing that carries it with me, is *Majus bonum ecclesiæ visibilis universalis* (the greater good of the universal visible church) unto which *primo instanti* I was made a minister; and I am well assured *Jamaica* hath more

more need of me, and of many wiser and better, than any part of England hath. But now, Sir, as to myself and place here, I found sin very high, and religion very low. Here hath been great want of fit means to lay a good foundation by an ordained minister, both for the word and sacraments.—There is nothing known here but a form of preaching on the Lord's-day, and many that go on in the common road of the public formality, may be said to be as dead and senseless here as almost any where else; and the people, dissatisfied with this, have turned Baptists and Quakers: so that the things of God and salvation are at a miserable pass with us; how irrecoverable, I must not determine. And yet the goodness of God waits so far to be gracious to us, as to allow one open, free, peaceable, and numerous meeting, on the growing hand.—The Governor himself, in two visits I made him, hath treated me with greater civility and respect than I think fit to express. His Secretary likewise I have good interest in, having been some nights at his house.—Our liberties are like to be as long-liv'd as in any of the king's plantations; for indeed they can hardly be taken away without apparent danger, if not ruin to the island, considering the multitude of Jews upon the point, and the many Quakers there are, both here and in the country plantations. The better sort of merchants and mechanics adhere to us. And indeed I should be disingenuous if, upon this head, I should conceal the kindness of our congregation, in allowing me a liberal maintenance. That is but needful, in that this is one of the most expensive places in the known world, for all manner of provisions; and yet 'tis the most proud and prodigal place that ever I beheld."—[*Having given some account of the country, he goes on*]—"But what is this to my purpose? you will say; *Sed multa imo maxima desiderantur.* How thrives the gospel in *Jamaica*? What have you done for God at *Port Royal*? How many souls have you converted by a year's preaching? Alas! Sir, what a humbling Providence it is, that I can give you no better answer to this great question! I can only say I have made it my business to treat among them, of the great and necessary fundamental truths and vitals of Christianity; but that one soul hath been yet converted is hid from me.—I confess my soul thirsteth for the first ripe fruit of this blind and barren Indian island, where Satan hath had so long, and so strong a throne, and where Christ hath been so great a stranger. It is for a lamentation, that as this is not a time of reformation, so this should not be a place of conversion; and that as the things of religion

religion go backward almost every where, so at least they go so little forward here, where liberty is more enjoyed than in most protestant countries, all the world over. But when all is done, 'not by might nor power of man, not by our spirit, 'but by the spirit of the Lord,' the mountains must melt and be made a plain. I lament it, that the preacher I found here (I hope a good man) could by no means be persuaded, by me and the people jointly, to continue and carry on the work of God, in one place, with one shoulder, but would needs run himself on a desperate adventure, to plant and possess the isle of *Providence*, that had been twice depopulated and spoiled by the Spaniards. So that I am left alone, having the heavy work of the place on my weak shoulders, being to preach two sermons every Lord's-day; and yet studying and preaching one sermon here, is more spending than three in *England*, the constant heat is so consuming night and day. Indeed the place is so little desirable, either for company or climate, that without some signal marks of God's blessing on a man's ministry, there seems small encouragement for staying, if either England or New-England were open. I am here deprived of converse both with scholars and christians; few here, even of the better sort, caring to see a minister *quâ talis*, out of the pulpit; having no time to spare for, nor spirit to entertain, any mutual edification in a more private christian communion. As the wicked here are more prophane than in England, so the professors (the few that there are) are more lukewarm and worldly. Most of them are Baptists and Independents whose opinions I could willingly wave, to carry on the great work of godliness, and edifying in Christ, in all his ordinances. But most of them having been members of congregations in London, and elsewhere in England, excuse themselves from living under any pastoral charge or inspection here. And for any thing I see, the thing sticks not so much at diversity of principles one from another, or from me, or any tenaciousness of their private opinions, as a wretched Laodicean tepidity, and not caring that full proof should be made of any ministry among them, in following them close, for reforming loose lives and heathenish families.—And now I must heartily beg your continued prayers for me, that, if it be his holy will, I may do my God some service here, or at least I may not lose the little heat I brought, if I be not instrumental to increase it in others. It will greatly refresh me to hear from you all, how the Lord is pleased to deal with yourselves and liberties. Now the good Lord that dwelt in the bush

bush dwell with you and yours, and be with you all. So shall he still pray, who is, *&c.*"

WORKS. Judicial Astrology arraigned and condemned.. Since his Death, Mensalia sacra; or Discourses used in celebrating the Lord's Supper: with a brief Account of his Life prefixed.

HUNNINGTON [R.] (or HUNNINGHAM in *Norfolk*). Mr. JOHN PAGE.

HUNSTON [C. or D.] Mr. JAMES WALLER. Of *Cambridge* university. He was a very faithful, worthy, and industrious servant of Jesus Christ, who remembered God from the days of his youth. He was dedicated betimes by his parents to the ministry, and had a good education for it. After four or five years labour at *Hunston* with good acceptance, he fell with his brethren at the fatal Bartholomew. After which time, tho' debarred of residence with his people he ordinarily visited them every week; and, as liberty was granted exercised his ministry among them, as also in several other places. Nor was he left of God without witness, being acknowledged by many to be their spiritual father. He was 'well in-'structed for the kingdom of God.' His judgment was solid; his counsel wise and faithful; his language, full and significant; his conversation, grave and serious. His reason reigned, and kept the throne in his soul, subduing all his passions to a due order. It was said, by an intimate brother in the ministry, who had been acquainted with him more than forty years, That he never saw him in any inordinate passion. His charity was very large towards those who thought differently from himself. He utterly abhorred the censorious temper of many professors, and the impaling religion within their own party. To the needy he was always kind; tho' it was not much of his own that he had to distribute, he did them many good offices as occasion offered. Humility was his cloathing. He had a very low esteem of himself, and by that was enabled to bear the low esteem of others. One thing was to have been desired in this excellent person, and that was, a free and familiar address to vulgar hearers, while he gave abundant satisfaction to the more judicious. His name is worthy of an honourable memorial as a man, a scholar, a christian, and a minister. He left few more solid, substantial, practical, pertinent, and soul-searching ministers behind him in all these parts. He died at his house at *Rattlesden* in Suffolk,

Suffolk, in *March*, 1697. His funeral sermon was preached at Hunston church by Mr. *John Fairfax*.

IPSWICH. Mr. ROBERT GOUGE. Of *Christ's Col. Camb.* whither he was sent by Lord Fitzwaller, and where he had Dr. *Henry Moore* for his tutor. He was born at *Chelmsford*. When he left the university, he went to *Malden* in Essex, where he both preached and taught school. From thence he removed to *Ipswich*, where he had continued about ten years when he was silenced. He afterwards succeeded Mr. Samms at *Coggeshall*, and continued laborious in the work of the ministry there, till a decay of his intellects thro' age laid him aside. He published only a funeral sermon.

—— Mr. BENJAMIN BRUNNING, jun. Fellow of *Jesus Col. Camb.* He had a general reputation in the university for his wit and learning, and was very useful there. He was a man of large and deep thought, and his province required it, as he had the most judicious persons in the town and country, both ministers and people, for his auditors.

WORKS. Something against Impositions and Conformity, from the 2d Commandment...A Sermon preached at an Election of Parliament Men, in a critical Time, on James iii. 17.

—— Mr. BENJAMIN STONEHAM. Of *Cambridge* university. Upon quitting it, he was chaplain to Sir *Anthony Erby* in Lincolnshire. Some time after, he became pastor to a gathered church at *Ipswich*; and being there silenced, he went to London, and preached in his lodging to all that would come and hear him: for which he was committed to Newgate in the time of the plague. He died *March* 30, 1676, aged about 64. He was of an unblameable conversation, and zealous for the Millennium.

WORKS. The Voice of a Cry at Midnight; or an Alarum to Churches and Professors, &c...The Parable of the Ten Virgins opened... Saul and David compared.—He left several MSS.

—— Mr. JOHN LANGSTON. Of *Pemb. Col. Oxf.* He was not ejected in this county, but he spent the last part of his life at *Ipswich*. He was brought up at the free school at *Worcester*, and was minister at *Ash-Church*, near Tewksbury, in Gloucestershire, at the Restoration, but gave way to the old incumbent; who was still living. He afterwards retired to London, and taught a private grammar-school near Spitalfields; but meeting with opposition there, (when the Bartholomew-

tholomew-act took place) he went with Capt. Blackwell into *Ireland*, partly as his chaplain, and partly as tutor to his eldest son. In 1663 he returned to London, and kept school again. He at length removed into *Bedfordshire*, where having preached for some time, he had an invitation from a congregation in *Ipswich*, which he accepted; but he met with great sufferings there. He was forced from his own house, which was broken up twice in one night. His enemies soughtfor him all over the town, so that he removed again to London. They then maliciously raised and industriously spread a report, that he was a Jesuit, which made no little impression upon some minds, even to the stumbling of some sober people. So that he was obliged to publish a vindication of himself, by which he effectually silenced the calumny. He returned to *Ipswich*, and continued pastor to a congregational church there about eighteen years, the duties of which he discharged with great faithfulness. He shewed great sweetness of spirit, not only towards his own people, but those of different persuasions. He fell asleep *Jan.* 12, 1704.

WORKS. LususPoeticus Latino Anglicanus in Usum Scolarum, 1675...Poeseos Grecæ Medulla in 1679.

KEDDINGTON [R. 200.] SAMUEL FAIRCLOUGH, sen. A. M. § He was born *April* 29, 1594, at *Haveril* in Suffolk, where his father was an able minister, descended from an ancient and respectable family in Lancashire; one of which was standard-bearer to the Earl of Derby, and another was appointed, by commission from K. James, to be one of the translators of the bible. Samuel was the youngest of four sons, the rest of whom served with honour in the wars in the Low-countries. From a child he was of a most ingenuous temper, and discovered a strong propensity to learning; so that his father on his death-bed desired that he might be bred a scholar, and put under the care of Mr. *Robotham*, a celebrated master, under whom he made such proficiency, that before he was fourteen years of age he was sent to the university, with this testimony from his tutor, that he was the best scholar that he had educated in the course of thirty years. He had early impressions of religion under the ministry of Mr. *Samuel Ward*, lecturer of Haveril, who had a

§ The former account of him is here very much enlarged from Clarke's last volume of lives.

hearty

hearty love for him. One remarkable instance of the early effect of his ministry is worth recording. In preaching on the conversion of Zaccheus, he observed that "No one who has wronged another can expect pardon from God, who does not make restitution, if in his power," This was like a dart directed by the hand of God to the heart of young *Fairclough*, who with one *John Trigg* (afterwards an eminent physician) had the preceding week robbed the orchard of one *Goodman Jude*. This discourse drew forth many tears, and he could get no sleep that night. Early the next morning he went to his companion *Trigg*, and told him that he was going to *Jude*'s to carry him a shilling for the pears he had stolen. *Trigg* fearing the old man would acquaint their master, strove to dissuade *Fairclough* from his purpose, who answered, that God would not pardon the sin without restitution. *Trigg* replied, "You talk like a fool, *Sam*: God will forgive us ten times, sooner than old *Jude* will once." But Samuel persisted in his design, when *Jude* refused to take his money, and forgave him the wrong. But he could get no rest till he went to Mr. *Ward* and opened to him the state of his soul. Mr. *Ward* received him with tenderness, and in consequence of this discourse he became a true convert, and from this time devoted himself to the service of Christ.

Being designed for Cambridge, a friend recommended him to Mr. *Berry*, a fellow of Queen's Col. He carried the letter and gave a free, but modest account of himself, as the son of a worthy minister who had been dead five years, and whose other sons had the chief of what his father had left, so that he had but little to support him in his studies. Mr. *Berry* was pleased with his address, and upon examining him in the classics, found him so good a scholar, that he at once admitted him; and as there was not one chamber empty, put up a bed for him in his own. He had not been above two years in the college before he was recommended by Dr. *Tindal*, the master, to the Earl of Northampton, as sub-tutor to his son, Spencer Lord Compton, in which office he acquired great honour.—About this time K. James made a visit to the university, and promised a second, when the heads of it proposed to entertain him with a play. Mr. *Fairclough* was appointed to a female part, but told the vice-chancellor that he could not in conscience put on a female dress. The vice-chancellor at first laughed at him, and then argued the case till he grew angry, when Lord Compton interposed and took the part himself. Thus did our youth expose himself to

ridicule, and to lose the smiles of the court, rather than suffer the reproach of his own conscience, well understanding that saying, *Populus me sibilat, at mihi plaudo.* While some of the university envied him the honour to which he had been appointed, others admired his self-denial in declining it. and several eminent men desired his acquaintance. Mr. *Preston* had already introduced him to Mr. *Davenant*, Mr. *Hildersham*, and Mr. *Perkins*. Others eminent for learning and piety came to visit him. Bp. *Towers* hereupon foretold his being a Nonconformist. But he himself declared, That it was the reading of the books written in defence of the ceremonies that begat his first scruples, and what he saw in the different tempers of men on both sides, made him study the controversy. He could and did use the Liturgy, tho' it was not matter of choice. He was of the same opinion with Bp. *Taylor*, who says, "One prays conceiving, "another reading: the one frames his words to his mind; "the other, his mind to the words, which is not so easy. "Yet both pray, and obtain, if they pray with understanding "and godly affections."

One occasion of a more close investigation of these things was the following: A fellow of *Pemb. Hall*, often came to Lord Compton's lodgings to play with him at *Tables*. The master of the college once coming in and spoiling the sport, they agreed to meet the next morning. But the day proving to be a festival, the fellow of Pembroke, who held a living near Cambridge, told Lord Compton that he could not play with him unless he would send his sub-tutor to do the duty for him. *Fairclough* replied, that he was not ordained. The incumbent (who was afterwards made a bishop) answered, That he would ordain him immediately, by putting upon him his cap and canonical coat, which no doubt would inspire him for the work. *Fairclough* went at Lord C.'s request, but found only the clerk and one old woman in the church. As the Liturgy supposes a greater number present, he prayed extemporè. The following Sunday, the clerk told the clergyman, that he had sent a substitute who prayed without-book. The next day he complained to Lord Compton that his tutor had broke the orders of the church; who silenced him by saying that he had first broken them himself.

When his pupil was going on his travels, the Earl of Northampton made handsome proposals to Mr. *Fairclough* to accompany him. But consulting his mother on the subject,

ject, she who had lost several sons abroad, objected, as Jacob did to part with Benjamin. Upon which, falling on his knees, he said, "Dear mother, tho' my inclination is strong to travel with such company, since I know your pleasure, I feel already far greater satisfaction in denying my own will for yours, than I can in any way find in the journey." On going the next day to make his apology to his Lordship, one Mr. *Herbert*, who was present, asked him whether he were related to Mr. *Hugh Fairclough*, citizen of London; and finding that he was, told him that if he would accept this appointment, he would have an opportunity of visiting *Italy*, where he would meet with *Alexander Fairclough*, son of the above, who was secretary to Cardinal Barberino, at the court of Rome, from whom he might obtain very high preferment. But not wishing to have his portion in this life, he was unmoved by such a flattering prospect.

Soon after this, Mr. *Allington* procured him a presentation to the living of *Halson*, in this county. But being too young to receive Priest's orders, one Mr. Grouse, a fellow of the college proposed to hold it for him, which he did for two years; but tho' he was then very popular, he did not think himself qualified for such a charge, and therefore resolved to retire for a year or two, and pursue his studies under some aged minister. Mr. *Ward* recommended him to Mr. *Richard Blackerby*, of *Ashen* in Essex, an eminent divine well skilled in Hebrew, and reputed one of the holiest men on earth. With him Mr. *Fairclough* perfected his studies in all parts of human literature, but particularly in divinity; and in the mean time preached about occasionally, at the chief towns in *Essex* and *Suffolk*, with great acceptance and success.

In the year 1619, the Mayor of *Lynn* in Norfolk, and nine aldermen, sent him an invitation to be their lecturer. He went and preached, upon which the magistrates offered him 50*l. per ann.* with a good dwelling-house, and the people promised to make it up 100*l.* Having been before invited to *Clare*, he hesitated, and consulted his friends, with whose advice he accepted the invitation. But his popularity stirred up the envy of the other ministers, and he was openly opposed by the keepers of public houses, &c. whose business declined from the decrease of drunkenneess. Dr. *Harsnett*, who held the living, was very angry with him for neglecting to use the sign of the cross in baptism; upon which he was cited into the bishop's court; and tho' Mr. *Hare*, a friend of the bishop, told the chancellor that he knew it had been dis-

pensed with for many years, he replied, "That this might "be true, but Mr. *F.* was grown so popular that he must be "nipt in the bud." Finding the opposition to him increase, he desired the magistrates to accept his resignation, and recommending a pious man as a successor, he obtained their consent, tho' not without much regret. He then retired to *Clare*, where he had a much smaller income. Here he soon married the eldest daughter of his friend Mr. *Blackerby*. By his ministry here he quickly found the word of the Lord ran and was glorified. But he had not been here long, before Sir *Nath. Barnardiston* (that ornament of his country for piety and integrity) who was his frequent auditor, sent him, without his seeking it, the presentation to the living of *Barnardiston*; with a promise under his hand, if he accepted that for the present, he should have any one of the greater livings he had in his gift, which he liked best, upon a vacancy. Mr. *Fairclough* at first declined the offer, as he did not wish to leave Clare, and as another person who was destitute had been recommended. But after much importunity he accepted it. Here he preached twice every Lord's-day, once upon every festival, and once a month a preparation sermon for the Lord's Supper. He catechized young and old; visited all his parish every month, enquiring into the state of their souls, counselling and directing them as there was occasion. While he was thus employed in doing good, he here also met with a troublesome opposition. Preaching one Lord's-day at *Sudbury*, on occasion of the sickness of a minister there, and in the evening repeating his sermons in the family where he lodged, the minister of the other parish exhibited articles against him in the Star-Chamber, as a factious man; upon which he was convened before the Lords of the High Commission, and forced to attend upon them at times for two years together; so that his fees and journies together swallowed up the whole profit of his living. At length the matter being referred to his diocesan and ordinary at *Norwich*, a good number of *Jacobusses* (K. James's guineas) engaged a certain lady of that city to gain such a certificate from the bishop as obtained a full discharge.

Some time after, Dr. *Gibson*, the Rector of *Keddington*, dying, Sir *Nathaniel*, the patron, sent Mr. *Fairclough* the presentation of that living, and procured him institution into it from the Bishop, without his personal attendance, taking the oath of canonical obedience, or subscribing the three exceptionable articles. In this place he continued near thirty-five

five years, preaching four times a week, twice on the Lord's-day, a Thursday lecture, and on the Saturday evening in his own house, in preparation for the Sabbath. But the frequency of his preaching did not hinder the elaborateness of his discourses. He never preached any thing which he had not duly considered, and writ down with great deliberation. It is true, he never used any notes, for he had a stupendous memory, but he never preached without them.—His Thursday lectures (for which a licence was purchased at a great rate) were *Conciones ad clerum*, all the ministers from many miles round constantly attending them, and often ten or twenty scholars and fellows of colleges from Cambridge. These were composed with great accuracy.—His other sermons were *ad populum*, to plain country people, who flocked from all parts to hear him. In these he rarely introduced nice speculations, or points of controversy; judging with Mr. *Preston*, That he was the best preacher who delivered gospel truths in the plainest scriptural expressions. And his labours were remarkably useful. When he first came to this place, he found it ignorant and prophane, not one family in twenty calling upon the name of the Lord; but when he had been there some time, there was not a family in twenty but professed godliness, and offered up to God their morning and evening sacrifice He left in his Diary the names of some hundreds who had owned him to be their spiritual father; some of whom declared that their first serious impressions were excited by his prayer before sermon, in which he introduced confessions and petitions suited to the cases and characters of such hearers as he supposed to be chargeable with particular sins. He and his patron acted in concert, to advance true religion. Both joined together to promote catechizing; both endeavoured to hinder the visibly prophane from approaching the Lord's Table.

When the *Book of Sports* came out, and other innovations were brought in, Mr. *Fairclough*, for his neglect, was often cited to appear before the Archdeacon and Commissary at *Bury;* but he was disabled from riding, by a weakness occasioned by a fall, which was his excuse for not appearing. Whereupon the Commissary adjourned the court to the parsonage house of *Keddington*, when it was feared he would have been suspended; but little more was done than taking notice of his bodily weakness, and he had liberty to go on in his work as before. He was nominated one of the Assembly of Divines, but got himself excused from attending, and

he absolutely refused taking the Engagement. He was offered the Mastership of *Trin. Col. Camb.* but declined it from his love of retirement, which induced him to avoid all public trusts. When the times turned, he could not turn with them. It was his fixed determination not to do what he apprehended sinful, to gain ever so much good, or avoid ever so much mischief. He was no enemy to Episcopacy, but desirous of Archbishop *Usher's Reduction*. However, he could not declare an *assent* and *consent*, where he knew his heart would not go with his lips; and therefore left a valuable living, a pleasant parsonage-house, a fine glebe, a large auditory, a loving people, and a kind neighbourhood. Dr. *Tillotson* (afterwards Abp. Canterbury) was by the patron presented to the living; and it was no small satisfaction to him that a man of such worth succeeded him. Tho' he and his family lost above a thousand pounds *per ann.* for their nonconformity, he was always chearful. He complained of nothing but the iniquity of the times, and the divisions of the church of God; and he shewed his love to all who had any thing of goodness in them. The Oxford-act, which forced him from his people, grieved him more than the loss of his living. But he had the comfort of residing some time in the same house with two of his sons, and two of his sons-in-law, who were ministers, and had left their livings; who, being before scattered in five counties, were brought together in the time of this storm, to a large house at *Finchingfield*, called *Sculpons*, which now became a little college. Father and sons preached by turns in the family, and the neighbours came in. Here they continued four or five years, but the badness of the air, and some other reasons, at length caused them to disperse. The father went and lived with his youngest son, who was a Conforming Minister at *Kennet* in Cambridgeshire. Here he went every Lord's-day to church, and preached in the evening to the family. After some time, he removed to the habitations of his daughters, at *Heveningham* and *Stow-marhet* successively, and spent the remainder of his life in solitude and sacred exercises, patiently waiting for his change, which he at last chearfully welcomed, when he was 84 years of age, *Dec.* 14, 1677.

Our limits do not admit of giving Mr. *Fairclough's* character at large, as drawn in Clark's collection of lives; but a few of its leading traits must be inserted. It was his business to live to God's honour. He was full of designs for Christ, and he endeavoured to copy the life of his Lord and Master;

Master. He was eminently solicitous to discharge all relative as well as personal duties. In his family he walked with a perfect heart, and took great pains to instruct every member of it, causing them daily to read the scriptures, and catechized both his children and servants, first by a shorter catechism of his own composing. He used to tell his servants, that he hired them first to be *God's* servants and then his; and he was careful to take the children of godly parents. When he had any of a weak capacity, he charged his children to take the more pains with them and be patient towards them. He was careful that no evil example should be given to his children, and therefore commanded his servants to do or speak nothing before them which they would not do or speak before himself, saying, that "great reverence is due to children." He seldom used corporal punishment with them, for they feared a frown in his face more than many do a blow.—He sent all his four sons to the university, who proved able and useful ministers. He also encouraged several others to undertake the sacred office, and maintained some at his own expence. He once hired a young man of about twenty, to wait on him and ride out with him, whom he accidentally found reading a Greek Testament; and learning that his friends could not afford to send him to the university, agreeably to his wish, after some examination, sent him to his eldest son at Cambridge and provided for his support.

Mr. *Fairclough* was in general an excellent orator; but he shewed it most effectually in recommending charity, which he often had occasion to do. Being called to preach a funeral sermon for a worthy minister who had left a son in the university destitute of support, he recommended it to his hearers, as a proof of their value for the deceased father, to contribute for the maintenance of the son; and having set a good example himself, he procured a liberal subscription for the youth, who proved a useful minister.—When the plague was in Cambridge, the vice-chancellor applied to him, with other ministers, to make a collection for the town, and in a few days he sent in 50*l.* which he was told was more than was received from any six towns besides. He collected also near as much for Hadleigh, on the like occasion; compelling, as it were, many rich usurers to be bountiful, as the prophet did, *Neh.* v. 13.—When the house of a neighbouring minister was burnt, and with it a valuable library, he raised above 100*l.* towards repairing the loss, and engaged his son,

then fellow of *Gonv.* and *Caius Col.* to take this minister's eldest son as pupil, and bore part of the expence himself. He was indeed charitable beyond comparison, both to the souls and bodies of men. He ordered all the poor of his parish to come weekly to his door for relief, and appointed his daughters to be his almoners, to accustom them to works of mercy. He put out many poor children to school, and gave away bibles and other good books innumerable. He was careful to furnish old people with such as were of a large print, and supplied them with an incredible number of spectacles; always speaking of the invention of them by *Metius* with admiration of divine goodness.

He was remarkable for his love to divine institutions. Preaching was his delight, prayer his joy, the administration of sacraments the pleasure of his soul. His preparation for the sabbath was extraordinary, and he welcomed the return of it, as being what the Jews called it, the *Queen of days*, and he assisted his whole family in the best improvement of it.—He was so dead to the world that he would scarcely have any thing to do with it. After the death of his first wife, and of a servant to whom he had intrusted the whole management of his estate, he sold off his stock, let his ground, and never encreased his income above *5l.* for near forty years together. He never sued a man in his life, nor put out money to usury. He had great advantages for growing rich, but if he had died forty years before he did, he would have been full as rich as he then was. He often used to say, "We don't read of any good man, in all the history "of scripture, or the primitive times, who was *covetous*." After the loss of his living, tho' he preached frequently, he never would receive one penny for it.—As to sensual pleasure, he scarcely knew what it meant, and he used no sort of recreation [except going about doing good]. In his youth, he loved music and riding. But on the sad news of the death of *Gustavus Adolphus*, King of Sweden (the great defender of protestantism) he hung his harp on the willows. He kept as good horses as any man, and therefore a gentleman at his death left him one of great value, "that he might ride him "about to preach the gospel;" which he did as long as he was able; but he never took a journey of mere pleasure.—He was equally removed from ambition and pride. Being once heartily thanked for a sermon which had been greatly useful, he said to the person—Pray, friend, give God the glory: no praise was due to the ram's horns, tho' the walls

of

of Jericho fell at their blast." He wrote upon one of his sermons preached at Cambridge, which might have tempted him to vanity, "Leaden pipes are full or empty according to the measures they receive from their head-spring," &c. His behaviour was meek and lowly. Tho' his countenance was grave and severe, he was affable in conversation, and easy of access; yet bold in reproving the proudest sinners.

His charity was large for good men of all persuasions. He knew that honest men often mean the same thing, when they are apt to quarrel about the expression of it, and therefore he was of a uniting spirit; and always discountenanced that bitterness with which some are ready to treat others upon small differences in religion, as what tends to extinguish the life and power of godliness.—He much wondered that since the Canons made in 1640, allowed liberty, as to bowing towards the altar and at the name of Jesus, how it should come to pass that the sign of the cross should be so strictly required by the act of uniformity in 1662. But he seldom expressed this in public; as he studied the things that made for peace. He often used to say, "That for a man to love another only because he was of his own opinion or party, was only hugging himself, and embracing his own shadow when it fell on another's breast." He was not, however, deficient in zeal for the main articles of the christian faith; but his prudence would not suffer him to be rash; his sails and ballast were proportioned to each other.—He was a man of a public spirit, who scorned to prefer his own private concerns to the general good of the Church or State. He had wholly devoted himself to the service of the public, and so long as he had any strength left he chearfully improved every talent to the honour of God who intrusted him with it.

He lived to old age, and his might properly be called *a good old age*. It was a *healthy* old age. He never had but one sick day for above threescore years. Several things contributed to prolong his life, and bless him at last with the *sana senectus*. He had ever made conscience of preserving his health. His body being the temple of the Holy Ghost, he did what he could to keep it pure and in good repair, he was temperate in all things, and used a spare diet: he was subject to no violent passions, but preserved great calmness of temper; and he at least thought himself the more healthy for avoiding all unnecessary tampering with physic. He loved kitchin-physic, but little else, and was never blooded above once or twice in his life. When by reason of extreme

age

age he could do nothing publicly for God and his church, he gave himself wholly to prayer. He kept his bed but one whole day before his departure: an event he had long waited and longed for. The day before his last on earth, he told some visitors, what comfort he then took in considering that his Saviour had tasted death for him, and that it was the duty of believers to rejoice that death had lost its sting; and soon after he broke out into a pious rapture, *Oh the height, length, breadth and depth of the love of God in Christ Jesus, &c.* He then told those about him, that he knew not how to requite them for the love they had shewn him, better than by exhorting them to *redeem the time*, especially the time of youth and health in preparing for eternity.

As Mr. Fairclough loved good men of all persuasions, so he was beloved by all, both Conformists and Nonconformists, who jointly visited him as long as he lived, and equally lamented their loss in his death. A minister of the establishment preached his funeral sermon, and gave him as high a character as the preceding. And another eminent Conformist (who by his means obtained his first preferment in the church) drew up a letter to the writer of his life, in which he bears his testimony to the various excellencies of this eminent divine, from a long and intimate acquaintance with him, in terms the most respectful and affectionate imaginable. This letter, containing five folio pages, is subjoined to his life in *Clark*'s collection. If we had room for the whole it would be edifying to the reader, but we must decline the pleasure even of a short abstract, which, indeed, would do it injustice.

KETTLEBOROUGH [R.] Mr. HENRY STEPHENS. A man of great worth. Being ejected at the Restoration in 1660, upon the claim of the old incumbent, he would not attempt to get another living, but retired to *Woodbridge*, and preached there with Mr. *Woodall*, till both were silenced and imprisoned.

LAYSTON. EDMUND WHINCOP, M. A. Of *Caius Col. Camb.* Born at *Middleton* in 1616, whither he returned when he left the university, and for some time kept a school and practised physic, being in his judgment for Conformity. But afterwards upon hearing Mr. *Manning* at *Yoxford*, he became a Nonconformist. Having then deep impressions of religion upon his heart, he had much conversation with some serious christians there, and was by them much

much confirmed in his apprehensions and inclinations. He afterwards formed an acquaintance with some pious ministers of the same sentiments, who persuaded him to enter upon the ministry. A rigorous Conformity not being then pressed as it had formerly been, he became minister of that town, the former minister being dead. He afterwards removed to other places, and at last to *Layston*, where he continued till 1662. Some time after his ejectment, he was imprisoned at *Blithburgh*, merely upon suspicion of keeping private meetings (for there was no proof of it) and detained above five months. He was at length called to be pastor to a congregational church at *Watesfield* in this county. [Mr. *Harmer*, the late worthy pastor, writes, That this was not till 1678; that he did not reside in this part of the country any considerable time before; and that (as a daughter of Mr. *Whincop* informed him) he met with considerable trouble here, notwithstanding the influence of Samuel Baker, Esq; of *Watesfield-Hall*, a person of consideration in the neighbourhood, and a member of Mr. *Whincop*'s church: who, upon his death, inserted in the church-book the following account of him:—1687, 5th month, upon the 10th day of this month, being Lord's-day, the Rev. pastor of this church, Mr. *Edmund Whincop*, finished his course, in the 71st year of his age, having served the Lord in this church in the office of a pastor nine years, wherein he approved himself a willing, tender, faithful, and laborious minister of Christ, and overseer of the flock, having served in humility of spirit, with tears and temptations, at length entered into rest, and receives the crown from the Chief Shepherd. He died at *Blow Norton* in *Norfolk*, whither he removed his dwelling, to avoid persecution, having been often summoned to assizes and sessions, and under the bond of the behaviour, and exposed to other inconveniences, much prejudicial to his health and free exercise of his ministry, he retired into another county, about four miles distant, in *Norton* aforenamed, where he resided about four years, for the better safety of his person, yet failed not by night and day to attend the work of his ministry, wherein he spent his strength and ended his days, beloved and respected of all, endeared to his church, whose loss is so much the greater, as the harvest is great, and the labourers few, especially that will take upon them the office of a pastor; yet is the care and kindness of God to his church remarkable, in providing one of ourselves (Mr.

(Mr. *Moor**) to succeed in preaching work, and thereby serve the large opportunity, occasioned by the present liberty, to general satisfaction, and as may be hoped to great advantage.]

LIDGATE [R.] Mr. WARD. He died in 1679, aged near a hundred years.

St. MARGARET's. Mr. JOHN STROUGHIER,

MELFORD [R.] Mr. JOHN WOOD.

MIDDLETON [C.] Mr. WILLIAM MANNING. A man of great abilities and learning; but he fell into the *Socinian* principles, to which he adhered to his death, which was in *February*, 1711.

WORKS. Catholic Religion...Also some Discourses upon *Acts* x. 35, 36.

MONKS-ELY. Mr. SAMUEL MAIL.

NEEDHAM. Mr. THOMAS JAMES. A very pious good man, of the congregational persuasion. After his ejectment he had a pretty numerous society.

NEWTON. Mr. JOHN WILKINSON.

OWSDEN [R.] JOHN MEADOWS, M. A. Of both universities, and Fellow of *Christ's Col. Camb.* eight years. He was a person holy in all manner of conversation; constantly careful to please God, and preserve the peace of his own conscience; always jealous of his own heart, and on every occasion willing to try it. He served God while in his public ministry, with great labour and comfortable success. He was very cautious in admitting persons to communion, and equally so in refusing. A diligent visitor and instructor of his flock, and a practical and moving preacher. He ever maintained a catholic charity for all Protestants, and greatly bewailed the divisions of the church, and the intemperate heats of men of all persuasions. He held occasional communion with the church of England, but could not desert the duty of his office. Such was the integrity of his life, such was his humility, gospel sincerity and quiet deportment, such his moderation as to the circumstantials of religion, and so well did he fill up all his relations in life, that

* This Mr. MOOR was chaplain to Mr. Baker, and tutor to his children. He was afterwards Tutor to an Academy at *Tiverton*, in Devonshire.

his enemies could only object his Nonconformity as his crime. He was really a pattern of true religion. He preached freely, he lived exemplarily, he died comfortably, in the 75th year of his age, and was buried honourably.

PARHAM [C. or D.] Mr. JOHN WENBURN. After his ejectment, he lived at *Hacheston*, and was a very affectionate preacher.

PESNALL [C.] Mr. JOHN MANNING. A great sufferer for Nonconformity. Tho' he was a very meek and innocent man; he was often reckoned among malefactors, and punished as such. He was several times imprisoned, viz. at Bury, Ipswich, Blithburgh, &c. Indeed there was scarcely a Jail in Suffolk which he had not, at some time or other, been in. The latter part of his life was chiefly spent in confinement. When he was released it was by acts of pardon, which the courtiers wanted for what they had irregularly and unjustly done. Tho' he was scrupulous of taking oaths, he gave no just occasion for suspicion of disloyalty or unpeaceableness; but behaved himself in such a manner as to procure favour from his jailors, who sometimes trusted him to go out to visit his family and his people. He died in 1694. § He published Mr. *John Tillinghurst*'s Remains.

RENDHAM [C.] Mr. DAVIS.

ROMBOROUGH. Mr. BENJAMIN FAIRFAX. He was father to Mr. *John Fairfax* of Barking, and Mr. *Nath. Fairfax* of Willisham. He was a very lively preacher, and had great success in converting souls to the love of God and true goodness.

ROYDON and COVEHITH. Mr. MAYHEW.

SANDCROFT [R.] Mr, SAMUEL PEYTO. Of *Kath. Hall. Camb.* some time after his ejectment he was pastor of a congregation at *Sudbury*, where he continued till his death, in a good old age. [He was highly esteemed not only in his own but other churches, and was frequently called to preach abroad. He preached the funeral sermon for the famous *S. Baker*, Esq; of Watesfield. He appears not to have confined his attention to theology; but to have had a taste for philosophical studies. He drew up a very pretty account of a Parhelion seen by him at Sudbury in *Aug.* 1698, which was inserted in the Philosophical Transactions. (See Abridgment, Vol. II. Chap. 1.) On account of his advanced age,

age, in 1707, Mr. *Josiah Maultby* was chosen joint pastor with him. Mr. *Henry Peyto*, late minister of *Coggeshall* in Essex, was a grandson of his.]

WORKS. The Difference between the Old and New Covenant, Prefaced by Dr. Owen.—The Voice of the Spirit, with Roses from Sharon.—Infant Baptism of Christ's Appointment.—Revelation unveiled.—Two Scripture Catechisms; the one long, the other short.—Narrative of the wonderful Fits of Thomas Spatcher. —He had a hand in a tract, entitled, The Preacher sent; or a Vindication of public Preaching by some unordained Men.—He also joined in a Preface to Tillinghurst's Remains.

SAXMUNDHAM [R. 48*l.* 13*s.* 8*d.*] Mr. THOMAS NUTTAL.

SEYLAM. Mr. SAMUEL HABERGHAM. Of *Eman. Col. Camb.* At the university he was a zealous young man. When he afterwards came into a country where he saw most professors of religion inclined to the congregational way, (fifteen churches at least upon the coast of Suffolk and Norfolk receiving their direction and encouragement from Mr. *Bridge* of Yarmouth, and Mr. *Armitage* of Norwich) Mr. *Habergham* fell in with them. His preaching was with great life and power. He had a full congregation, which provoked many to envy, and created him trouble after the Restoration. He had a singular affection for the people to whom he was related, and died amongst them of an apoplexy in 1665. He joined with Mr. *Peyto* in a Preface to *Tillinghurst*'s Remains.

SIBSTON [V. 45*l.*] THOMAS DANSON, M. A. Some time Fellow of *Magd. Col. Oxford.* § Instead of the former brief account of him, the following is substituted from *Wood*'s *Athen. Ox.* II. 1016. *Thomas Danson*, a noted Nonconformist, born in the parish of St. Mary le Bow, Cheapside, London. Educated first in St. Thomas Apostle's, under *T. Wise*, in Latin and Greek; afterwards under *Christian Ravis*, a German, professor of the Oriental tongues in London-house, who initiated him in the Hebrew, Chaldean, Syriac and Arabic. Thence he was sent to Oxon, after the surrender of the garrison; entered a student in *New Inn*, made chaplain of C. C. Col. by the visitors in 1648, took one degree in Arts, in 1649, and then became Fellow of Magd. Col. by the same authority. Being admitted M. A. by a dispensation, thro' some indisposition, he became a zealous

zealous preacher. For a time he preached at *Berwick* upon Tweed, and afterwards had a living at *Sandwich* in Kent, where he was ejected in 1660, tho' he came in upon the death of the former incumbent, having been presented by *Oliver*, an illegal patron, *which Mr. Danson could not help.* (The proper patron was the Dean of Canterbury, who was dead or silenced)—He was soon after settled at *Sibton* in Suffolk, but refusing afterwards to conform, he was ejected at Bartholomew day 1662. He then retired to London, where he preached for a time, and afterwards at *Abingdon* in Berks, on the death of Dr. H. Langley, having married the daughter of Dr. Garbrand, a dissenting physician of that town; where he continued preaching and administering in private-houses, and sometimes in the Town-hall, not without some disturbances, (especially when the *fanatical plot* broke out in 1683, when he absconded) till about the beginning of December 1692, when he was dismissed by the brethren, [for what cause is not said].—An author of his persuasion (*Wm. Jenkyns*, in admon. ante lib. cui tit. est Celeusma, &c.) Stiles him, *Vir doctissimus, totus rei Domûs Zelo ardens*, &c. "A most learned man, who burnt with zeal for every thing belonging to the house of God." And all that were acquainted with him knew him so to be; and many have said, That if his juvenile education had been among orthodox persons [i. e. *High-church-men*] and his principles consequent to it, he might have done more service for the church of England than for the Nonconformists.

WORKS. Several pieces against the Quakers, with accounts of Disputations held with some of their leaders, (of which *Wood* gives a minute account not worth transcribing)—The Saint's perseverance assisted and vindicated against *Ives*, an Arminian Baptist—A friendly Debate between Satan and Sherlock: occasioned by Sherlock's book of the knowledge of Christ—A Defence of the same—De causa Dei: a Vind. of the Doct. of Predestination, from the consequences with which it is burdened in Mr. John Howe's piece upon Prescience.—A friendly Conference between a Paulist and a Galation, on Justification.—§ From this specimen of his writings, it seems that Mr. Danson had a stronger taste for Controversial than for Practical Divinity.

SOMERLEY [R.] Mr. EDMUND BARBER.

SOUTHWOLD, (or SOUTHOLD) Mr. WOODWARD.

SPROWTON [R.] Mr. JOSEPH WAITE. § In 1662, he was chosen elder of Mr. Holcroft's church, with Mr. Corbin

Corbin and Mr. Beare (See Vol. I. p. 260). The next year he was imprisoned at Cambridge, and on his release, was excluded, with Mr. Beare, for forsaking the congregation. He was, however, admitted a member of the church at *Bedford*, from whence he went to preach (among other places) at *Hitchin*, where it appears, before the year 1669, his ministry had been successful (Vol. I. p. 108). In 1681, he was a preacher in London. He was well acquainted with Latin, Greek, and Hebrew. But he held some peculiar and and rigid opinions: *e. g.* That the Sabbath ought to commence on Saturday evening; that smoaking Tobacco was a grievous national sin; that the wearing of Periwigs, especially by ministers, was an abomination, &c.

WORKS. The Parent's Primmer and Mother's Looking-glass.—A Dialogue of the Decalogue—A Dialogue concerning the Sabbath-day.

STRATFORD, Mr. ROBERT ASTY. A letter from Dr. *Owen* to him may be seen in the Collection of the Dr.'s Sermons and Tracts. § From the superscription of this letter it appears that Mr. *Asty* was then at *Norwich*. But it has no date excepting the month, *March* 16. Most probably as it precedes one dated 1683, it was in that year. It was in answer to one from Mr. *Asty*, in which he requests his advice respecting an invitation to some other place, but what that place was doth not appear. The Dr. writes to him in a manner which affords proof of his friendship, and of Mr. *Asty*'s respectable character and abilities. "I shall always be ready, says he, to give you my thoughts in the way of brotherly advice. At present, as things are, I do not see how you can decline the call.—All things concurring; the providence of God in bringing you to that place; the judgment of the church on your gifts and grace for their edification and example; the joint concurrence of the congregation in your call; with present circumstances of a singular opportunity for preaching the word, [may be considered as manifest indications of the divine pleasure].—I pray God guide you in this great affair, and I beg your prayers for myself in my weak infirm condition. I am your affectionate friend and brother."—Mr. *Asty* had a grandson who was pastor to a Dissenting Congregation in Rope-maker's Alley, Moorfields, London.

STOKE

Rev.d Thomas Doolittle. M. A.

Published by Button & Son, Paternoster Row.

STOKE (near *Ipswich*) [R.] Mr. EDWARD SHERMAN. A judicious, able preacher, but exceedingly modest. After his ejectment he became schoolmaster at *Dedham*, and so continued till he died.

STOKE (near *Nayland*) [V.] Mr. THOMAS MOTT. A very valuable man.

STONEHAM (Earls) [R.] Mr. HENRY COOPER.

STOW-MARKET [C. S. 300*l.*] JOHN STORER, M. A. Of *Eman. Col. Camb.* Born in Northamptonshire, about 1611, and well inclined from his youth. He was brought up in the free-school at *Northampton*, and had episcopal ordination. On preaching once occasionally in London, he was chosen lecturer at *St. Giles*, Cripplegate, whence, after seven years continuance, he removed to *Beckenham* in Kent, where he spent eleven years, and was well beloved, tho' he sometimes met with rudeness from such persons as despised the ministerial office. Upon the death of the former incumbent, who had been sequestered, the patron presented a friend of his own, so that Mr. *Storer* returned to London, and settled in the parish of *St. Martin's Vintry*, where he continued till the Restoration. He was then presented by Mr. Blackerby to the living of *Stow-Market*, which he received upon condition, that he might resign it in time, if the terms of Conformity, settled by authority, should be such as he could not consent to. Accordingly, when among other things, he found it was required that he should renounce the Covenant, he resigned his living to his patron, before the Bartholomew-act took place. Having purchased an estate at *Highgate*, called *Sherrick*, held by the King at a small rent paid to the church, worth 70*l. per ann.* he took up his abode there. But by the deceitful practices of a cunning courtier, Sir *Henry Wood*, he was deprived of it, and left without any means to support himself and family. Upon this he set up a school, but was prosecuted in the spiritual court, till he was forced to desist. The Five-mile-act drove him from his home, and he was exposed to several hardships. He lived only upon the goodness of God, and the bounty of others; but he lived contentedly, and died in peace. [§ He drew up a short Catechism, consisting of only four questions and answers, of which the following is a copy:—

Q. 1. How did God make man? Ans. Holy and happy.

Q. 2. How did man make himself? Ans. Sinful and miserable.

Q. 3. Who is the deliverer of man from sin and misery? Ans. Jesus Christ.

Q. 4. Who are those that Christ will save? Ans. Those that repent of their sins, that believe in him and obey him.—Scripture proofs are added.

STRADBROOK [V.] Mr. JOHN STARKE. Of *Camb.* university. Dr. *Walker* calls him *Starkey*, and says he was presented to this living in 1654. After his ejectment, tho' he had but little of his own, he never wanted. He was often in trouble, especially in 1685, when great search was made for him; as it was reported, tho' without foundation, that he collected money for the duke of *Monmouth*. He continued preaching as opportunity offered, so long as his strength would permit him. He died *Jan.* 17, 1701, aged about 70.

SUDBURY. Mr. WILLIAM FOLKES. After his ejectment he lived at *Wenham* in this county, where he had a small estate. He succeeded Mr. Owen Stockton at *Colchester*, where he offered to preach without receiving any thing more from the people than 10*l.* a year, to bear the expence of his horse-hire. He was a worthy gospel preacher, and a holy liver.

THRANDESTON. Mr. RICHARD PROUD.

WALDERSWICK. Mr. SIMONDS.

WALDRINGFIELD *Parva* [R.] Mr. DEERSLEY.

WALPOLE. Mr. SAMUEL MANNING. [This church was first settled in 1647, as appears from a confession of their faith, bearing that date.] Mr. *Manning*, it is supposed, was the first pastor. A man of a sweet engaging temper, and of a very edifying and useful conversation. He suffered six months imprisonment, but his health was not injured by it, tho' he was of so tender a constitution as not to be able to stand while he preached. It was commonly reported that he and Mr. *Spatcher* of *Dunwich* (with whom he was very intimate) were both of them bewitched by a woman in the neighbourhood. [Many strange stories were related and credited concerning this affair in these parts, long afterwards. Whatever was the ground of them] a certain justice of the peace

peace shewed his disposition towards these good men: for, on being urged to punish the woman, he said, "If she bewitches only *Manning* and *Spatcher*, we will let her alone." [Mr. *John Walker*, the present minister of *Walpole*, informs the Editor that, Mr. *Manning* founded the dissenting interest in this place, and that he wrote something to assist persons in judging of their spiritual state. § It is supposed that it was from this piece that the late Mr. *Harmer* made several extracts in a publication designed to encourage christians in a more general attendance on the Lord's Supper.

WAYBRED, [V.] Mr. BAYES.

*** WESTHALL [V.] Mr. ROBERT FRANKLYN. Of *Jesus Col. Camb.* He left a MS. entitled, "Memorable Occurrences of my Life." Some parts of it are scarcely legible; but the Editor has, with great difficulty, made out of it the following account of him. He was born in London, *July* 16, 1630. This being about the time of Charles II.'s birth, application was made to his mother to become wet nurse to that prince; so that, as he observes, he might have been in the way of preferment, had not his father refused the offer. "But, says he, I have been better preferred by the King of kings." He takes notice of several remarkable deliverances, in the time of his youth, in such a manner as discovers great devotion of temper. In the 9th year of his age he went into *Suffolk*, at the desire of Mrs. *Browning*, his aunt, and after a time went to a grammar-school at *Woodbridge*, where he made a good proficiency. He had great advantages under the care of his pious aunt, with whom he appears to have boarded. But he laments his being given too much to youthful sports, his great violence of temper in refusing to submit to correction, and his proneness to lying in his own vindication, when charged with a fault; as also, his vanity on hearing any thing said in commendation of him. His school-master falling ill, he was taken off from grammar-learning, and put to writing and accounts, to fit him for being an apprentice at London. His master expressed his concern at this, and his wishes that he might be made a scholar. Accordingly he was put under another master, who fitted many for the university, and at the age of fifteen he was admitted at *Cambridge*, when Dr. *Browning* was master, and he had Mr. *S. Bantoft* for his tutor, whom in a little time he succeeded. Soon after he was called to preach as

candidate for a living at *Kirton* in Suffolk, near *Ipswich*. He preached there in the morning, on 2 *Cor.* v. 17. and Dr. *Brooks* in the afternoon, when he had the preference. He speaks of himself as being thrust out into the harvest, when he was very raw and unprepared; having the general choice of the people, and the approbation of the committee for plundered ministers; this being a sequestration or non-residence, and the incumbent being thought to be killed in the Rump-army.

In *August*, 1651, he was settled here, but the living was only 50*l. per ann.* and having compounded with the people, who being most of them poor, did not pay him, he was forced to set up a school for his support. They expressed great satisfaction in his care of their children, but they got so much in his debt, that he met with great difficulties, and was glad of an opportunity to remove. By means of his worthy friend Mr. *Allerton*, he got a much better living in regard to situation, income, and the disposition of the people, upon whose choice he settled among them, *viz.* at *Bramfield*. But the former incumbent, tho' he promised resignation, did not actually resign, and the Governor of *Languard-fort* dismissed him from his place; so that he returned to *Bramfield*, and desired Mr. *Franklyn* to let him enjoy the living, as he had a wife and children, and Mr. *F.* was single. He had however many and potent adversaries hereabouts, whereas Mr. *F.* was generally beloved. Tho' loth to remove, he consented, and satisfied his worthy and honoured friend Mr. *Nich. Vessey*, with his reasons for so doing; who bid him not to be troubled, promising to get him another living. He accordingly soon applied to Lady *Brooks*, who said, If she had known of Mr. *Franklyn*'s situation a little sooner, she would have received him into her family; and desired him not to engage himself till he had heard from her. Soon after, *Blithburgh* being destitute, the people applied to her Ladyship, who was the patroness, desiring to have Mr. *F.* for their minister. She told them, she had thought of the same person. He accordingly went thither, where he staid some years, not without some fruit of his labours. But Lady *Brooks* being old, and Mr. *F.* fearing her son would turn him out after her death, he accepted the presentation to another living, which had passed the broad seal, viz. *Westhall*, where there was a prospect of continuing to his death. But here he met with difficulties in regard to the resignation of the incumbent, who was very old, and rendered speechless by

by the palsey. He paid him 10*s.* a week, and his wife 4*l.* *per ann.* At length he resigned, and Mr. *Franklyn*'s right was confirmed in 1658, under the broad seal. About a year after the old incumbent died, and Mr. *F.* preached a funeral sermon for him. He had the general love and esteem of the people, and was at great expence in repairing the parsonage, &c. which were very ruinous, and was settled (as he says) in a very comfortable and thriving condition. But black Bartholomew-day came soon after, " when (says he) I left my living, rather than defile my conscience by the then Conformity." He continued in the town some time, and mentions considerable favours received from his honest friend *Arthur Simonds*; but not having sufficient maintenance, in 1663 he became chaplain to Sir S. Barnardiston's family for half a year; but he breaking up house at *Brightwell-Hall*, Mr. *Franklyn* came to London, where he was in considerable straits, tho' in the family of his relations. But God found out a way for him. One Mr. Eastland gave him lodging. He used to pray in this family, and preached occasionally at several places; and at length, to a society of young men, who had several others to assist. Being once assembled at *Lime-street*, the meeting was broke up, and several persons were imprisoned; but Mr. *Franklyn* in a wonderful manner escaped. *(Thus far his own Narrative.)*

Afterwards he had his share of imprisonment, of which Dr. *Calamy* gives the following brief account: The first time he was seized was for preaching at *Colebrook*, for which he was carried to *Aylesbury* jail, and warrants were sent out to seize his goods. In 1648 he was taken in his own house, [where he had appointed a meeting for a religious exercise] and carried to New Prison for refusing the Corporation oath, and his goods were sold, [the officers behaving in a most insolent and cruel manner, to the great terror of the family.] Some time after he was apprehended when preaching in *Glover*'s hall, carried before the Lord Mayor, and for again refusing the Corporation oath, was committed to *Newgate* for six months, where he met with eight other ministers imprisoned on the same account. He was afterwards seized in his own house in *Bunhill-fields*, at 10 o'clock at night, and committed to New Prison. When he was released, he was forced to appear at every session and give bail. Thus he was almost perpetually harassed till the time of K. *James*'s liberty. [His wife, Mrs. *Mary Franklyn*, in a MS. account of her own experiences, now in the Editor's hands, gives a more particular

and very shocking account of the baseness and cruelty of officers in breaking open their house, pulling down their goods, eating their provisions, and putting them in bodily fear. Dr. *Grosvenor*, in a printed sermon on the death of this pious woman, (1713) makes some extracts from this MS.]

Mr. *Franklyn* was a man of great gravity and integrity, and a plain serious preacher. He was never known to baulk any thing that he thought himself called to do or suffer. Several original letters of his, written to his wife from prison, are in the possession of Mrs. *Hannah Burton*, of London, a grand-daughter of his, who has the other MSS. above referred to; as also a short Catechism, and a letter to *Charles* II. soon after the Restoration, § congratulating him on that event, and urging him to improve it by promoting a reformation of religion. The Catechism is remarkably plain and easy. The title of it is, *Two and fifty Questions, for the benefit of little children, to prepare them for the use of the Assembly's Catechism: composed principally for the benefit of his own children, or for others, if thought worthy: by a lover of truth and holiness, desiring his children to be trained up in the way they should go, that when they are old they may not depart from it.*—The following is a copy of *The Epistle dedicatory to his children, whom he hath dedicated to God.*

"My dear children, whom I love in the truth, God hath made you mine in the mere bonds of nature, and I would have you nearer to me in the bonds of grace, or spiritual union; that you may not only be my children, but my sisters in Christ. I would fain travail for your new birth, not only by prayer, but also by early instruction. To that end I have composed for your use this short catechism. It is not likely I shall leave you much in the world, but I shall leave you much in God. I take you to be my confederates with God. My blessing upon you, yea I bless you in the name of the Lord. Amen!"—It doth not appear that the author ever printed this, or any thing else.

WHATFIELD [R.] Samuel Backlar, M. A. He was a popular and useful man. He preached frequently in the public churches after his Nonconformity, and was connived at, but never took any thing for his labours after he was ejected. He died at *Dedham*, and was buried at *Whatfield*. Mr. *J. Fairfax* preached his funeral sermon on 2 *Sam.* xxiii. 5.

WILLISHAM

WILLISHAM [C.] Mr. NATHANIEL FAIRFAX. Younger brother to Mr. *John Fairfax* of *Barking*. An ingenious man, a good scholar, and a popular preacher. He was commonly called Dr. *Fairfax*, as he practised physic, in which he had great encouragement and success.

WORKS. The Selvidge of the World; containing some Remarks on Dr. S. Parker's Tentamina de Deo.

—— Mr. JOHN FENWICK. Chaplain to Lady *Brooks*. A man of great humility, and of a good conversation, but in low circumstances.

WINGFIELD [C.] Mr. JOHN PINDAR. A pious, affable man. After his ejectment he lived at *Ousden*, where he had a good estate. He constantly attended his parish church, and seldom preached. He died in 1682.

WOODBRIDGE [C. or D.] Mr. FREDERICK WOODALL. A man of learning, ability, and piety; a strict Independent, zealous for the fifth monarchy, and a considerable sufferer after his ejectment. He died at this town, § But Mr. *Lowell* (late minister at Woodbridge) says, "He was not ejected from this church, nor was he ever minister of this parish. He was, however the first pastor of the dissenting congregation here, as appears from writings still in the possession of the people. The probability is, that he was ejected from some parish in this neighbourhood. He was a very considerable man, and was appointed one of the Triers in this county."—Mr. *Henry Stevens*, ejected from Kettleborough, was his colleague. Mr. *Woodall* in conjunction with Mr. *Martin* of Edgefield, published The preacher sent; a vindication of public preaching by some unordained men, 1658.

—— Mr. CADE was ejected here.

WORLINGTON [R. above 100*l.*] Mr. JOHN SALKELD. Some time Fellow of *Queen's Col. Camb.* He was a person of great piety, and a solid judgment; of ready abilities, good learning, and facetious conversation. After he was ejected he sometimes exercised his ministry in private, and for some years, by connivance, in a public church, till some seditious words were sworn against him by one *E. S.* Tho' many hundreds of his hearers could testify that what he said was not said as his own language, but that of the Parliament, *viz.* "That Popery was coming into our nation a great pace, and no care taken to prevent it." However, he was presently

sently fined 100l. and committed to the common prison in *Bury* till the fine should be paid; where he suffered three years imprisonment, and then, by the intercession of Lord Dover with K. James, was discharged, 1686; and his fine was afterwards remitted by K. William. During his long and close imprisonment, he was very helpful to his fellow prisoners, both as a minister and as a chearful christian. His table was daily furnished by his *Bury* friends, but his estate was much injured, and his healthful constitution almost ruined by his confinement. After he obtained his liberty, he continued his ministry at *Walsham in the Willows* many years, tho' under great bodily infirmities, and there finished his course, *Dec.* 26, 1699, aged 77. He printed a sermon on the resurrection of *Lazarus*, *John* xi. 24, upon the King's Declaration for liberty, 1672.

WRATTING (Magna). Mr. MARK MOTT.

WRENTHAM. Mr. JOHN PHILLIP. Dr. Calamy in his *Contin* p. 797, says, that he has, since his first account, been informed that it was He who was ejected here in 1662. He was then however incapable of preaching thro' age and infirmities, tho' he kept the living in which he had been 55 years. He was chased out of *Old* into *New England* for his nonconformity. Bp. Wren would let none that way inclined live in his diocese. He was a very useful preacher. His sufferings made him study the points in controversy the more. He married the sister of Dr. *Wm. Ames*, who much assisted him in his studies. He was one of the Assembly of Divines. Dr. *Calamy* adds, He died in 1663, aged about 77. And yet the editor is informed, that in the church-book belonging to the dissenting congregation at this place, it is said, that Mr. *Phillip* (as his name is there spelt) died *Feb.* 2, 1660. If this is not a mistake he does not properly belong to our list.

—— Mr. THOMAS KING. After Mr. *Phillip* became infirm, he supplied his place at *Wrentham*. [It is probable therefore, that the first account of him as being ejected at this place is true.]

—— WILLIAM AMES, M. A. Son of the famous Dr. *William Ames*, who had been pastor at *Franequer*, and professor at *Rotterdam*, and who died in 1633. This his son, when a child, went with his mother to *New-England*, where

where he had his education at *Harvard College*, and became a graduate in 1645. He returned to England and came to *Wrentham* in 1646, where, in 1648, he was settled co-pastor with Mr. *Phillip*, who was with his uncle, preaching one part of the day at *Frostenton*, from whence also he was ejected in 1662. He died at *Wrentham* in 1689, aged 66. He was a very pious and excellent man in all respects, of the Independent denomination.—He printed a sermon on 1 *John* ii. 20. preached at *St. Paul's*, before the Lord Mayor, &c. *November* 5, 1651.

—— Mr. AUGUSTINE PLUMSTED. He was not ejected at *Wrentham*, but was afterwards pastor of the congregational church in this town. For this reason, as the place of his ejectment is uncertain, his name is placed here. At the Restoration he was Fellow of *Trin. Col. Camb.* whither he came from Westminster school, as King's scholar, chosen by Dr. *Arrowsmith*, at that time master of the college. He was forced to quit his Fellowship on account of his Nonconformity, before the Bartholomew-act passed, soon after the removal of Dr. Wilkins from the Mastership. Upon the coming of a new Master, he endeavoured to pass his degree of M. A. but for the same reason could not obtain it. Hereupon he left the university, and lived a private life upon his patrimony, which he spent for want of constant employment in preaching. He employed himself in drawing up a Double Concordance to the Bible, taking in the English translation, and the original Hebrew and Greek. He published his proposals at large for printing it by subscription, with a specimen of the work, [of which Dr. *Calamy* gives a very minute account] together with a recommendation of it, signed William Lord Abp. of *Cant.* William Lord Bp. of *Bangor*, J. Tillotson, Dean of *Cant.* T. Blomer, D. D. T. Sprat, D. D. Thomas Gale, D. D. G. Burnet, D. D. J. Williams, William Hopkins.—In this work Mr. *Plumsted* spent many years labour, and spared no cost to perfect it, tho' he was always of a weakly constitution, and had but a small income to support his expences. But it doth not appear that it was ever published.—He was ever esteemed a man of great integrity, and primitive simplicity; and a person much mortified to the world.

YOXFORD [V. 35*l.* 15*s.*] Mr. SAMUEL CHAPMAN § He appears to have been succeeded by *Nath. Parkhurst*, M. A.

M. A. A man of a puritanical cast, who is mentioned below.

Ejected at uncertain Places.

Mr. ZEPHANIAH SMITH. He published A Guide to weak Christians in these distracted Times; in a Sermon at *Wickham Market*, where he at that time was minister.—The Doom of Heretics; on *Jude* 5. A Sermon on *Psalm* xxxv. 11.—And another, on *Psalm* li. 13. entitled the Skilful Teacher.

Mr. HOWEL—Mr. ELLIS—Mr. WHITING—Mr. HARROLD—Mr. VOICE.——Dr. *Walker* says, that one RICHARD VOICE was Dr. *Croft*'s successor.

The following afterwards conformed:

Mr. CROSSMAN, of *Sudbury*.—Dr. ISAAC HARRISON, of *Hadleigh*.—Mr. JOHN SIMSON, of *Trimley*.—Mr. ROGER YOUNG, of *Ipswich*.—Mr. SAMUEL HUDSON, of *Capel*, (author of two good discourses on the Essence and Unity of the Catholic Church.)—Mr. HAVIL, of *W. Creting*—Mr. RAY, of *Stansfield*.—Mr. JOHN FAIRCLOUGH, youngest son of Mr. *F.* of *Keddington*.—Mr. T. LUPTON, of *Waldringham*.—Mr. W. SPARROW, of *Naughton*.—Mr. JER. CATLIN, of *Barham*.—Mr. T. HOLBROUGH, jun. of *Akenham*.

§ It may not be amiss here to mention Mr. *George Jones*, who died rector of *Heveningham* in this county, after having been some years a Nonconformist. A funeral sermon for him, preached by Mr. *N. Parkhurst*, vicar of *Yoxford*, has lately fallen into the editor's hands, which contains a pleasing account of him, of which the following is an abstract: He was the eldest son of Mr. *Geo. Jones*, Gent. of *Melles* in Somerset, and was early admitted fel. com. in *Trinity-hall*, from whence he removed to a vicarage in *Hampshire*, of above a 100*l. per. ann.* where he continued some years in good repute, and was eminent in his charities to the souls and bodies of his people.—Thus happy were his people in him, till black Bartholomew, when hundreds of livings were made void, and his among the rest; not being yet fully satisfied to comply with all things required by the Act of uniformity.—In London he acquainted himself with divers eminent Nonconformists, particularly Mr. *Baxter* and Mr. *Howe*. And then and there he received such satisfaction as warranted his after Conformity, and brought him to *Hevening-*

ham.—The great Mr. Baxter did him the honour to say of his book of *Progressive Knowledge in the future State*, "This is a book according to my own heart." Amongst other charities, he gave away hundreds of books; as Bibles, Baxter's family-books, Gouge's principles, &c. His ministerial labours were very considera le: his candour was great, particularly to his dissenting people; and his learning uncommon. He died *July* 22, 1704.—*The reader is recommended to make a reference to the above account, at the end of* HAMPSHIRE.

MINISTERS

MINISTERS EJECTED OR SILENCED

IN

SURREY.

ASHTED [R.] Mr. KING.

BYFLEET [R.] Mr. SCUDAMORE.

CHARLWOOD [R. S.] Mr. WRIGHT. He was ejected soon after the Restoration. He afterwards lived privately at *Dorking*, but did not long survive.

CHIPSTED [R. S.] Mr. CALEB TRENCHFIELD. The former incumbent returned to this living in 1660. Mr. *Trenchfield* having an estate at *Eltham* in Kent, went and lived there, and kept a school, and there he died.

WORKS. Christian Chymistry; being eleven Observations, Historical, &c. with suitable Applications.—A Cap of Grey Hairs for a green Head.

CLAPHAM [R. 300*l.*] JOHN ARTHUR, D. D. Of *Eman. Col. Camb.* A very considerable man; who lived and died a moderate Nonconformist. §*Wood*'s account of him, to which Dr. Calamy refers, is as follows:—"A noted theologist, was diplomated Oct. 10, 1660, by virtue of the King's letters, written to the university in his behalf, and unknown to him. This Diploma was to pass because Mr. Arthur's great age would not permit him to take a journey to Oxon, to be presented there in person. He was son (if I mistake not) of Laurence Arthur, of Springfield in Essex, and had been mostly educated in *Eman. Col. Camb.* but ejected from his living at *Clapham* in Surrey, for Nonconformity, *An.* 1662." It is observable that no reflection upon him is added.

COLSDON

COLSDON [R.] Mr. Richard Roberts. Of *Eman. Col. Camb.* Brother to Sir *W. Roberts*, of Wilsden in Middlesex, commonly called Lord *Roberts*, the greatest and most ancient freeholder in that county. He was educated under Dr. *Preston*, and married the eldest daughter of Dr. *W. Gouge*, of Black-fryars. In his ministry he was very fervent and convincing, and was blessed with great success. He was a man of uncommon industry, and was richly furnished with all good learning. Being turned out of *Colsdon*, he placed himself and family at *Watford* in Hertfordshire, where he laboured constantly, and was greatly honoured and beloved by the conforming clergy, and even the Baptists and Quakers, for his prudence, exemplary piety, and abundant charity. He was one of the Triers for this county.

DITTON (Long) [R.] Richard Byfield, M. A. Of *Queen's Col. Oxf.* A man of great piety and zeal. § *Wood* says, "he was half brother to *Nich. Byfield*, was born in Worcestershire, and at 16 was entered at the university, on leaving which he had the curacy or lectureship of *Isleworth*. At Long Ditton he became a reformer of the church of superstition (as he called it) by plucking up the steps leading to the altar, and denying the sacrament to his parishioners, and to his patron, unless they would take it in any way except kneeling. He was one of the Assembly, a great covenanter, and an eager preacher against bishops, ceremonies &c. In 1654, he was assistant to the Com. for ejecting, &c."—There once happened a great difference between him and his patron, Sir J. Evelyn, about repairing the church. Mr. *Byfield* complained to *Oliver Cromwell*, then Protector, who got them both together, to reconcile them. Sir John said, that Mr. *B.* reflected upon him in his sermons. Mr. *B.* most solemnly declared he never intended any reflection upon him. *Oliver* thereupon, turning to Sir John, said, "Sir, I doubt there is something indeed amiss; the word of God is penetrating, and finds you out: search your ways." This he spake so pathetically, even with tears, that Sir John, Mr. Byfield, and others present, wept also. The Protector, before he dismissed them, made them good friends. To bind the friendship the faster, he ordered his Secretary Malin to pay Sir John Evelyn 100*l.* towards the repair of the church.—Mr. *Byfield* when he was ejected, was the oldest minister in that county. He retired afterwards to *Mortlake*, where he spent his time in preparing for his approaching dissolution. He

He preached usually twice every Lord's day in his own family, and he did so the very last before his death. The next day he signified to those about him that his departure was at hand. He gave many serious exhortations and admonitions to his wife and children, and particularly charged the latter to live in love, that the God of love and peace might be with them. On the Tuesday a friend desired his thoughts on *Rev.* viii. 1. to which he spake with great freedom for a considerable time, and then rising from his seat, fell into an apoplectic fit, and only saying that he desired to rest his head, he slept in the Lord, in *Dec.* 1664, aged 67. § He was buried in *Mortlake* church.

WORKS. Sermons before the Parliament.—The Light of Faith, and Way of Holiness.—The Doct. of the Sabbath vindic. ag. his Brother Mr. N. Byfield.—The Power of the Christ of God.—The Gospel's Glory without Prejudice to the Law.—The real Way to good Works.—A Treatise of Charity.—[The Beginning of the Doctrine of Christ, was Mr. *N. Byfield's.*]

DORKING [R.] Mr. SAMUEL NABBS. After his ejectment he lived in the neighbourhood of London, where he died very old and infirm.

EGHAM [V. 60*l.*] WILLIAM REYNER, B. D. Of *Camb.* university. An eminent divine, and a member of the Assembly. He had very considerable success in his ministry, in his younger days, among the gentry. In the Parliament times he was offered the Presidentship of *Magd. Col. Oxf.* or a Fellowship at *Eaton*, but he refused, because he had preached against pluralities, and was resolved to act consistently. He was minister of this place 46 years. He had no visible prospect of a future subsistence when he quitted, but lived chearfully afterwards, and thro' the care of divine providence was in no want, but died worth little or nothing. He continued in his parish till his death in 1666, and left the world with a general reputation. He preached privately after his ejectment, as far as his strength would serve him, and never was disturbed. He was terribly exercised with the stone for many years, but after his ejectment he never had any acute pains. A stone was taken out of his bladder after his death, weighing ten ounces, and measuring nine inches and a half, in circumference, in the form of a heart. He was a man of general learning, and particularly eminent in church history. He was intimate with Abp. *Usher*, and highly valued by him. He printed nothing but a Sermon before the Parliament.

EWEL

EWEL [R.] Mr. BATHO.

FARNHAM [V.] Mr. SAMUEL STILEMAN. A man held in good estimation for his great learning. He was also eminent for his holy and heavenly conversation, his contempt of the world, and his serious awakening preaching. His faithfulness sometimes exposed him to difficulties. A gentleman in the neighbourhood having broke his neck by a fall from his horse, as he was returning with some others from a drinking-bout, Mr. *Stileman* thought it his duty sharply to rebuke the sin of drunkenness in the pulpit, and to improve that awful providence, in order to deter others from this odious vice. At this several gentlemen were much enraged. Some time before Bartholomew-day a justice of peace came into the church, and commanded Mr. *Stileman* in the King's name, to come down out of the pulpit; which for that time he did quietly, to prevent disturbance. Another time the same justice came and did the same again; but upon the advice of his friends, Mr. *Stileman* refused. The justice repeated his command, without effect. He then ordered some persons in the church to go and pull him down. They not complying, the justice himself went into the pulpit, thrust him down with great violence, and committed him to prison. But he soon got bail, and by the advice of his friends, sued his worship, and recovered considerable damages. He continued preaching till *Aug.* 24, 1662, and afterwards in his own house, which he would still have done, but he died the following year.

FETCHAM [R. S. 140*l.*] Mr. JAMES FISHER. Of *Eman. Col. Camb.* After his ejectment he kept a school, and preached in his own house at *Dorking*, where he died 1691, aged 86. Dr. *Walker* says, "He was a man of a very mean character." But some who knew him well assured the author, that he was an honest upright person, and a very useful preacher. That writer relates an instance of his great inhumanity to his predecessor. Dr. *Turner*'s lady, at his taking possession of the living. But it seems most likely the Dr. was misinformed, both from Mr. *Fisher*'s general character, which was very remarkable for humanity and tenderness, while he was in possession of the living; and also from what was said by a successor of his to his daughter, who was well known at *Dorking*, *viz.* that her father's memory was then precious at *Fetcham*, and would never die there.

GUILFORD

GUILFORD [R.] Mr. JOHN MANSHIP. After being silenced he practised physic.

HORSLEY (East) [R.] Mr. SAMPSON CARYL.

HORSLEY (West) [R.] Mr. JOHN PLOT. He was appointed one of the Triers of this county.

KINGSTON [V.] Mr. RICHARD MAYO. A man of sincere godliness, whose ministerial labours here were crowned with abundant success. He had afterwards a large and flourishing congregation in London, where for many years he continued an affectionate and useful preacher. He was a great lover of peace and union; was of a sweet natural temper, and in all his conduct manifested great sincerity and prudence. In his last sickness he had much inward peace and serenity: his end was like an evening without clouds. He said to his worthy fellow-labourer, "I have had my infirmities and failings, but my heart hath been right with God as to the main; and I look for the mercy of our Lord Jesus Christ to eternal life." He died *Sept* 8, 1695. His funeral sermon was preached by Mr. *N. Taylor*, who succeeded him. He had two sons in the ministry: the one a Conformist, at St. Thomas's, *Southwark*; the other, a Nonconformist at *Kingston* upon Thames [afterwards (in part) at *Hackney*, on the division which took place on Mr. *Barker*'s being chosen as Mr. *Henry*'s successor.]

WORKS. A plain Answer to this Q. What Course may a Christian take to have his Heart quickened and enlarged in secret Prayer.—Three Sermons in Morn. Ex...The Life of Dr. Staunton. ..Two Conferences; one betwixt a Papist and a Jew; the other between a Protestant and a Jew...A Letter from Leghorn.—A Comment on Romans, in the Contin. of Poole.—A Sermon on the Cause and Cure of Strife and Divisions.

LAMBETH [R.] Mr. JOHN RAWLINSON. He was one who signed the address of thanks to K. Charles, for his Declaration in 1661; also one of the Commissioners at the Savoy conference. He was a most friendly, humble, and obliging person, who was much respected for his prudence and piety, as also for his ministerial abilities. Mr. *Baxter* speaks of him as "a grave divine, of great ability." He died at *Wantage*, Berkshire.

MEESTHAM [R. 200*l.*] WILLIAM ANGEL, M. A. Of *Christ Col. Oxf.* The younger son of a gentleman in Worcestershire.

When he first came to his living he found many of his parishioners very prophane; but by his endeavours and good conversation some reformation was produced. It was his usual custom on the Sabbath evening after service, to go about the parish with the churchwardens and constables, to prevent the evil practices which had been common on that day. But, when another minister succeeded in his room, these loose people returned to their old ways. The ringing of bells was so offensive to Mr. *Angel*, that he requested his successor to give public notice to refrain from that practice; after which it was never once done all the time he staid there. He was generally beloved by the people, the chief of whom very earnestly pressed him to stay amongst them, and offered to get a person to officiate for him, in what he scrupled. But he told them, He could not like another should do that for him, which he himself did not approve; and that he was forced to leave them to preserve peace within. After his ejectment he became a school-master, in which office he took much pains, and educated a number of good scholars of several ranks and professions. He was a very practical preacher; very facetious in conversation; of a public spirit, and of great moderation and charity. He had a peculiar talent in reconciling persons who were at variance. Through life he discovered great uprightness, and his end was peace. One of his last works, on his death-bed, was, giving excellent advice to a young man then beginning the world. He died in *March*, 1685, aged 55, and was buried in Old Bethlehem.

MORTLAKE [C. or D.] DAVID CLARKSON, B. D. Some time Fellow of *Clare Hall, Camb.* Dr. *Walker* says, he succeeded Mr. Peter Gunning, when dispossessed of this Fellowship, as his pupil *Tillotson* did him, and seems to blame both; but unjustly, as the succession was not immediate in either case. Mr. *Clarkson* was the son of Mr. *Robert Clarkson*, of *Bradford* in Yorkshire, and born there *Feb.* 1622. When deprived of his public ministry, he gave himself wholly to reading and meditation, whereby he obtained an eminent degree of sacred knowledge, and was conversant in the recondite branches of learning. "[He shifted about (says Mr. *Neal*) from one place of obscurity to another, till the times suffered him to appear openly; he was then chosen successor to Dr. *Owen*." Dr. *Savage* says, "He was chosen co-pastor with Dr. *Owen* in *July*, 1682, a year before the

Dr.'s death." Mr. *Clarkson* died in 1687.] Dr. *Bates*, in his funeral sermon for him, gives him this character: "He was a man of sincere godliness and true holiness, which is the divine part of a minister. He was a conscientious improver of his time for acquiring useful knowledge, that he might be thoroughly furnished for the work of his divine calling. Humility and modesty were his distinctive characters, wherein he excelled. He was well satisfied to serve the church, and illustrate the truth, and to remain in his beloved secrecy. In his conversation, a comely gravity, mixed with an innocent pleasantness, were attractive of respect and love. He was of a calm temper, nor ruffled with passions, but gentle and kind and good; his breast was the temple of peace. In the discharge of his sacred work, his intellectual abilities and holy affections were very evident. Great was his solemnity and reverence in prayer, and his preaching was very instructive and persuasive. The matter of his sermons was clear and deep, and always judiciously derived from the text. The language was neither gaudy and vain, nor rude and neglected, but suitable to the oracles of God. His death was unexpected, yet, as he declared, no surprize to him, for he was entirely resigned to the will of God, and he desired to live no longer than to be serviceable. With holy Simeon he had Christ in his arms, and departed in peace to see the salvation of God above." Mr. *Baxter* says, "He was a divine of extraordinary worth for solid judgment, healing moderate principles, acquaintance with the fathers, great ministerial abilities, and a godly upright life." Mr. *Clarkson* thought it a great honour to him, to have had a hand in the education of so excellent a person as Dr. *John Tillotson*, Abp. of Canterbury, who bore a singular respect to him as long as he lived.

WORKS. The Practical Divinity of the Papists destructive to Christianity and Mens Souls.—No Evidence for Diocesan Episcopacy in Primitive Times; in Ans. to Stillingfleet.—A Defence of ditto.—Two Serm. in Morn. Ex.—Funeral Sermon for Dr. Owen; which may be seen in the Collect. of the Dr.'s Serm. and Tracts.—Since his death, a Discourse on Free Grace; another on Episcopacy; a third on Liturgies; and a Vol. of Sermons in Folio.

MOULSEY (East and West.) Mr. JOHN JACKSON. Of *Queen's Col. Camb.* Son of Mr. *Arthur Jackson*. He was noted as an orator, a philosopher, and a moderator in the

schools. He was a diligent and useful preacher, well skilled in the scriptures, a pious liver, and a sincere friend. He was first ejected from *St. Bennet*'s, Paul's Wharf, London, and was afterwards sometimes supported by correcting the press. He corrected the first impression (which is the best) of *Poole's Annotations*.

WORKS. A Serm. in Morn. Ex. at Cripplegate—A Concordance to the Bible.—An Account of his Father's Life prefixed to his Annotat. on Isaiah, &c. (of which an abstract has been given in this work)—Part of the Contin. of *Poole's* Annotations.

OCKLEY [R.] Mr. NOWELL.

PURBRIGHT [Chap.] Mr. WICKHAM.

WALTON (upon *Thames*) [V.] Mr. DAVID ANDERSON. Being apprehensive of a return of Popery, soon after his ejectment he went to *Zealand*, with his wife and five small children, and settled at *Middleburgh*. Having no employment there, he soon consumed the little money he had, owed a year's rent for his house, and was reduced so low as to want bread. Such was his modesty that he knew not how to make his case known in a strange country. In this condition, after he had been one morning at prayer with his family, his children asked for their breakfast; but having none, nor money to buy any, they all burst into tears. In this sorrowful case, the bell rung. Mrs. *Anderson* went to the door in a mean and mournful habit. A person asked for the mistress, and on her telling him she was Mrs. *Anderson*, gave her a paper, saying, "Here, a gentleman has sent you this paper, and will send you in some provisions presently." On opening the paper, they found 40 pieces of gold in it. The messenger went away, without telling his name or whence he came. Soon after a countryman came with a horse-load of provisions of all kinds, but did not tell them, nor did they ever know, who it was that so seasonably relieved them. But Mr. *John Quick* (from whose Memoirs this account is taken) being, in 1681, pastor of the English church at Middleburgh, came accidentally to the knowledge of the whole matter. Being at the country house of one *Myn Heer de Koning*, a magistrate of that city, and happening to mention this story, he told him that he was the person that carried the gold from *Myn Heer de Hoste*, a pious merchant of that place, with whom he was then an apprentice. He added, that *M. de*

Hoste observing a grave English minister frequently walk the streets, with a dejected countenance, enquired privately into his circumstances, and apprehending he might be in want, sent him the gold and the provision, saying, with a very christian tenderness, "God forbid that any of Christ's embassadors should be strangers and we not visit them; or in distress, and we not assist them." But he expressly charged both his servants to conceal his name.—This relief, besides present provision, enabled Mr. *Anderson* to pay his debts. He could not help communicating this instance of the great goodness of God to his friends and acquaintance in that city. This coming to the ear of *M. de Hoste*, he afterwards found a secret way of paying Mr. *Anderson*'s rent yearly, and of conveying to him 10*l.* every quarter; which he managed so as that he never could discover his benefactor. *M. de Koning* kept the whole matter secret, as long as his master lived, but thought himself at liberty to give this account of it after his death.

Upon the decease of Mr. *Spang*, minister of the English church at Middleburgh, Mr. *Anderson* was unexpectedly chosen in his stead. When the messenger came to acquaint him with it, his wife was so overcome with joy at the goodness of God, in providing them a fixed and honourable maintenance, that it threw her into a fever, of which she died. Mr. *Anderson* after some time grew sickly, and died also in *March*, 1677. He was a man of good ministerial talents. None of all the ministers, in that city, equalled him in the gift of prayer, in which he had a peculiar fulness and fluency, animated with very melting affections.—The magistrates of the city became guardians to the five orphans whom he left behind him. The famous *Anna Maria Scurmon* took one of his daughters, and two other Dutch ladies the two others, and became mothers to them. The unknown benefactor continued his kind offices to them all. *M. de Hoste* took the two sons under his own charge, and by his last will bequeathed a good portion to each of the daughters. He ordered that the eldest son, who was very hopeful and pious, should be brought up a scholar, and settled a liberal provision upon him of 60*l. per ann.* for his education at one of their universities, where he died of a consumption; and appointed the youngest son to be bound apprentice, and when he should be out of his time to receive 60*l.* to begin the world with: so wonderfully did Providence attend this pious confessor, and his children after him.

WORPLESDON,

WORPLESDON, [R.] Mr. GEORGE FARROLL. The father of Mr. *John Farroll*, ejected at *Shelburn* in Hampshire. He was appointed one of the Triers of this county.

Ejected at uncertain places:

Mr. GLYDE——Mr. BEAUMONT——Mr. SMITH——Mr. STORY.

ADDENDUM.

Those who are possessed of the MORNING EXERCISES at *Cripplegate*, will be gratified by the perusal of Mr. JOHN JACKSON's sermon, mentioned page 307. It is on a singular and important subject, being an answer to the Question: "How shall those merchants keep up the Life of Religion, "who, while at home, enjoyed the Gospel-ordinances, and "when abroad, are not only destitute of them, but exposed "to persecution?" The text is *Psalm* cxx. 5. It is a judicious and useful discourse, which confirms the account given of the author.

MINISTERS EJECTED OR SILENCED

IN

SUSSEX.

ALISTON [V. 21*l.* 11*s.*] Mr. THOMAS MALTHUS.

ARUNDEL [V. 38*l.* 19*s.* 9*d.*] Mr. JOHN GOLDWIRE. After his ejectment he was very useful as a schoolmaster, having his son to assist him, first at *Broadlands* near *Rumsey*, and afterwards at *Baddesley*. From his grave-stone in *Rumsey* church, it appears that he died *May* 22, 1690, aged 88. He was a pious man, and an excellent scholar.

BARLAVINGTON [R. or *Haylshott*]. Mr. RICHARD GARRET. He continued to live and preach in the place where he was ejected. He was a very serious preacher, but among his neighbours who continued hearing him, were several who were strangers to that life of religion and power of godliness, which this good man studied to his utmost to promote. As he usually walked to *Petworth* every Monday, in one of those walks, a country fellow, who had been his hearer the day before, and had been cut to the heart by somewhat he had delivered, came up to him with his scythe upon his shoulder, and in a mighty rage threatened that he would be the death of him, for he had told him the day before what no one in the world knew of him, but God and the devil; and therefore he most certainly dealt with the devil. Mr. *Garret* was greatly terrified, but by soft answers and serious discourse, he at length so far turned away the fellow's wrath, that he retired without doing him any hurt.

BIGNOR [R.] Mr. THOMAS REEVES.

BILLING-

BILLINGHURST. William Wilson, M. A. Of *Cambridge* university. His father was a strict Conformist minister. He was sent into *Wales*, for grammar-learning, and while he was a school-boy there, stood god-father to a child, which created him much uneasiness afterwards. Having taken his degrees, he was invited to this parish, where with great diligence, faithfulness, and importunity, he laboured to win souls to Christ, and promote serious religion, about ten years. He invited persons to be in earnest about practical godliness by his own exemplary conversation out of the pulpit, as well as by his warm discourses in it. Safely could he say with the apostle, 2 *Cor.* xii. 14. 'I will not be 'burthensome unto you, for I seek not yours, but you.' Such as were in mean circumstances he excused from paying their tithes, though he could as ill afford it as many others that insist upon them. But he had not so learned Christ as to do any thing that might prejudice persons against the ministry, or tempt them to charge those who officiated in it with covetousness or cruelty. He thus acquired the love and good-will of his parishioners. When he was ejected, both he and his wife were young; they had four small children, and but little to subsist on: he therefore taught school in his own parish, where he had good encouragement. He also continued preaching privately; but met with opposition. A friend wrote him an expostulatory letter on the subject, to which he returned an answer, of which the following is an extract:

"Honoured Sir,—That the late act hath ousted me from being minister of this place, I acknowledge; and also that it denieth me the public exercise of my office: but that I am still a minister of the gospel, I think will be granted by all. So that should I execute the office in any part of the church I could not be said to invade another man's calling. You will say the laws of the kingdom disallow it, and therefore I cannot here lawfully do it. I acknowledge that I am bound to the laws of the kingdom, so far as they are agreeable to the laws of God; but if the laws of men seem, at least to me, to thwart the laws of God, I must then keep close to the laws of God, and expose myself to the penalties of the laws of men. That any practice of mine hath bred any division in the parish I may safely deny, except it be my example in not conforming; which is more than I know, and more than I can help. Mr. *Oram* hath not had at any time the less auditory for me, since he had the place. Yea, I have been instru-

mental to keep some to the church, who else would have absented themselves wholly. Those that come not to hear Mr. *Oram*, or to communicate with him now, would not do it were I 1000 miles off. The ground for their noncommunion is not in me, but himself, as I suppose. Sir, I will assure you, my Nonconformity hath not been out of any private humour, (whatever men may judge of me) but purely to satisfy my own breast. To me it seems strange, and very hard, that those that are but supposed to be Presbyterians, and but suspected to have private meetings, should be more taken notice of and sentenced than the Quakers and Baptists, I had almost said the Papists too. I will assure you that I shall (the Lord assisting me) endeavour to walk unblameably, and beware of offences; and in all I do, seek to satisfy my own conscience, in walking by rule, whatever comes of it; that if I do suffer, it may be for well-doing, and not as an evil-doer. It is far better for me to have all the world about my ears than have God an enemy, and conscience an accuser. In that you have been pleased to plead my cause and vindicate me behind my back, I acknowledge myself much obliged, and shall manifest it, (seeing no other opportunity offers itself) in praying for you and yours; and shall remain still yours, &c.

Billinghurst, Jan. 16, 1663. WIL. WILSON."

At length he was prosecuted for teaching school and preaching. His two greatest enemies were, a neighbouring justice, and the parson that succeeded him in the parish. The justice threatened to have him dead or alive, and make him rot in a jail; but he himself went first to rot in the grave. The parson was so violent, that he directed the officers how to apprehend him; and vented his malice upon Mr. *Wilson*'s family after his death, tho' it was well known that his interest helped to bring him into the parish. But tho' several warrants were issued out against him, and several attempts made to take him, God so preserved him that he escaped, tho' often very narrowly. His usual refuge was the house of Dr. *Banks*, a neighbouring conformist minister, where he was unsuspected. At length he was forced to lay down his school, when he purchased a small farm, which his wife and servants managed; but he held on preaching, when he could get an auditory, at his own house or elsewhere. His heart was so set upon ministerial service, that in his last illness nothing was more grievous to him than his being thereby taken off from it. When another ejected minister, Mr. *M. Woodman*, who came to visit him, asked him, What he would have

have him pray for? He answered, That God would either be pleased to restore him speedily to his ministerial labours, or else receive him to glory; the latter of which requests was answered about 1670, when he was but about 40 years of age. In the latter part of his life he discovered great satisfaction in his Nonconformity, and a firm dependance on the promises of God for those whom he was to leave behind him, who found those promises abundantly made good to them. Sir *Harry Goring*, among other gentlemen, had a great esteem for this good man, which he manifested upon all occasions. And the parson's zeal at length abated, and falling into melancholy, it occasioned him dreadful horror to think he had been so troublesome to Mr. *Wilson* and his family, to which he afterwards grew more favourable; and then the pious Dissenters became his most delightful companions for many years.

BRIGHTHELMSTONE [V.] Mr. ROBERT EVERDEN.

BRIGHTLING [R.] Mr. JOSEPH BENNET. Of *St. John's Col. Camb.* He was the son of a minister who died young. Falling to the care of his uncle, T. English, Esq; he educated him at the free-school at *Tunbridge*, from whence he went at about 14 years of age to *Cambridge*, with a particular recommendation from his master. Mr. *Goodwin* was his tutor, whom he often commended. His uncle designed him for the living of *Brightling*, of which he was the patron, which became vacant before he had finished his studies. Another person therefore was presented, upon a private agreement that he should have the whole profit till Mr. *Bennet* was fit for it, and then should resign. But when his promise was claimed, he refused; and so Mr. *Bennet* was forced to wait for his death. In the mean time he lived in the family of Sir *J. Woolaston* at *Highgate*, where he had leisure for study, and opportunity of hearing and conversing with the London ministers; particularly of attending on the ministry of Abp. *Usher* at *Gray's-Inn*. On returning into his own country, he preached at a place called *Hoo*, near the sea-side, and afterwards at *Burwash*. At length the incumbent dying, he was presented to *Brightling* living, in 1658, when he set himself to do all the good he could, in preaching, chatechizing, visiting, and faithfully admonishing, as he saw occasion. His zeal was not laid out in little matters, but in promoting practical religion. He laid his main stress upon a credible christian profession, in the administration of the sacraments, and

and was much against extremes. While he kept his benefice, he lived hospitably, and was very charitable. When the Act of uniformity came out, the neighbouring ministers who complied were very earnest in pressing him to concur with them; but he could not be satisfied to do it; thinking himself obliged to adhere to the cause of reformation, tho' he and his people could not part without mutual sorrow.

He lived in the parish twenty years afterwards, where he set up a school, which began to flourish, but was dispersed by the plague in 1665. The minister of the place then withdrawing for his own safety, Mr. *Bennet* visited the people, who died in great numbers. He resigned himself and his family to the care of divine providence, but none of them were visited with the distemper, tho' he went daily among those that were. This greatly endeared him to sober persons of all ranks, so that when the Five-mile-act took place, none would execute it upon him, and he remained unmolested. His motto was, *God's good Providence be mine inheritance*; which was answered to him; for when his family increased, he was surprizingly provided for; so that tho' he never abounded, he was never in any distressing want. He generally had a few borders, which was both a help and a diversion to him. He had some trouble from the spiritual courts, but the interposition of friends kept things from running to extremity. He much delighted in his ministerial employment. The people to whom he had been related as their minister, having their meeting at *Hellingley*, several miles distant, and he being thro' age disabled from going thither, he removed to *Hastings*, where there was a church raised by Mr. Bernard of Lewes. There he spent the remainder of his days with his family. Tho' the people could do very little for his support, he was pleased and thankful to divine providence, that he was not wholly laid aside as useless. By his peaceable and pious conversation, he conciliated the favour and friendship of many who were greatly prejudiced against the Dissenters. Before his removal, some malicious people, without the least foundation, had formed a design of accusing him of high treason; but a testimonial was procured for him by *E. P.* of Barwash, Esq; from a neighbour of his, who was as high as any man, which brought him off, and his enemies were ashamed of their conduct. His sufferings did not exasperate him, nor was he so much against the church as to be averse to occasional communion with it. He heartily embraced all who appeared lovers of serious religion, and was himself a lively

lively pattern of it. He prevented his people's addressing in K. *James*'s time, for which Sir T. Dyke thanked him, promising it should be remembered in his favour. He had a great tenderness towards vagabonds, often relieving them, and entered into discourse with them; which he used to say he did because they were generally treated as persons outlawed, and regarded by none. Though he was often imposed upon, it is to be hoped he sometimes did good this way. He was blind for some time before his death, and his memory decayed. Being asked in the latter part of his life, about his sentiments respecting his Nonconformity, he said, That they had for substance been always the same; that he had great satisfaction in considering, That worldly motives had not influenced him, but only a regard to the word of God, and an unbiassed conscience: and were it to do again, he must do as he had done. He passed thro' the world with a character as unblemished as most men, and died in a good old age, in 1707. A son of his was assistant to Mr. *Shower*.

BURWASH [V.] Mr. THOMAS GOLDAM. A man of good attainments in polite learning, and an acceptable preacher. Soon after his entrance on the ministry, he was disturbed by a Quaker, who came to his church, and walking towards the pulpit like a ghost, said to him, "I am sent with a message from God to thee." Mr. *Goldham*, who was a quick and ready man, asked, "What! to me?" "Yea, said the Quaker, to thee." Mr. *Goldham* then asked him, "Dost thou know my name?" "Nay, said the Quaker, I know it not." Mr. *Goldham* replied, "If God had sent thee to me, he could have told thee my name," and argued that he might be mistaken in the person he was sent to. At this the man was confounded, and the people were satisfied, without any dispute.

BUXTED. Mr. STEPHEN STREET. *Ugfield* or *Marshfield*, was joined to this living, and he had an assistant. He took great pains in preaching and catechizing the youth, and was very charitable to the poor. When ejected, he had a wife and six children. He died at London soon after. § See Vol. II. p. 340,)

* CARDFORD. Mr. JOHN BEATON, His father had been minister of *Rye*. Upon his ejectment, he and his family were received into the house of Sir John Fagge of *Wiston*, who shewed them great kindness, which was continued to Mr.

Mr. *Beaton*'s family after his death, and Sir John received considerable spiritual benefits in return. Mr. *Beaton* was a witty man, and even by his facetiousness, promoted seriousness instead of checking it. His liberal soul devised liberal things; and in that wealthy and worthy family where he lived, he found suitable minds to work upon. His last days were his best, as to his improvements, both as a christian and as a minister. Throughout his last lingering sickness he was much in the exercise of repentance, which has by many been counted a safer passage out of the world than that of exstacy. He died *Dec.* 7, 1680, and was buried in *Wiston* church. He was a true friend, and took for his motto, *Prov.* xxvii. 10.

CHICHESTER. *St. Pancras* [V.] Mr. WILLIAM SPEED. A very good man. He had been some time lecturer at *Uxbridge*. While he was there, a family next door to him was sorely visited with the small-pox, and there being but a slender partition between the two houses, when Mr. *Speed* went to family duty, the woman in the sick family adjoining used to listen as well as she could, and made a hole that she might hear the more easily. And it pleased God, that by what she in this manner heard from Mr. *Speed*, in reading and praying, she was so wrought upon as to become a serious Christian. This account Mr. Humphrey Phillips relates in his own memoirs, as what he had from Mr. *Speed*.

—— *St. Peter*'s [R.] WILLIAM MARTIN, M.A. Sometime Fellow of *Merton Col. Oxf.* The only account we have of him is from the following inscription on his Tombstone in *Whitney* church-yard, in Oxfordshire; for *Wood* does not mention him, tho' he has an account of another person of the same name.

GULIELMUS MARTIN, A. M.

Agro hoc Oppidoque Parentibus Honestis oriundus. Col. Merton Annos complures Socius; cujus Profunda Eruditio, Humilitas sincera, intemerata Sanctitas, exundans Charitas, indefessa felixque in munere Pastorali Opera, Ævo ipsum suo, Memoriam posteris commendarunt Seculis. Omnigenæ Rivulis Gratiæ, Oceano immersis Gloriæ, Mensis Augusti die tertio. Anno Salutis 1686, Ætatis 66*to*.

Thus

Thus translated.

He was a native of this county and of this town: was born of reputable parents, and many years fellow of Merton College. His profound learning, his sincere humility, his unsported sanctity, his unbounded charity, his unwearied and successful labours in the pastoral office, procured him the esteem of his own age, and will convey his memory to the latest posterity. The manifold streams of grace were swallowed up in the ocean of glory, on the third day of August, in the year of our salvation 1686, and the 66th of his age.

WORKS. A Letter of Advice from an aged Pastor to his People; with the right Way of dying well, and a Map of the Heavenly Canaan.

CLAPHAM [R.] Mr. SAMUEL WILMER. A person of a strong constitution of body, and great presence of mind. He was unjustly imprisoned by one justice, and bailed out by another; upon which, to avoid the danger of the Five-mile-act, he removed to *Havant* in Hampshire, where he died *Oct.* 7, 1671, aged 46. It was thought that his troubles shortened his days.

DEAN (East) [R.] Mr. WILLIAM WALLACE. Born near *Aberdeen* in Scotland. He was a bold, faithful, and laborious man, but spoke English very ill. After his ejectment, he preached at several places remote from his habitation, so that his fatigues in journeying were the greater, but his other sufferings the fewer. He often escaped fines and imprisonment by being far from home. Once at *Brighthelmstone*, when the officer broke in upon the meeting, and made search for the minister, several women with children stood about him, and the officers not attempting to remove any of them, Mr. *Wallace* escaped. At another time, at the same house, the officers set a guard, and kept the people prisoners, while they sent to *Lewes* (six miles) for a justice's warrant. In the mean time they that were within, took effectual care to secure Mr. *Wallace*; nor was any fine laid upon him. But, among others, 20*l.* was laid on the house, for which they took from the heap 65 bushel sacks crowded with malt, which was sold to one of their crew at 12*s.* per quarter, when it was worth 20*s.* Mr. *Wallace* died in 1678.

DENTON [R. 44*l.* 18*s.*] Mr. THOMAS GRUNDY. He was a thinking man, and well skilled in several branches of learning,

learning, especially in the mathematics, but disposed to melancholy.

DICHLING [V. 47*l.* 6*d.*] Mr. EDWARD LULHAM.

DOWNTON [V.] Mr. WILLIAM CORDEROY. Of *Oxford* university. A native of Berkshire. Soon after his ejectment, he removed to *Steyning*, where he kept a boarding-school, and had a good number of scholars, several of whom were gentlemen's sons, for he was reckoned a man of good learning, tho' not popular in his preaching. He had many friends, but was not without his enemies, one of whom was a neighbouring justice. Upon the Five-mile-act, he was forced to quit his school, and retire to *Thackham*, where he died about 1668, aged 48 or 49. When he lay on his dying bed, he told his wife, That had he conformed, he should have been in a like condition with *Francis Spira*; for he must have acted against his conscience. Mr. *John Beaton* (his fellow-sufferer and intimate friend) preached his funeral sermon.—He was a man of a singular sincerity, very mortified and self-denying. He lived much above the world, and took delight in being useful to others. He left a good name behind him, and his wife and children found the good effects of it, in the kindness which they received from several, after his decease; and, among others, from the forementioned justice and his widow.

EARTHAM [V. S.] Mr. GEORGE FREEMAN. Dr. *Walker* says, He had the character of an active busy k—e in those times, without specifying any particulars. If he really deserved that character, he ought to have been ejected before he surrendered to Mr. *Glyd.*

FELPHAM. Mr. JOHN GOLDWIRE, jun. A man of his father's spirit, with whom he was concerned in training up youth, with good success. After his ejectment he lived at *Rumsey* in Hants, where he preached 18 years, and died *Dec.* 9, 1713, aged 83.

FISHBORNE [R.] Mr. JOHN ABBOT.

FOUNDINGTON [C.] Mr. JOHN RIDGE. He continued in these parts after his ejectment. In 1669 he had a small society, in the house of Mr. *Le Gay*, at *West-Stoke*, and continued there during the life of that gentleman, and of his wife, who survived him many years. He was a laborious and

and learned man; a considerable linguist, philosopher and divine; a great critic and textuary, but not popular as a preacher. He left a MS. entitled, *Certamina Ecclesiastica Anglicana; seu colluctationes Nonconformistarum*, &c. *cum Supplemento Auth.* J. Corbetto. He brings down the history of Nonconformity below the year 1670. What became of this work doth not appear.

FRAMFIELD [V. 41*l.* 11*s.*] Mr. JOHN BUSHNELL. He was not only a good preacher, but had a very mechanical head, and was more than ordinarily skilled in mathematics.

GLYNDE [V. 43*l.* 14*s.* 6*d.*] Mr. ZACHARY SMITH. He was one of those ministers who removed from the West of England, in the time of Charles I. About four months after the Bartholomew ejection, taking the advantage of a clause in the act, he preached again publicly in *Glynde* church. His first sermon was on *Luke* i. 64. concerning *Zachariah*'s tongue being loosed. But this good *Zachary* was soon struck dumb again. Some magistrates sent for him, to whose serious consideration he recommended the character given of the Jews, 1 *Thess.* ii. 15. 16. Being in his younger days episcopally ordained, and having some degrees of latitude towards Conformity beyond several of his brethren, he served some time as curate at *Lingfield* in Surrey; but was soon ousted from thence for not wearing the surplice. Returning to *Glynde*, he was chaplain in the family of the worthy W. Morley, Esq;—Mr. *Smith* was a person who abounded in humility and courtesy. In his last sickness he discovered great indifference as to life or death, leaving it entirely to his heavenly Father to chuse for him. He died about 77 years of age, and was interred in *Glynde* church. He published only a funeral Sermon for Mrs. M. Morley, on Prov. iv. 34. entitled Life in Death.

GREEN [V. 45*l.*] Mr. ZACHARY CLIFTON.

GRINSTED (East) [V.] Mr. CHRISTOPHER SNELL.

GRINSTED (West) [R.] Mr. JOHN TREDCROFT.

HAYLSHAM [V.] Mr. JOHN LOVER. He was presented at the Bishop's court, and was indicted and convicted at the quarter-sessions, on the statute, of 20*l.* a month, for not going to church, till submission and Conformity. This conviction, with many others, was returned to the Exchequer, in order to the estreating the respective forfeitures. When the

the plague was in London, he and some others, being met for fasting and prayer at a house in *Cranbrook* parish in Kent, a justice (who was afterwards more moderate) came in upon them, and insisted upon Mr. *Lover*'s going on foot by his horse's side to the town, (three miles off) in a deep and dirty way, till a person engaged for his appearance. Mr. *Lover* and some others were committed to Maidstone jail, where they underwent two months imprisonment.

HELLINGLEY [V.] Mr. JOHN STONE.

HOADLEY (East) Mr. WILLIAM ATTERSOL.

HOADLEY (West) [V. 46*l.* 12*s.*] Mr. THOMAS BLAKE.

HORSTED (Little) [R.] Mr. NEHEMIAH BEATON. Brother to Mr. *John Beaton*. He was ejected first from *Luggershall*, and then from this place. He was decoyed into re-ordination, under the idea of its being only a recognition of his former ordination; but afterward found his mistake. Had the Bishop's visitation in Sussex been before the fatal Bartholomew, he resolved for the ease of his conscience, to have delivered up to him his new orders publicly; but the ejection coming first, he laid down his living, and not long after his life; carrying his wounds to the grave, unless they may rather be said to have carried him thither. He was of an excellent spirit, which discovered itself in his private conversation, as well as his public sermons; one of which (on *Prov.* xxi. i.) he was necessitated to print, on account of causeless exceptions made against it. After his ejectment he was kindly received into the family of the worthy Col. Herbert Morley of *Glynde*, where he died, and was buried in *Glynde* church, in *Jan.* 1663.

IPING [R.] Mr. JOSEPH HEYHURST.

KINGSTON [V.] Mr. EDWARD BEECHER.

LEVANT (East) [R.] Mr. ROBERT PARK. Some time minister at *Mortlake* in Surrey. He was congregational in his judgment, but a lover of peace.

LEWES. *St. Ann's.* EDWARD NEWTON, M. A. Of *Baliol Col. Oxf.* of which he was afterwards Fellow. He was born at *Maidstone*, and ordained by the Presbytery of Sarum, in St. Thomas's church in that city, 1652. He began his ministry at *Kingston* by the sea, and there continued four or five years. His parish had only three houses in it, but so many people

people came from neighbouring parishes that he had a good auditory. He afterwards succeeded his father-in-law, Mr. *Benj. Pickering*, in *Lewis* and *Southover*, preaching one part of the day at each place, with general acceptance, till after the Restoration, being attended even by the Royalists. In 1662 he took a sorrowful leave of his people, in a sermon on 2 *Tim.* ii. 7. He preached to them afterwards privately, and had a number adhered to him, among whom his chief endeavour was to promote practical religion. The congregation at *Maidstone* would willingly have received him, but he chose to continue where he had been useful. He many ways shared in the hardships of Protestant Dissenters. After the Five-mile-act he was forced to be a stranger to his own house and family. Warrants were frequently out against him; but Providence so far hid him that he was never taken, tho' his own house, and the houses of his friends, were often searched for him. Once he was cited to the spiritual court for not coming to church, when not appearing, he was excommunicated; and the excommunication was ordered to be published against him in the church, at the very same time that two infamous women received the like sentence. A writ was afterwards out against him, *de excommunicato capiendo*; but he kept out of the way till means were found to supersede it. He had a licence for a private house, in 1672; and upon K. *James*'s Indulgence, he publicly exercised his ministry in a house fitted up for that purpose, and continued to officiate alone till 1696, when Mr. *T. Bernard* was chosen joint pastor with him. A difference afterwards unhappily arising about a new place of worship, they parted in 1707, and had two distinct congregations. He continued his ministerial service till 1709, when age and infirmities obliged him to resign. He died *Jan.* 1712, aged 84 or 85. He was a plain, serious, practical preacher. He studied to be as inoffensive to all, as he could with a good conscience, and had the general good opinion both of the ministers and people of the established church.

—— *S. Michael's.* Mr. GUALTER POSTLETHWAYT. He was congregational in his judgment: a sound preacher, a holy liver, and a strict governor of his flock. It appeared from something which he printed, that he was in the fifth monarchy notion; but his private opinions did not affect his ordinary preaching. He had many seals of his ministry, and some of his society were extraordinary christians, the fruits

of whose strict and pious family government, appeared in many of their descendants. Upon the return of Charles II. some attempted to ensnare him with the oaths to the government, but he took them without scruple. He died 1671, and was succeeded by Mr. *Joseph Whiston*.

LINFIELD [Chap.] Mr. JOHN STONESTREET. An eminently gracious and holy man. He was one of those congregational ministers who met at the *Savoy* in 1658, when their Confession of Faith and Order was drawn up. He observed that no man appeared there with a greater shew of seriousness and zeal than Mr. *Vinter* of Covewald in this county, who afterwards proved a most remarkable apostate, and always turned with the times. Mr. *Stonestreet* after his ejectment, continued at *Lindfield* for some time, preaching in private. Once a violent justice, upon some information, came to a house where he expected to take him as he was preaching, but found neither minister nor people there, when, on seeing a Bible upon the table, he swore there must needs be a meeting intended. Mr. *Stonestreet* afterwards removed to *Lewes*, a town that was blessed with more than an equal share of these good ministers. There he died, 1669, and was buried in *St. Ann's* church.

MAYFIELD [V.] JOHN MAYNARD, M. A. § The following account of him is given by *Wood*, in his *Athen. Oxon.* II. 462.—"Esteemed by those of his persuasion an eminent and judicious divine; was born of a genteel family, in Sussex, at or near *Riverfield*; became a Commoner at *Queen's* Col. 1616, compounded for the degree of B. A. as member of that house, and afterwards translated himself to *Magd. Hall*. In 1622, he took the degree of M. A. as a compounder, entered into holy orders, and at length became vicar of *Mayfield*. But when the rebellion broke out, he shewed himself more of a Puritan, and preached with more liberty than he did before; whereupon being appointed one of the Assembly of Divines, he took the Covenant, held forth several times before the members of the Long Parliament, had other preferments, *I presume*, bestowed upon him; and in 1654, he was appointed one of the assistants to the Com. of Sussex for the ejection of such whom they called scandalous, &c.—About the year 1670 he became a benefactor to *Magd. Hall*, and his library was exposed to sale by way of auction, several years after his death, 13 *June*, 1687."—Mr. *Peck*, who succeeded him in this living, was fixed on by the patron

patron with his approbation. He was buried in *Mayfield* church-yard, where he has a tomb-stone, with this inscription:

M. S.

R. R JOHN MAYNARD. Coll. Regin. Oxon. Art. Mag. Ingenio Sagaci, Re Historica periti, Æquis Moribus & Verendâ Gravitate Theologi, pariter & Concionatoris summè pii & Eruditi, qui per Annos XL *Mayfieldensi* Gregi (eô felici aut infelici magis) Lumen & Decus affulsit: Tandem seculi pertæsus, Cœlo Maturus, Christo Æternum fruiturus hinc migravit, *Jun.* 7, 1665.—Hic quod Mortale erat exuendum deponi voluit.

Thus translated.

Sacred to the memory of the very Reverend JOHN MAYNARD, of Queen's Col. Oxford, M. A. He was endowed with a penetrating genius; was a great master of history; a divine of irreproachable manners, and the most venerable gravity. A preacher of the first eminence for piety and learning. He shone for forty years the light and glory of his flock at *Mayfield* (by so much the more happy or unhappy). At length weary of the world and ripe for heaven, he departed hence to the eternal enjoyment of Christ, *June* 7, 1665, having fixed on this spot as the depository of his mortal part.

WORKS. Fast Serm. bef. H. of Com. *Feb.* 26, 1644, on *Prov.* xxiii. 23.—A Shadow of the Victory of Christ, on *Phil.* iii. 21.—On the like Occasion, 28 *Oct.* 1646, (*Wood*).—The young Man's Remembrancer and old Man's Monitor.—The Law of God ratified by the Gospel, wherein many of the Types, &c. are unfolded in several Sermons, 1660.—The Beauty and Order of the Creation displayed in the six Days Work.

—— Mr. ELIAS PAUL D'ARANDA. His first settlement in this county was under Dr. Cheynel, at *Petworth*, from whence he removed to *Patcham*, and thence to *Mayfield*, where he was assistant to Mr. *Maynard*, who allowed him all the tithes, reserving to himself the parsonage-house only, and the glebe. After he was ejected from hence, by the Bar. tholomew-act, he was minister of the French church at Canterbury. He was a man of considerable accomplishments, a valuable preacher, and of an agreeable conversation.

NORTH-CHAPEL [R. S.] Mr. JOHN WOOD. After being cast out here, he lived upon a small estate which he had

at *Westgate*, near *Dorking* in Surrey, where he afterwards had a congregation. He died, 1695, aged 78. He was a grave, solid, and judicious divine, who 'brought forth fruit in old age.'

NUTHURST [R.] Mr. ROBERT FISH. He entered upon the ministry very young. When he was ejected, he had a wife and four or five young children, and his whole estate amounted but to 18*l. per ann.* He afterwards settled at *Ockley* in Surrey, and sometimes taught school. He continued his ministry in all the rigors of K. Charles's reign, without fear, though he was often much exposed, by warrants out against him. He was sometimes reduced to great straits, but Providence appeared for him, particularly in one instance, when in answer to his prayers, he received the exact sum he wanted by an unknown hand. He was of a sickly constitution, but used to speak in the pulpit with vehemence. Some friends attempting to dissuade him from it, he replied, "If persons cry, *Fire, fire,* in an unconcerned manner, who will take notice of it?" He died about his 70th year. His funeral sermon was preached by Mr. *Peter Lob*, on *Phil.* i. 21. He was a pious man, of good learning, and great probity; of a most courteous and affable temper; an affectionate, popular, and useful preacher; and a man of great self-denial, who would not leave a poor people when considerable offers were made him, particularly to succeed Mr. *Mat. Mead* at Stepney.

PAGHAM [R.] Mr. THOMAS WILMER.

PETT [R.] Mr. JOHN EASON.

PETWORTH [R. S. 70*o*l.] FRANCIS CHEYNEL, D. D. A noted member of the university of Oxford, where his father Dr. *John Cheynel*, was a celebrated physician. § *Wood* says, that he was born in that city, in St. Mary's Parish, 1608, and that when B. A. of two years standing, he was, by the intercession of his mother (then widow of Dr. Abbot, Bp. of Salisbury) made to Dr. Brent, Warden of *Merton Col.* elected probationer fellow thereof, 1629. After he had proceeded in arts, he entered the sacred function, and was a curate in or near Oxon for a time; but when the face of things began to alter in 1640 and 41, he manifestly shewed himself a Presbyterian, and an enemy to the bishops and ceremonies of the church; so that closing with the men of the predominant party, he took the Covenant, became one of the Assembly of

Divines," &c. This author speaks of him as a man held in high repute as a disputant and a preacher, tho' somewhat disordered in his head; and refers for a larger account of him, to his *History of Oxford.*

He was invited by Mr. *Holman* to accept of a living near *Banbury*, of several hundreds a year, where he lived a short time, and had a contest with Abp. *Laud* while in his height. He had the valuable living of *Petworth* by an ordinance of parliament. [*Wood* says, on the ejection of an honest and loyal Doctor]. In the beginning of the war he was mostly with the Earl of Essex in Cornwall, when he discovered great strength and undaunted courage; his commands were as readily obeyed by the Colonels in that army as the General's own. He was one of the divines sent down by the parliament to the treaty of *Uxbridge*, and one of the visitors of the university of Oxford, where he was made President of St. *John's*, and *Margaret* Professor; both of which he quitted because he would not take the Engagement. Afterwards retiring to *Petworth*, he diligently attended his charge there, and God gave great success to his ministry. He lived hospitably and charitably, and never increased his estate by any of his preferments. This living he lost for the sake of his conscience, after the Restoration.—He was a man of a public spirit, a true lover of his country, and had great interest in it. His heart was as much enlarged for promoting the gospel as that of any man of his age. Tho' he had been somewhat deranged, he was perfectly recovered before he left *Petworth.*

[Some particulars in the life of this extraordinary man appeared in the *Gentleman's Magazine* for March and April, 1775, by Dr. Samuel Johnson, drawn up in such a manner as might be expected from a writer of his avowed principles in religion and politics. The narrative is indeed a satire both upon Dr. *Cheynel* and the times. From the writer's concessions, however, the reader will conceive of Dr. *Cheynel* as a truly great character, tho' from undeniable facts he will be constrained to own it was not without its blemishes. Among other things, he says of him, " That he was indeed eminent among his own party, and had qualities, which, employed in a good cause, would have given him a claim to some distinction. Whatever he believed, he thought himself obliged to professs, and what he professed he was ready to defend. Having spent much of his life in a college, it cannot be doubted that he had a considerable knowledge of books, which the

vehemence of his temper enabled him often to display where a more timorous man would have been silent. When he found Mr. *Chillingworth* in the hands of the Parliament's troops he appears to have preserved, amidst all his detestation of the opinions he imputed to him, a great kindness to his person, and veneration for his capacity. The same kindness which made him desirous to convert him, inclined him to provide him a commodious lodging when the castle was given up, and to engage the physician, as his symptoms grew worse, to renew his visits; and after his death procured him the rites of burial, which some would have denied him." It is observable, this writer does not hint at any instance of his unkindness to that great man, for which Dr. *Calamy* urges his insanity as an apology. Speaking of his attending the Earl of *Essex*, he says, "He added the praise of valour to that of learning. He seems indeed to have been born a soldier, for he had an intrepidity which was never to be shaken by any danger, and a spirit of enterprize not to be discouraged by difficulty, which were supported by an unusual degree of bodily strength." The account concludes thus; "After his deprivation he lived upon a paternal estate, not augmented by the preferments wasted upon him in the triumphs of his party, having been remarkable throughout his life for hospitality and contempt of money. He died near *Brighthelmstone*, in *Sept.* 1665.

WORKS. Several Serm. bef. the Lords and Com. and on public Occasions.—The Rise, Growth, and Danger of Socinianism.—Chillingworthi Novissima.—Divers Letters to Dr. Jasper Mayne, concerning false Prophets.—A Copy of some Letters which passed at Oxford between him and Dr. Hammond.—A Relation of a Disputation in St. Mary's church, Oxf. between Mr. Cheynel and Mr. Erburg, a Socinian.—The Divine Trinunity.—A Discussion of Mr. Fry's Tenents, &c.—Socinianism proved to be an unchristian Doctrine. § *Wood* says, He was looked upon as the Goliah of his party, who put him upon answering several Socinian publications, and gives a particular account of all his works.

—— RICHARD STRETTON, M. A. Of *New Col. Oxford.* Assistant to Dr. *Cheynel*, from the beginning of 1658, to *Michaelmas*, 1660. He was born at *Claybrook*, in Leicestershire, about 1632, and was descended from the *Strettons* of *Stretton* in that county. He was chaplain of his college, as Bp. *Gunning* had been some time before. He was ordained to the ministry by the Presbytery at *Arundel*, *Oct.* 26, 1658. When Dr. *Cheynel* was ejected from *Petworth*, at Michaelmas,

Michaelmas, 1660, to make room for Dr. King, Bp. of Chichester, Mr. *Stretton* staid and preached till November, having two friends, who were intimate with the Bishop, and prevented his sending down any other person. By them, his lordship offered Mr. *Stretton* 100*l. per ann.* and the choice of any vacant prebend he had, if he would be his curate there; but not being satisfied to conform, he declined it: and another person being sent to the place, he quitted it. On coming to *London*, he providentially met Mr. James Nalton the very next day, who took him to Lord Fairfax, then in great want of a chaplain. His Lordship took him to his seat in *Yorkshire*, and treated him with great kindness, [on account of his piety, prudence, and excellent behaviour], as did all the family; and, upon his marriage, settled a handsome annuity upon him, for his and his wife's life. He continued in the family till his Lordship's death, and had a child or two born there. He had here an opportunity of being acquainted with many worthy persons in those parts, and among the rest with Judge *Rokeby*, who continued ever after his firm friend. [He was intimate with several eminent episcopal divines, particularly Dr. *Tillotson*, who once insisted upon his preaching for him at St. Lawrence's church, for which, however, the Dr. was reproved by the Bishop of London]. Upon Lord Fairfax's death, he removed to *Leeds*, and exercised his ministry among Dissenters there about seventeen years. He then removed to London, where he gathered a congregation. In 1683 he suffered six months imprisonment in Newgate, for refusing the Oxford oath; being the first of ten ministers imprisoned there on the same account. Tho' he had not been at his own house for ten weeks, the very next morning after his return to it, (so very vigilant were the spies and informers) that he was seized by the City-Marshal at five o'clock in the morning, his papers were secured, and he was carried before the King and Council. Some would have had his papers looked into, but the King said, He believed there was no treason there. He was soon dismissed, and carried before the Lord Mayor, who treated him very civilly, and would have persuaded him to take the Oxford oath, but not being satisfied to do it, he was committed. While he was in Newgate, Mr. Smith, the Ordinary, carried it respectfully to him, and desired his assistance in the chapel, in preparing the condemned criminals for their death. Captain Richardson, the keeper, was also civil to him, at which some were offended. Sir Roger L'Estrange,

who was the mouth of the fiery party, in one of his papers published about that time, reflected on the Keeper for admitting *Stretton the Jesuit* to visit Captain Walcot, who lay under the sentence of condemnation. [During this imprisonment he had a son died, who earnestly desired to see his father in his sickness, but no interest that he could make was sufficient to procure him such liberty].

Upon his release, he preached privately to his congregation; and when K. *James* granted public liberty, he made use of it, but he never joined in any address of thanks upon that occasion.—He was very thankful for the liberty by act of parliament, after the Revolution, which he made the best use of he could. After Dr. *Annesley*'s death, he took care of the morning lecture. When there were doctrinal and personal differences among the Dissenters, he was active in his endeavours for peace. He delighted in doing good, and was a zealous promoter of works of charity. He was very helpful to his poor country brethren, and was a principal man in setting up and supporting the fund for assisting them, and poor country congregations. He also greatly encouraged pious youths whom he saw or heard to be ingenious and disposed for the ministry, and was at much labour and expence in supplying them with proper books; as also furnishing libraries in Scotland, and private academies in England. He was likewise active in encouraging useful publications, several of which he sent abroad. [A letter was found among his papers from Professor *Frank*, of *Hall*, in *Saxony*, thanking him for the Polyglot Bible, which he had sent as a present to the library there. He continued doing good to the last: It was a frequent petition in his family prayers, "Lord grant that we "may be useful while we are here, and that we may not be "wanted when we are gone."] One of his last works was, stirring himself up when he was so weak as to be scarcely fit for any thing, to give advice and direction in an affair of charity, in which his assistance had been much depended upon. In his last illness he expressed a chearful resignation to the will of God, an entire dependance on the grace of Christ, and a believing, comfortable expectation of future glory. He finished his course *July* 3, 1712, aged 80, and was buried at *Bunhill*. Mr. *M. Henry* preached his funeral sermon, § at *Haberdashers-hall*. The text is 2 *Cor.* viii. 16. *Thanks be to God, who put the sawe earnest care into the heart of Titus for you*: from which Mr. *Henry* takes occasion to insist largelyon Mr. *Stretton's* earnest care for his flock,

flock, and for promoting benevolent designs in general. At the end of the sermon is some account of his life, from which principally the above is extracted. He left a son, who was many years useful in the ministry.

WORKS. The Protestant Conformist; or a Plea for Moderation, contained in a Letter from one Conforming Minister to another, with his answer to it.—[The Case of the Prot. Dissenters represented, in 1689, reprinted in Cal. Life of Baxt. p. 429, &c. 2d. Edit.—Preface to the 5th Vol. of *Manton's* Works.]

PLAISTOW [C.] Mr. STEPHEN HUGHES.

PRESTON [V.] (near *Brighthelmstone*). Mr. RICHARD TURNER. Of *Oxford* university. He was born at *Fletching*, and had his grammar-learning at the free-school at *Lewes*. Upon his ejectment he removed from the Downs to a house of his own in the Weald, where he for a time taught school, and took boarders. He sometimes preached there, and at other times at several distant places. He was an excellent preacher; and was so much esteemed for the meekness of his temper, that when at a parish-meeting he was nominated for church-warden, the chief gentleman in the parish, tho' far from being a Dissenter, said, It would be a snare to Mr. *Turner*, and he would rather serve it himself. Tho' meekness was inlaid in his temper, and improved by grace, yet he could reprove, where it was necessary, with great severity and authority. The people, whom he had faithfully served in a storm, deserted him in a calm; this went very near to him, and like *Joseph*'s irons entered his soul. He died of the small-pox, and welcomed the approach of death. He had waited for the salvation of God, and when it drew near, said, "Now I have but a few steps to my father's house." He fell asleep in the Lord *Nov.* 20, 1680, aged about 60, and was buried at *Preston*. After his death it appeared that it was his custom to take a yearly account of his temporal estate, and according as he found God had been liberal to him, he was charitable to others.

RADMIL [R. S. 300*l.*] HENRY GODMAN, M. A. Of *Peter-house, Camb.* He usually received but 200*l.* and yet paid the former incumbent his fifth of the whole. He was turned out by the Bishop in 1660, tho' the former incumbent was dead. In 1670 he took a journey from London to *Lewes*, his native place, and there, at the request of friends, on *May* 29, preached to a numerous auditory. Great caution was used

used to prevent danger, but some informers mixed slyly with the auditory. Mr. *Godman* preached on *Eph.* v. 16. 'Redeeming the time;' whereas they fastened on the words following, 'because the days are evil.' Mr. *Godman*, living at a distance, escaped the fine; but unconscionable fines were laid on many of the hearers, and they were levied yet more unconscionably. The justice, who unmercifully harassed his neighbours, some time after, grew moderate, and became their protector, of which the following is one instance: Bp. *Gunning*, who had long disturbed the meetings at Chichester in person, once sat as justice on the bench, at the quarter-sessions at *Lewes*. He thought himself sure of Sir *T. N.*'s assistance, but he plainly told his Lordship, "He found that they who would have good neighbours, must be such themselves." Mr. Godman was afterwards pastor to a congregation at *Deptford*, where he died *Jan.* 29, 1702, aged 72, and was succeeded by Mr. Beamont. He printed a sermon preached at Deptford, at the funeral of Mrs. E. Kilbury.

RINGMIRE [V.] Mr. ELIAS ARNOLD.

RYE [V. 49*l.* 10*s.* 6*d.*] Mr. THOMAS ALLEN.

SALSEY [R.] Mr. JOHN HAMPER.

SHEPLEY [C.] Mr. JOHN BULKLY. After his ejectment he was a sort of itinerant, going about from the house of one friend and minister to another, staying a short time with each.

SIDLEHAM [V.] Mr. WILLIAM VOWSDEN. After he was ejected, he lived many years at *Chichester*. He had a suitable yoke-fellow, who, tho' a gentlewoman by birth and education, suited herself to the narrow circumstances her husband was in, doing her utmost for the support of their six children. But not withstanding all, Mr. *Vowsden* could not always support his family without getting in debt. He once owed 37 or 38*s.* and was not able to pay any part of it. His creditor having often demanded and long expected his money, threatened to arrest him if he did not bring it by the next Friday at farthest. This gave the good man very great uneasiness, and put him upon visiting several of his friends; but so excessive was his modesty, that he could not make known his case. On the Friday morning he walked to *West Stoke*, to Mr. *Le Gay*, at whose house the ejected ministers used to meet with kind entertainment, and who was reckoned amongst the most generous of their friends in that part of the

the country; but Mr. *Vowsden* could not get courage enough to tell him his case, and so took his leave, without saying any thing of his necessity. But Mr. *Le Gay*, accompanied him part of the way, and at parting from him, put some money into his hand, which he most thankfully received, admiring the Providence of God towards him; for upon telling the money, he found it to be the very sum that he was obliged to pay that day, to prevent his being arrested.—He continued in *Sussex* till 1684, when his wife's son, by a former husband, being then a widower, and his children disposed of, invited him to his house in London. But he had not been many months in the city before he was seized with the small-pox, and died.

SIDLESCOMBE [R.] EDMUND THORPE, M. A. Of *Christ's Col. Camb.* Born at Westram in Kent, of religious parents, and trained up in school-learning under the eminent Mr. Walter in that town. He made such proficiency, that at fourteen he was admitted to the university, where for some time he had Dr. *H. More* for his tutor. He was first fixed as pastor at *Laburn* in Kent, a sequestration; but the incumbent being restored, he removed to *Pembery* in the Weald, an obscure village, and soon after to *Sidlescombe*, where he discharged his ministry to general satisfaction, and was attended by many from neighbouring parishes. He took his leave of his people, in 1662, with a sermon on 2 *Cor.* i. 12. He was at that time very destitute, having five children unable to shift for themselves, and only 19*l. per ann.* to subsist them; but God took care of him and them. He was generally beloved by persons of all descriptions, and the first year after his ejectment had 50*l.* in presents. He afterwards taught school, and had many boarders, so that he lived comfortably, and was connived at. Many gentlemen in Kent and Sussex sent their children to him, as also did three conforming ministers; one of whom, on his death-bed, desired Mr. *Thorpe* to be the guardian of his two sons; which trust he discharged with great faithfulness. One of his scholars was Dr. *Oates*, who discovered the Popish Plot in 1678. He so thrived in a few years, that he maintained two of his sons at the university, who studied physic. He never had any settled meeting, but preached in his own family, and occasionally elsewhere. After some time he removed to *Brenchly* in Kent, where he had an agreeable neighbourhood, and a friendly correspondence with Mr. *Moncton*, the rector of the

the parish, on whose ministry he attended both parts of the Lord's-day, preaching at home between the sermons. He was a man of a most sweet obliging temper, and of great moderation; a considerable scholar, a good poet, no contemptible orator, well skilled both in polemical and practical divinity, and much applied to by his pious and learned friends, for his opinion in difficult points. He was very intimate with the pious and learned Mr. *Polhill*. He died at *Brenchley*, March 17, 1678, aged 57. His funeral sermon was preached by Mr. *Moncton*, who gave him a handsome character.

WORKS. Animadversions on Truman's Natural and Moral Impotency, &c.. Some Thoughts on Toleration...Defence of Pædobaptism.

—— Mr. THOMAS THORPE, the eldest son of the former (afterwards physician at Ashford in Kent) may be said to have been, in effect, silenced by the Bartholomew-act, because he had studied divinity, and was designed for the ministry; but the terms of Conformity fixed by that act diverted him from the pursuit of it.

SINGLETON [R. 50*l.*] Mr. JOHN SIMMONDS.

SLINFORD [R. 300*l.*] MATTHEW WOODMAN, M. A. Of *Magd. Hall. Oxf.* His father was a minister, and his grandfather suffered martyrdom at Lewes in Sussex, in the reign of Q. *Mary*. His piety was remarkable while he was at the university. At the time he was ejected he had nine children, and afterwards lived upon what he had of his own. He was a meek man, and of moderate principles. Some time before he quitted the church, Dr. *King*, who conformed and was made Bp. of *Chichester*, was importunate with him to do the same, and promised him his utmost interest for the deanry of that diocese. His aged mother, being warm against Conformity, and thinking that this son of hers would comply with the times, dying before the act took place, left 1000*l.* to a younger brother, which she otherwise would have left to him. On the other hand, his wife's father, who was a counsellor and justice of peace, and had a considerable estate, would never see him, nor give him any thing, because he did not conform. However he remained steadfast, and continued preaching after the law silenced him; and he fared much better than many of his brethren. His carriage was so inoffensive that he was universally beloved. The Corporation-act drove him to *Horsham*, where he continued

nued to his death, preaching always *gratis*. Here he was often in troubles, and once imprisoned, and was under bail a considerable time. Yet he resolved never to leave his people. He was a man of great worth, and his memory was long fragrant in these parts. He died *March* 1683, in his 63d year, and was buried in *Horsham* church.

STOKE (South) Mr. HENRY STAPLES. Some time after his ejectment he removed to Ireland, where he was a diligent, constant and faithful preacher. His ordinary discourses were short sermons, and his holy life was the application of them. With whomsoever he conversed, his lips dropped as the honey-comb. Once observing a person of quality, who had many children, very subject to excessive passions, he reproved him thus: "Sir, if you don't learn meekness of the Lord "Jesus Christ, you may fear lest your children should learn "madness of you." He used to converse, not only with the heads of the families which he visited, but even with the meanest servants, about their spiritual concerns; and even with strangers on the road, so as sometimes to hinder himself in his journey. When he had any companion who reproved him for staying behind, he used to say, "I was in my Master's business." Once at an inn, which he often used in Ireland, a sturdy butcher had his stall under the window of his room. Mr. *Staples* hearing him curse and swear, opened the casement, and having given him a reproof, shut it again; but the butcher continuing to multiply his oaths, he set the casement open, that he might the more readily continue his reproofs, which the man received with all imaginable contempt both in words and gestures. However Mr. *Staples* persisted, and he did it to good purpose; for the man not only desisted for the present, but was led into close reflection on his ways, and a change was produced in him. When Mr. *Staples* afterwards came to the same place, the butcher used to treat him with great respect, often acknowledged his past folly, thanked him for his kind reproof, and told another person; "This good man has saved my soul from hell." Mr. *Staples* in his last visit to England, came to the house of his good friend the worthy John Lee, Esq; of *Plaistow*, where he spent his last Sabbath on earth. The next morning his horse, soon after he was mounted, rearing up, threw his rider wackward, fell upon him, and killed him, *Aug.* 1. 1686. He was buried at *Green*.

STOKE

STOKE (West) [R. 48*l.* 19*s.*] Mr. THOMAS JACKSON. A smart disputant, an excellent Grecian, and a man of great skill in the Oriental languages. After his ejectment he had several young persons boarding in his house, whom he instructed; among whom was Mr. *John Oliffe*, [Dr. *Calamy's* antagonist]. He was a man of greater latitude than most of his brethren in those parts. On taking the Oxford oath, he continued to live in the parish, but died soon afterwards, about 1666.

STREET [R.] Mr. THOMAS HALLET. After being silenced he preached in many distant places, so that he had much riding, and often by night as well as by day. A prophane and ignorant informer, once intending the conviction of a meeting, where he himself was not present, went to a justice, and offered to make oath that Mr. *T. Barnard* was the preacher. The justice being indisposed, declined the information. The informer, having afterwards heard that it was Mr. *Hallet* who preached, went to another justice, and swore it upon Mr. *Hallet*. A conviction passed, and an appeal was made to the quarter-sessions; and tho' the whole was laid before the court, and the justice first applied to, sent a certificate under his own hand, that the informer, upon coming to him, offered to swear against one *Barnard* as the preacher, never mentioning *Hallet*; and tho' other material things were produced to invalidate the informer's testimony, yet it went against the appellants. Warrants were issued out to make seizure for Mr. *Hallet*'s fine, but by his courage and prudence he avoided the penalty. He was many years pastor of a church at *Petworth*. Under his last sickness, which was long and lingering, he frequently testified his satisfaction as to his Nonconformity. He died at *Lewes Feb.* 1, 1707, aged 80.

TANGMERE [R.] Mr. ELDRIDGE.

TERRING (East) [V.] Mr. JOHN EARL. The son of a worthy minister, and a relation of the Bp. of *Salisbury*. His beginning was very small, but his latter end exceedingly great. His necessary expences kept him in debt till he was ejected; upon which he would sometimes pleasantly say, He could never get out of debt till he was out of his living. His concern was more for work than maintenance: saying, if God provided the former, he would trust him as to the latter. When he was ejected, he removed with an increasing

family to *Lewes*, where he exercised his ministry, and was a great instrument in bringing meetings to be public. He had a good memory as well as a sound judgment, and was a very useful preacher and expositor; but neither his voice nor gesture gave any advantage to his matter. He was in labours abundant, going about doing good. He frequently travelled on foot to *Maidstone*, *Chichester*, *London*, &c. and whereever he came, and had an opportunity, he preached the word of God. As his courage was great, so his sufferings were many. He was prosecuted in the Bishop's court, and indicted at sessions and assizes. His house was often beset, and searched for meetings. The officers once entered every room in it, except that to which Mr. *Earl* was withdrawn, which was as easy to be discovered as any of the rest, and they more than once passed by the chamber-door. At another time, a justice and other officers came into a room filled with people who were met to hear Mr. *Earl*, who was then present; but while some persons designedly held the justice in conversation, a crowd went out, and Mr. *Earl* stooping down, passed with them, and retiring to some private part of the house, was ready to preach in the afternoon; but a renewed disturbance hindered him. Warrants were often out against him, and he once suffered imprisonment, which he underwent joyfully. No part of his sufferings went nearer his heart than those occasioned by the Five-mile-act, which obliged ministers to hide themselves like the worst of criminals. But afterwards he said, He knew some who, had it not been for that act, would have wanted bread for their families. Being scattered about, they fed many, who fed them and theirs: thus, according to *Sampson*'s riddle, the eater yielded meat and sweetness. Mr. *Earl* acknowledged he gained much spiritual experience from the inward troubles and temptations of his wife, who was a woman of great grace, but of a sorrowful spirit. He frequently discovered much satisfaction in his Nonconformity, and at his death signified his firm belief that God would provide for his family, as he accordingly did. He died *March* 20, 1669, aged about 35. He lived much, tho' not long. Mr. *Newton* preached his funeral sermon. He left an only son of the same name, very young, who was afterwards pastor of a church at *Chichester*.

TERRING (West) [R.] Mr. WILLIAM PIXE.

WALBERTON [V.] 49*l.* 5*s.* 10*d.*] Mr. HENRY JORDAN.

WARTLING

WARTLING [V.] Mr. JOHN MOORE. He met with a very heavy trial in regard to his only son, about 22 years of age, who was an apprentice to a draper in *Lewes*, and had an estate of 70*l. per ann.* He was very intimate with another young man, a cutler, who was newly set up for himself. After a quarrel, and a seeming reconciliation, the cutler bore secret malice against him, and poisoned him. Being detected, he dispatched himself. An account of this sad event was published, 1680, entitled, *A warning to young Men &c. in a Relation of the horrid Murder acted by* Robert Bringhurst *on his Friend and himself, at* Lewes *in* Sussex, 1679.

WESTMISTON [R.] Mr. NATHANIEL JONES. Ejected in 1660. A true *Nathaniel*, in whom was no guile. Yet a maid-servant, instigated by her master, charged him with speaking treasonable words in his farewell sermon, for which he was committed prisoner to the county jail, tho' the words charged were not spoken, and if they had been, they were not treason. But no prosecutor appearing, he was cleared by proclamation. He died in 1662.

WILSFORD [C.] Mr. JOHN OLIVE.

WISTON [R.] Mr. SAMUEL BRICKNAL.

WOLLAVINGTON [R.] Mr. GEORGE MILLS. At the same place, or somewhere in this neighbourhood.

—— Mr. JOHN WILLIS, son of Mr. *John Willis*, of *Pinner*. His wife dying a little before he was ejected, he some time after married a daughter of the eminently religious Mr. *Peter Le Gay* *. He lived with his father-in-law, and preached in his house, to a number beside the family. But this wife dying also, and he marrying again, he went to *Chichester*, where he preached for a while very privately, and died at about 40 years of age.

The following persons were candidates in 1662.

JOHN BRETT, of *Lewes*, M. A. Of *Camb.* university. He was a good scholar, and of a sweet temper. He had several

* This worthy person left *France* when *Lewis* XIII. oppressed his protestant subjects, and besieged and took *Rochelle*, bringing little or nothing with him. After he had been a while in England, he was greatly surprized to meet a young lady in the street at Southampton, whom he had courted in *France*. They renewed their acquaintance, and married; and by an extraordinary blessing of God upon his industry in merchandize, he in a few years so increased his substance, that he bought the estate of *West-Stoke*, where he lived in great credit to the day of his death.

young

young gentlemen under his care, and preached occasionally, as well as practised physic, with good acceptance and success. Living at *Mayfield*, he was often at Tunbridge Wells in the summer season, and died in *August*, 1678.

Mr. JOHN CROUCH, of *Lewes*. Of *Oxf.* university. He never was pastor to any congregation, but sometimes preached occasionally in the country, and sometimes resided at London.

HENRY FOWLES, A. B. Of *Magd. Hall, Oxf.* He had several good livings offered him if he would conform, but conscientiously refused. He was cast out of a school in this county, where he had 40*l. per ann.* He afterwards settled with a congregation at *Deal* in 1691, and was living there in 1713.

JOHN PANTON, M. A. (See Vol. I. p. 214.) His brother, Mr. *Henry Panton*, practised physic at *Lewes*, but never preached.

Mr. WILLAM STANDINE, of *Lewes*. — Mr. EDWARD SOND.—WILLIAM STANINOUGH.

Mr. JOHN WALWIN, of *Fittleworth*, afterwards conformed. Dr. *Walker* says, He was a fellow of a profligate life, and had gone about the country, riding into the churches to disturb the service, &c. But such stories could not answer the Dr.'s end, while such men were allowed still to preach upon conforming, when other excellent persons were silenced, for not complying with things which the imposers themselves owned to be indifferent.

MINISTERS EJECTED OR SILENCED

IN

WARWICKSHIRE.

ALCESTER [V. 50*l.*] Mr. SAMUEL TICKNER. A very pious, self-denying, peaceable man; a hard student, and of a tender spirit. He continued with his people, who were some of the most wealthy in the parish, after he was turned out in 1662, preaching constantly to them, but rarely in time of public service. His moderation however did not secure him from the spite of invidious neighbours, who informed against him. This forced him to confine himself, and to preach more privately; upon which, tho' he was of a strong constitution, he quickly fell into a consumption. An eminent physician pronounced this confinement to be the cause. The old informers represented him to the magistrates as only pretending illness; but an officer who came to apprehend him found him under the arrest of death.

AULSLEY [V. 100*l.*] Mr. SAMUEL BRYAN. Of *Peterhouse Camb.* of which he became Fellow, having been first educated under his worthy father Dr. *Bryan.* When he was ejected he was in the flower of his age. Being first driven from his own house, and then from *Coventry*, he fixed at *Birmingham.* He was taken up for preaching the gospel, and hurried to *Warwick* jail, where he remained six months with much patience and chearfulness, not fearing to commit the same fault again, as soon as his great Master gave him opportunity. He was very obliging, chearful, and communicative; but it pleased God to visit him with trouble of mind, under which he died.

BEDWORTH.

BEDWORTH [R. 200*l.*] Mr. DUDLEY RIDER. Of *Magd. Col. Camb.* He settled at *Marston* near Bedworth, a place famous for the birth of Mr. *William Perkins**. [The late Sir *Dudley Rider* the judge, and the late Abp. of *Tuam*, were of the same family.] Mr. *Rider* had a remarkable appearance of Providence while he continued here. A heavy sign in *Atherstone* fell upon him and fractured his skull, so that for a while he seemed to be dead; but he recovered to be a monument of God's mercy. After he left his living, he fixed with his family at *Weddington*, where he continued till the Five-mile-act obliged him to remove. After several other removes, he fixed at *Lynn Regis* in Norfolk, where he preached with good acceptance for some time, but at length met with uneasiness. The iniquity of the times forced him at last to live retired. He was afterwards invited into Sir *Samuel Clark*'s family, and there continued till it pleased God to remove him to another life, about 1683. He died in full assurance of happiness, praising God that he had nothing to do but to die, and in a firm dependance on divine providence with respect to his family. He was a man of an admirable good temper, affable, kind, and humble; of exemplary piety and zeal; a close, serious, affectionate preacher, and in all respects qualified for more public service than his modesty would allow him to undertake. Besides his living, he lost a very good estate, for the sake of a good conscience. His uncle, who had made him his heir, was so incensed against him for Nonconformity, that he resolved never to take notice of him. But by the good providence of God, the loss of this estate was made up to one of his children, who was married to a gentleman of a considerable fortune in the place where his uncle lived. His other daughter married Mr. *Billio*, who died minister at Hackney. His son was well known in London.

BIRMINGHAM. Mr. SAMUEL WILLS. Of *Christ*'s *Col. Camb.* He was born at *Coventry*, and first called to be minister at *Croxal* in Staffordshire. Being driven from thence in the time of the civil war, he removed to London, and was chosen at *Great St. Helen*'s, where he spent a considerable time, to the great satisfaction of his hearers. The

* Mr. Perkins, as Mr. *Orton* says, (whose mother was great great niece to him) had no ministerial charge here, as Dr. *Calamy* intimates, but spent all his days at Cambridge. His works are not usually valued according to their real worth.

people of Birmingham being destitue, Mr. Simeon Ashe, recommended Mr. *Wills* to them. Here he had a large congregation, many of whom were very intelligent and pious people, and very diligent in searching the scriptures. He continued with them near twenty years, in great reputation for his probity, wisdom, and seriousness, till the year 1660 or 1661, when one Mr. Slater, an apothecary, encouraged by the alterations expected from the Restoration, pretended a claim under the widow of the former incumbent. Tho' the court of arches had declared themselves in favour of Mr. *Wills*'s title, yet partly by fraud, and more by force, this apothecary got possession of the church, and became preacher there. Mr. *Wills*, being of a calm and peaceable temper, thought not fit to contend any more, but contented himself to preach in *Deritend* chapel, at one end of the town. Some time after, a process was instituted against him at Litchfield court, and he was cited thither for not reading the Common Prayer, tho' it was not yet enjoined. To avoid this prosecution, he removed a little way into *Worcester* diocese. He afterwards had many removals, particularly by the Corporation-act. For some time he was in *Coventry*, where he was chosen by the people who had belonged to Dr. *Bryan*, and there preached till some unquiet people drove him away. His last remove was to his son's house in Shropshire, a pious worthy Conformist*. He died *May* 14, 1684, aged 73. He was a sedate, quiet, peaceable, able divine.

BRINKLOW [R.] Mr. GILPIN. At the time of his ejectment he was an *Emeritus*, who had borne the brunt of persecution in former days, for his Nonconformity, but preached sometimes as his strength would bear. After his ejectment, he lived privately at *Knoll* in low circumstances, but not long. A letter from one who knew him well, says, That he had great acquaintance with those eminent men Mr. *Arthur Hildersham*, Mr. *John Ball*, Mr. *John Dod*, Mr. *Lancaster*, and others of that stamp, and he loved dearly to relate anecdotes of them, which made his company very pleasant. He was a picture of an old Puritan, and preached in his ruff to the very last. Some used to compare him to

* To him Mr. Baxter presented his 1st folio volume, (which was in Mr. Orton's possession) in which there is written, in his own hand, "As an expression of my love to his worthy father, and to the place of my father's burial, I crave the acceptance of this book, of the Rev. Mr. Wills, vicar of Leighton. *R. Baxter.*

Father

Father *Latimer*. He was generally beloved by good people in that part of the country for his great piety, humility, calm and peaceable temper, contentedness in a mean condition, and the faithful discharge of his office. He was very affectionate in prayer, and generally melted into tears.

BROME (King's) Mr. JOHN MOTT.

CALDECOT [R. 120*l.*] Mr. EVANS. Of *Kath. Hall. Camb.* and Fellow of *Magd. Col.* He succeeded Mr. *Vines* in this living and another half a mile off, worth 80*l. per ann.* He had religion in his conversation as well as in his sermons, and was very fit to deal with wounded consciences, having been melancholy himself. At the Restoration, among many of his fears, this was one, That the world would charge his disorder upon the loss of his living. But it pleased God, before the day came, wonderfully to restore him; so that he and his wife (whose discontent he also much feared) left the place very chearfully tho' they had a numerous family. Some time after his ejectment he was imprisoned in *Warwick* jail; but he told a friend that he never was more chearful in all his life.

—— Mr. JONATHAN GREW. Of *Pemb. Hall, Camb.* Born at *Atherston* in 1626. Being the eldest son, he might have had a good estate, but that his grandfather and his father (tho' not ministers) were crushed by the High-Commission-Court and Star-Chamber for Nonconformity. He was for some years united with Dr. *Sampson*, in the living of *Framlingham*, and afterwards became tutor to Sir *John Hales*, Baronet, of Coventry, and to his brother. Lady *Hales* removing with her family to Caldecot Hall, he was there when the Act of uniformity took place, and was very instrumental to the refreshment, comfort, and establishment of the worthy Mr. *Evans*. But the livings which Mr. *Evans* left, were offered to Mr. *Grew*; and Dr. Hacket, the Bp. of the diocese, added the offer of a prebend of Coventry and Litchfield: but (as he himself told the author) they were no temptation to him to hazard the peace of his conscience. When his tutorship was finished, he left the family and went to London, to seek a post of service for a subsistence. He at length engaged for some time in a school at *Newington-Green*. Upon an invitation to St. *Albans*, he fixed there as pastor of a congregation, where he died, and was succeeded by Mr. (after-

wards Dr.) *Samuel Clark*, great-grandson to Mr. *Clark* of Bennet Fink.

COPSTON. Mr. Loseby. He continued ten years silent because he could not conform; but when K. Charles granted his licences to the Nonconformists, he preached again in his chapel, no one else being put in, and was connived at by the Earl of *Denbigh*, who was Lord of the manor; and his ministry was very useful. He was a man much crucified to the world; of which this was one proof: being invited in *Oliver*'s time, to a place of 60*l. per ann.* he refused it, rather chusing to stay at *Copston*, where he had but 20*l.* raised chiefly by the contribution of the people.

COVENTRY. *Trinity Church* [V.] John Bryan, D. D. An aged and learned divine, of a quick and active temper; very humble and faithful; of a godly, and upright life. There was scarcely a town of any note in this or the neighbouring counties in which he was not known and esteemed, and which, if there was a pious gentleman in it, had not enjoyed his labours. He was admirably qualified for his office of educating youth, and sent forth a great number of worthy ministers. He was an unwearied student, well versed in the Popish Controversy, which he preached over to his people; and was very ready in others. He was so great a textuary as to be able to discourse largely upon most passages of scripture, *extempore*. He did not forget his juvenile learning in his advanced years. After his ejectment he practised Lay-conformity, but said there were ten steps in ministerial Conformity which he could not get over. His discourse was a continual sermon. He was very liberal and charitable, constantly giving a tenth part of his yearly income to the poor. To prevent vain thoughts in the night-season, when he could not sleep, he would run over a Greek catechism, *Herbert*'s poems, or some other useful thing that he was master of. In his last sickness he discovered remarkable patience, and a comfortable assurance of his everlasting happiness; saying, "He doubted not but that as he was in a state of grace, he was within a step of glory." He died *March* 4, 1675. More may be seen of him in his funeral sermon, by Mr. *Nath. Wanley*, his successor. He had three sons ejected ministers.

WORKS. A Discourse of dwelling with God; on *Ps.* xci. 9.... A Sermon intitled The Virtuous Daughter.—A Discovery of the probable

probable Sin causing the great Judgment of Rain; a Sermon at Coventry, *Dec.* 23, 1647.

—— *St. Michael's.* OBADIAH GREW, D. D. A calm, grave, sedate divine; more retired and less active than Dr. *Bryan*; but godly, able and faithful in his ministry. He was invited to succeed the famous Mr. *R. Vines*, by the Mayor, Aldermen, and principal citizens in this great parish, where the soundness of his doctrine, the sanctity and prudence of his conversation, and the vigilance and tenderness of his care, were such as to obtain their love, and to answer his ends for their good. Two instances of his integrity and courage were very remarkable. The first was his free remonstrance with lieut. general *Cromwell*, when he was at Coventry, against the design, then visibly on foot, for taking off *Charles*, who promised his endeavour to prevent it; of which he put him in mind by a letter sent to London after him, which he took care should be conveyed into his own hands. The other related to the rising in *Cheshire*. He was at that time required to read in the church, the proclamation against Sir *G. Booth*, and threatened by Lambert's soldiers, then in Coventry, with the loss of his place if he refused; yet he was resolved not to read it. He was a man of great generosity, of which he gave this instance among many others: When Mr. *Panton*, a minister of the Cavalier party, was necessitated to sell his library, the Dr. bought some of the books, and being afterwards desired to return them, with an offer of the money paid for them, he returned the books, but refused the money, knowing Mr. Panton had more need of it than himself. When the Uniformity-act took place, Bp. *Hacket* was particularly urgent with him and Dr. *Bryan* to conform, and gave them leave to preach a month longer; but he then preached his farewell sermon. He was afterwards driven from place to place, for no evil but praying and preaching, tho' his prudence made him restrict the number of his hearers.

In 1665, when the plague alarmed the city, he began to keep open meetings there, but was forced by the Oxford-act to remove. During the liberty in 1672, he took a licence, and returned to his people, who, as they parted from him with many tears, now received him with joy; and he held public meetings till 1682, when the liberty was recalled. Tho' there was not then a man in Coventry who opposed him, one Mr. *H*——, an indigent gentleman in the neighbour-

hood, undertook the business, hoping to get 100*l.* from the magistrates for neglecting their duty, in not suppressing his meeting; but he failed in his design, and they defended themselves well enough. Yet some time after, some of the same men, when they understood how it would gratify those in power to fall upon such men, sent for him, even when he was blind thro' age, and demanded why he lived in a corporation? Some persons offered to pay the penalty, but nothing would satisfy them without sending the old gentleman to jail, where he endured six months imprisonment in a filthy chamber, tho' the best that jail afforded. He was the better reconciled to the place, as Mr. *Glover*, Mr. *Sanders*, and others had lain in it before, in Q. Mary's days. A city officer came to visit him, who told him, he durst not but do it, remembering *Matt.* xxv. 43.—After his release he was forced a third time to leave the city, but his heart remained with his beloved people; and therefore as he had lost his eye-sight, he kept an amanuensis, and dictated to him a sermon every week, which he sent to be read to four or more writers in short-hand, every one of whom read it to four others, who also transcribed it. By this means it was read at twenty different meetings. This practice he continued till the Revolution, when he returned to the city, and preached as long as his voice could be heard, *viz.* till a month before his death, which was on *Oct.* 22, 1689.

Dr. *Grew* was a man of regular piety, familiar in conversation, courteous to the mean, and fit to associate with the greatest. There were few gentlemen in the country but what had a veneration for him. He had indeed the love of all parties, who had any value for real worth. Having in his younger days drank deep in spiritual trouble, he earnestly sought a stedfast faith in Christ's satisfaction, and endeavoured to promote the same in others. But he did not teach faith without repentance, nor encourage trust in God's mercy, without regard to his commandments. He was far from being an *Antinomian*, either in doctrine or practice. Mr. *Hotchkins*, in his book on *Imputed Righteousness*, censures some passages in the Dr.'s sermons on that subject. And yet, in the substance of the doctrine, there is no difference between them. They differ (like *Paul* and *James*) in terms, and modes of expression, rather than in sentiment. The Dr. was a man of great candour and moderation, so that he was not (like some others) forward to censure those who did not express themselves just as he did, or they whom he most esteemed and followed.

followed. Mr. *Baxter* had been his acquaintance, and he used to speak of him with great respect. While he thought with *Davenant* and others, that *fides justificans est fiducia in Christum mediatorem*, he loved all that feared the Lord. He was very studious when he was blind, and not idle in prison. The eminent Dr. *Nehem. Grew* was his son, by Mr. Sampson's widow, who was the mother of Dr. Henry Sampson. A daughter of his married Mr. *Willis*, a Nonconformist Minister, who was ordained, but would never preach.

WORKS. A Sinner's Justification by Christ; or the Lord Jesus Christ our Righteousness, Sermons on *Jer.* xxiii. 6...Meditations on the Parable of the Prodigal Son; being Sermons on *Luke* xv.

—— Mr. SAMUEL BASSNET. Of both universities. He was a native of *Coventry*, and his father had been Mayor of that city. He studied hard, and made considerable improvements. When Dr. *Bryan* and Dr. *Grew* were settled here, a small number of Congregationalists chose him for their pastor. He administered the Lord's Supper to them separate from the rest, but preached as lecturer once on the *Lord's-day* at St. *Michael's*, and on a week-day at *Trinity* church, and lived with the other worthy ministers in much amity and peace. He was a weighty judicious preacher, perfectly concordant with his brethren as to all doctrinal points. A man of great piety, a comely person, and of a pleasant temper. He was chased from Coventry by the Corporation-act, and was a short time at *Atherston*, where he got a quartan ague, of which he died. He expressed more than ordinary fear of dying, tho' not of death itself; but his last agonies were very short.

DASSET *(Burton)* [V. 130.] Mr. MANSELL.

ELMEDON [R. 30*l.*] Mr. ROBERT EATON.

EXHALL [C.] Mr. JOSIAH BASSET. Having nothing to depend upon for a subsistence but Providence, when the Act of uniformity deprived him of his living, he went to London to seek a livelihood, which he got by teaching school. The eye of the spiritual court being upon him, he was forced to blind it by fees. He kept but a few scholars, that he might draw upon him the less envy and observation. He continued long in that course of life, and brought up several citizens, who gratefully acknowledged that what learning and pious education they had was from him. After the legal toleration

tion he was pastor of a congregation at *Woolwich*, where he died in 1695. He had a son, a Nonconformist Minister, at Birmingham.

FILONGLEY [V. 30*l.*] Mr. WILLIAM BROOKS. A serious and honest man, who said he would rather beg his bread than conform against his conscience, and his wife was of the same mind, tho' they had seven young children. However, Providence took care of them, so that they brought up their family well.

FOKESHILL. Mr. TRISTRAM DIAMOND. He was ejected after he had been minister here fifty years. He was a professed Arminian, but his sentiments about ceremonies were puritanical, and so also was his life.

HAMPTON [C.] Mr. PACKWOOD.

HATTON [V.] Mr. THOMAS FOWNES. He had not an academical education, but was very useful, and his preaching was valued by serious people in the neighbouring parishes, who constantly filled his little church. After his ejectment, he rented a small farm of Sir Roger Burgoyne at *Wraxal*. When Mr. Hawes left *Hunniley*, a mile off, he preached in the church, and continued to do it without episcopal ordination or conformity, only reading some part of the liturgy; that place being exempt from episcopal jurisdiction, and destitute of legal maintenance.

KENELWORTH [V. 34*l.* 10*s.*] Mr. WILLIAM MADDOCKS. He was young when he came to this living, and when he left it; but when he was older, he never repented of his choice to suffer affliction with so many of the servants of Christ. When the country was too hot for him, he hid himself in a wood, and afterwards went to London, where he was presently noticed for his useful preaching, and chosen pastor to a congregation in *Southwark*, where the two *Whitakers*, father and son, had laboured before him. He continued here in very good esteem, till death ended his labours. A small piece of his, in answer to *Penn*, is annexed to *Vincent*'s Defence of the Trinity.

KERBY (Monk's) Mr. RICHARD MARTYN. After his ejectment he was entertained by the Earl of Denbigh.

POLESWORTH [V. 30*l.*] Mr. BELL. His zeal and loyalty raised him up enemies, among men of unsteady princi-

pless. He was formerly of *Stafford*, but Col. *D*—— could not rest till he had driven him away, for not taking the Engagement. Sir F. Nethersole got him to be pastor of *Polesworth*, where he himself resided. Mr. *Baxter* says of Mr. *Bell*, "That he needed no other testimonial of his loyalty, than that he was pastor to Sir *Francis*; and this is equally a proof of his learning also." After this last ejectment he remained silent, and spent much of his time in profitable conversation with Mr. *S. Hildersham*, who, with others, found a refuge at Erdington, near Birmingham.

RITON [R.] Mr. HERRING.

SHUTTINGTON [C.] THOMAS HILL, B. A. Of *Bennet Col. Camb.* He had his grammar-learning at *Repton* school in Derbyshire. When he had been four years at the university he left it, because he could not approve the Engagement, and became chaplain to the Countess of Chesterfield at *Tamworth* Castle, having been some time a domestic to the Earl before he went there. He was afterwards a preacher at *Elvaston* in Derbyshire, and from thence was called to *Orton* on the Hill, in Leicestershire, where he paid fifths to the sequestered minister, who, tho' ejected for immorality, respected him, and his widow after his death. He was ordained by the classical Presbytery of Wirksworth in 1652, and continued at *Orton* till the Restoration, when by an order of the House of Lords, he was removed, and had this small place given him, where the minister was deceased, and there he staid till the Act of uniformity passed. After this he removed to a house of his own at Lea-Grange near *Orton*, and was for some time doubtful what to do; but considering he had engaged to make the work of the ministry the business of his life, he preached to the number which the law allowed, sometimes thrice, and sometimes four times on a Lord's-Day. When the Five-mile-act came out, he left his family here, and was entertained at a friend's house, from whence he went to a gentleman's house about a mile off, where, upon a little notice, he had a considerable auditory to preach to; and by using prudence, he had an opportunity of exercising his ministry without disturbance, when some others were molested. The patron of *Shuttington*, who was son to the Countess, continued to him, several years, both the corn-tithes and other profits, which belong to himself. But because the Five-mile and other acts, rendered him incapable of supplying the place,

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he procured a worthy Worcestershire minister to supply it, who did it without any notice taken of his Nonconformity.

Mr. *Hill* was a man of profound judgment, and eminent for general learning. When he first went to the university, he was so expert in Latin, Greek, and Hebrew, that he was owned to be superior to most of the tutors; and afterwards made answerable proficiency in academical studies. The errors both of ancient and modern philosophers did not escape his observation, as was evident by a dispute, part of which was afterwards printed by one of the disputants. Nor was he unacquainted with the mathematical sciences. He was well skilled in music, and much conversant in metaphysical contemplations.—He was also well versed in history in general, and ecclesiastical antiquity in particular, as several books in his library witnessed, in which he had made many notes in the margin, and citations from a great variety of authors, ancient and modern, together with references (sometimes very numerous) to fathers, councils, and ecclesiastical writers in several ages. His pocket Greek Testament had his notes almost on every page. He was an excellent textuary, and was observed in his sermons to have a mighty felicity in unfolding the more obscure parts of scripture, to the great entertainment and edification of his auditors. He had great knowledge of human as well as divine laws, and was well skilled in polemical and casuistical theology; and perhaps was more concerned in conferences on these points than any minister in the country, particularly about ordination and discipline; so that he was the means of altering the opinions of several considerable preachers, who had been against any but popular ordinations.—There were found amongst Mr. *Hill*'s papers many respectful letters, from eminent and learned men of different persuasions, particularly Dr. *Spencer*, Head of *C. C. Col. Camb.* who had commenced an intimate friendship with him while he was a student, and then often shewed him great kindness. In one or more of these letters the Dr. expressed his affection and esteem, as not at all diminished by his own conformity, and Mr. *Hill*'s Nonconformity. He also made kind and generous offers to him whenever he might have a son to send to the university. The eminent Mr. *Samuel Shaw*, who was Mr. *Hill*'s schoolfellow, and afterwards his neighbour, gave him the character of an excellently learned, judicious, and holy man; adding, that he was *niger, sed eximiè candidus.*

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He was not to be prevailed on to appear in print, but he was thought fit to examine the writings of other learned men before they were published, particularly those of Mr. *Blake* of Tamworth, on the subjects of contoversy betwixt him and Mr. *Baxter*; upon whose decease Mr. *Hall* was unanimously invited (according to Mr. *Blake*'s declared opinion) to succeed him at *Tamworth*, but did not accept it.—As to his preaching, it appears from his sermon notes, that there was in it such a conjunction of serious piety, various learning, judgment, argument, and natural masculine unaffected eloquence, that it is no wonder it should be commonly said of him, That he never brought into the pulpit what was ordinary, and had always something new. He had also the advantage of a clear and pleasing voice, of which he had a great command. As he had a devout and heavenly mind, so he discovered great contempt of the world, both its emoluments and applause: and therefore it is no wonder that when he was solicited to preach before *Oliver Cromwell*, and offers were made to recommend him to his favour, he refused. His ardent piety towards God was attended with an extensive charity to man, both in opinion and practice, and both as to spirituals and temporals. He valued Mr. *Baxter*'s works the more because he found so much of a catholic spirit in them. He was indefatigable not only in his studies, but in the personal inspection and instruction of his flock; in conferences to promote learning, religion, reformation, and moderation, as also in the pulpit; frequently preaching three times on the Lord's-day, besides many week-day lectures. His labours after his ejectment were supposed to hasten his death, which was immediately occasioned by a cold caught after preaching; so that he died about the 50th year of his age. Mr. *Thomas Hill*, who was so useful in educating young men in academical learning, was his son.

STONEY [V.] Mr. HENRY COOPER.

STRATFORD upon *Avon* [V.] Mr. BEAN. A studious man, and a solid preacher; who at home and abroad was highly esteemed for his judicious useful sermons. He was indeed one of the most celebrated preachers in the county. His labours in this place had been so great and successful, that he could ill be spared. Soon after his ejectment, in 1662, he preached privately, and was disturbed; when, endeavouring to secure himself by flight, he took a surfeit, and quickly died.

SUTTON, *under Brailes* [V.] Mr. THOMAS WHATELY, Son of Mr. *William Whately*, baptized *Sept.* 10, 1620. After his ejectment he preached sometimes at *Milton* near Banbury, sometimes at *Woodstock*, and sometimes at *Long Combe* near that place. He was buried *Jan.* 27, 1698.

SUTTON COLFIELD [R. 300*l.*] ANTHONY BURGESS, M. A. Of *St. John's Col. Camb.* and Fellow of *Eman.* The son of a learned school-master at *Watford* in Hertfordshire, where Dr. *Cornelius Burgess* was minister, and in this living succeeded Dr. *John Burgess*; but was not a-kin to either of them. He was chosen to a Fellowship merely for his scholarship and worth. He continued the conscientious and diligent exercise of his ministry, till plundering and other terrors of the soldiers made him take sanctuary at *Coventry*. The garrison there was full of such men at that time, so that they had a lecture every morning, in which Mr. *Burgess* had a frequent course. From hence he was called to sit in the Westminster Assembly, where he was generally respected. He was a man of eminent learning and piety. He conformed before the wars, but was so far from the new Conformity, as settled at the Restoration, that upon his deathbed he professed great satisfaction at his having refused it. After his ejectment, he lived at *Tamworth*, in a very chearful and pious manner, frequenting and encouraging the ministry of the conforming clergyman, who was his fast friend. Before he left his living, the new Bp. of *Litchfield* and *Coventry* sent for him, as he did for several other worthy, dissatisfied ministers in his diocese, hoping to gain them over. His design failed, but he passed encomiums on several of them. He said of Mr. *Burgess*, "That he was fit for a Pro-"fessor's place in the university." Dr. *John Wallis*, a member of the Assembly, was his pupil, who speaks of him in very high terms as a scholar, a tutor, and a divine.

WORKS. Spiritual Refinings; or a Treatise of Grace and Assurance. Fol...An Exposition on John xvii. Fol...The Doctrine of original Sin asserted, &c. Fol...A practical Commentary on 1 and 2 of Corinthians. 2 Vol. Fol...The true Doct. of Justification asserted...Vindicæ Legis, against the Errors of Papists, Socinians, and Antinomians.—A small Disc. on the Sacrament.—A Treatise of Self-judging, with a Sermon of the Gen. Judgment.—Several Sermons before the Long Parliament, &c.

TACHBROKE [V.] Mr. HENRY BALLARD.

WARWICK

WARWICK. *St. Nicholas.* Mr. HENRY BUTLER.

WHITACRE (Lower) Mr. COLLIER. While he was in his living he kept a school. On leaving it he went to London, and applied himself to secular business.

WILNCOTE [Chap. to *Tamworth.*] Mr. SOUTHWELL, Probably Mr. *Richard Southwell,* mentioned at *Baswich* in Staffordshire.

WITTON [C.] JAMES WRIGHT, M. A. Of *King*'s *Col. Camb.* His father and elder brother went to *New-England.* After his ejectment, he continued at *Whitton* till he was forced away by the Five-mile-act. Being then at a loss where to go, Mr. St. Nicholas, of *Knoll,* kindly invited him to his house, and he accepted the invitation. Mr. *Gilpin* then lived there, with his son-in-law Mr. *Stokes,* but died soon after. Mr. *Wright* continued here till his death, but after some time, preached in his own house, where he had as many hearers as two rooms would hold (some of whom came several miles) and he did much good. He also taught school, and kept several boarders. In 1685, tho' 70 years of age, he was imprisoned. Mr. Wilkinson of Ansly, who after some years conformed, and was minister at *Knoll,* and chaplain to Lord Brooke, was always very friendly to Mr. *Wright,* and to his family after his decease, which took place in 1692, when he was aged 81, or 82.

WROXHAL. LUKE MILBURN, M. A. Of *Eman. Col. Camb.* Born at *Loughborough* in Leicestershire. His first settlement was at *Lynn* in Norfolk, either as school-master or curate. He was ordained by the Bp. of *Ely* in the time of the civil war, preached at *Hunniley,* and had a retreat at Kenelworth castle from the insolence of the soldiers, by whom he had suffered almost to the loss of his life. He was several times threatened with imprisonment, and was taken before the General, for speaking his thoughts too freely concerning their dealing with the King, which he heartily abhorred. He was indeed more deeply concerned at his death than many who drank his health; for he kept an annual fast upon the day as long as he lived. When things were a little quiet, he was called to *Wroxhal,* in the room of Mr. *Ephraim Huit,* who went to America. Here God blessed his ministry for much good, and he was generally beloved; on which account he would not by any means be drawn from hence, tho' he had the offer of some good livings, and tho'

tho' he had so poor an allowance here, that he was often told, he did not do well by his numerous family: To which his answer was, When he could not subsist where he was, he would remove, but not before. And it pleased God so to bless his little, that his children appeared as well, and were as well brought up, as those of most country ministers.—He could not take the Engagement, and when it was imposed, was contriving a retreat; but God so ordered it, that he was overlooked. However, he took the Covenant, and from thence afterwards drew an argument for his Nonconformity. When he was turned out by the Act of uniformity, he owed nothing to any man; which, all things considered, was truly surprising. An aged clergyman, who was acquainted with him, says, "He might have kept in by a little Conformity, at least till a metropolitan visitation, as his predecessors Mr. *Huit* and Mr. *Cook* did; for *Wroxhal* is exempt from episcopal jurisdiction, and hath no legal maintenance, but 6*l*. 13*s*. 4*d*. *per ann*. tho' Sir *R. Burgoyne* and his tenants used to make it up 40*l*. but Mr. *Milbourn* would not comply in the least." He retired with his family to *Coventry*, where he was many ways unmolested. He was not suffered to teach a school, nor to board young gentlemen who went to the free-school there. He was banished from home by the Five-mile-act, and removed to *Newington-Green*, where his ingenious wife taught school, which was their only visible maintenance. He died in this exile, in 1667, aged 45, and was buried in St. *Michael*'s church-yard *Coventry*, though Mr. *Freak*, the minister, offered to lay him in the chancel *gratis*, saying, He would have him buried like himself. The famous *Luke Milburn*, of London, was his son, whom he excelled, if not in learning, yet (as the above clergyman expresses it) "very much in more amiable qualities, *viz*. integrity, humility, peaceableness, and self-denial; for which, and the exemplariness of his life, he was highly esteemed by religious people in this parish and neighbourhood."

WITHERBROOK [V.] Mr. WILLIAM SWAIN. He was apprentice to a trade in *Coventry*, and afterwards set up for himself. He was there in the time of the civil war, when so many worthy ministers took shelter in that city, and was very conversant with them, *v. g*. Mr. *Vines*. Mr. *Baxter*, Mr. *Stephens*, Mr. *Cradock*, &c. They finding him a man of more than ordinary knowledge and piety, persuaded him to apply himself to the ministry, in which they apprehended he

he might be very useful. He accordingly did so, and was in due time fixed at *Witherbrook* near Coventry. He was tried and approved by the Presbytery at *Kenelworth*, and ordained by Dr. *Grew*, Dr. *Bryan*, &c. in this parish church; when he gave such an account of his religious experience as affected many, and was the means of conversion to a very wicked woman, who afterwards became a very serious, humble christian. *Witherbrook* not being used to preaching, the people were generally very ignorant and loose; but it pleased God to bless his ministry to the conversion of many souls, both in the town and neighbourhood; and he had in six or seven years, a set of as judicious, godly, and peaceable christians about him, as could easily be met with.—After he was silenced, in 1662, he seldom preached publicly, unless in the time of Charles's Indulgence, once a day, when he went to church constantly in the afternoon. He continued in that neighbourhood till his death, about 1690, except for some time upon the passing of the Oxford-act. He then often preached on Lord's-day mornings to a few of his people at a time, when none knew of it but such as were sent to. He spent much of his time in visiting them at their houses, and was very useful to the last. He was a very modest and humble man, who did not despise, but highly valued other mens' excellencies and attainments. He was sensible of his defects in regard to learning, and therefore could not be persuaded to preach at Coventry. He was respected by all that knew him, and among the rest, by several of good quality, as much as if he had been the most accomplished scholar.—He wrote the four last pages of Mr. *N. Steven*'s Precept for Baptism, in defence of himself against *Everard*.

The following were candidates in this county and frequent preachers:

Mr. HUTCHINSON.—Mr. SMITH.—Mr. WILSON.

Mr. SAMUEL FOWNES, elder brother to Mr. *Thomas Fownes*. A man of excellent parts, and a good scholar; on which accounts Dr. (afterwards Bp.) *Stillingfleet* had a great respect for him.

Mr. SHILTON He was designed for the parsonage of *Sutton Colfield*, when it should become vacant, by his father who was the patron; but he would not conform for the sake of it. He lived afterwards at *Tamworth*.

The following afterwards Conformed:

Mr. LANGLEY, of *Tamworth*.—Mr. PERKINS, of *Maxtoke*.—Mr. WILKINSON, of *Ansty*.—Mr. SAMUEL HAWES, of *Hunniley*, who had a living near *Warwick*.—Mr. GILBERT WALDEN, of *Lemington Hastings*.—He died at a living near Coventry. Dr. *Walker* says, He was cast out of Lemington for having defended the King's murder: but it seems his Conformity expiated his crime.

MINISTERS EJECTED OR SILENCED IN WESTMORELAND.

ASKHAM [V. 31*l.* 16*s.*] Mr. CHRIST. LANGHORNE.

BARTON [V. 31*l.* 6*s.* 8*d.*] Mr. TIMOTHY ROBERTS. A native of Wales: a man of considerable learning, particularly famous for his skill in Hebrew; of great humility and self-denial, a close student, and a useful preacher. He succeeded here in 1653, and was turned out in 1660. He was imprisoned at *Appleby* for preaching contrary to the act. Mr. *Baxter* says he died of the plague, between Shrewsbury and Oswestry, upon a little straw, none daring to come near him.

CROSSBY *on the Hill.* Mr. CHRISTOPHER JACKSON. Of *Magd. Col. Camb.* He was born at *Leeds.* Being designed for trade, he was put out an apprentice; but his friends observing his bookishness, took him from his business, and sent him to Cambridge, where he studied under Mr. *Joseph Hill.* He was a very pious man, of a holy life, and competent learning. He was first turned out somewhere in Yorkshire, and afterward at Crosby. He lived meanly upon a little estate in the parish of *Ravistondale*, preaching occasionally. Some ministers who had conformed, once telling him that he had a bare coat, he made this answer, "If his coat was bare, it was not turned."

HATTON Chapel, in *Kendal* parish. Mr. GREENWOOD. He was much liked as a preacher, but was accused of some things that were scandalous, by which his memory is blackened.

Mr. *John Wallis*, who preached some time in *Kendal* church, was a man of the same description. These accounts,

and a few others of the same kind, are inserted to avoid the charge of partiality.

*** STAVELY Chapel (on the borders of *Lancashire*). GABRIEL CAMELFORD. After his ejectment he was a useful preacher in the parts adjacent, and was an instrument of converting many, particularly in *Furness-fells* beyond the Sands, who afterwards formed themselves into a Dissenting Church, upon the plan of mixed communion, (being partly Independents and partly Baptists) on this remarkably catholic principle: "We declare ourselves willing and ready to "receive into our communion all who love our Lord Jesus "Christ in sincerity and truth," &c. Of this church Mr. *Sedgfield* was pastor upwards of forty years, and it continued upon the same catholic plan. This account was communicated by a son of the latter, Mr. *John Sedgfield* of *Frome*, who was himself a member of this church, and personally knew some of the aged persons converted by Mr. *Camelford*'s ministry.——*N. B.* This is the person whom Dr. *Calamy* calls *Cammerford*, and mentions as ejected from *Clavely*, or some place near it. He died in 1676.

The following afterwards conformed:

Mr. JAMES DODGSON, of *Ravistondale*.—Mr. FRANCIS HIGGINSON of *Kirkby Steven*—Mr. JOHN DALTON, of *Shapp*.—Mr. GEORGE FOTHERGILL, of *Orton*, afterwards of *Worksop* in Northamptonshire.

§ It may not be amiss to subjoin to this short account of the ejected in *Westmoreland*, the following additions, lately communicated, to the neighbouring county of CUMBERLAND.

CALDBECK [R.] "In 1657, RICHARD HUTTON was rector, who probably was deprived by the Bartholomew-act, for in 1663, Arthur Savage, M. A. was collated by Bishop Sterne." *Nicolson and Burn's Hist. and Antiq.* of Westm. and Cumb. II. 137.

BROMFIELD [V.] "During the usurpation of O. Cromwell, WILLIAM GRAINGER, vicar of Bromfield was ejected. and his successor [who is not named] seems to have been deprived after the Restoration, by the Bartholomew-act; for in 1663, *Rich. Garth*, M. A. was collated to this vicarage." *Ibid.* II. 170.

MINISTERS EJECTED OR SILENCED

IN

WILTSHIRE.

ALTON. Obadiah Wills, M. A. Dr. *Walker* says He was the bad, tho' *godly* neighbour of Mr. *Gregson*, in the living of *Alton Priors*; that he got him cited before the Commissioners for reading the Common Prayer, and dispossessed of that poor place, the profits of which were given to Mr. *Wills*, as the reward of his informing. [This cannot now be contradicted, but it doth not follow that it is true. Mr. *Baxter*'s writing a preface to one of his books, is a presumptive argument in his favour.]

WORKS. Infant Baptism asserted &c. ag. Danvers; with a Pref. by *R. Baxter*.—Vindiciæ Vindiciarum; a defence of ditto.—Censura Censuræ; or a just Censure of the unjust Sentence of the Baptists.

BARWICK. St. *John*'s [R. 200*l*.] Compton South, B. D. Of *Oxford* university. A branch of a very ancient and genteel family: Educated at the free-school at Salisbury. He first exercised his ministry at *Odyham* in Hampshire, where he had a numerous auditory. But he had scarcely been there a year, before he was presented to this rectory, by the Earl of *Pembroke*, where he continued till 1662. After this, his life was a constant scene of sufferings, as he was seldom free from presentments and indictments in the civil courts, or citations and excommunications from the spiritual courts; especially in Bp. *Ward*'s time, who, tho' he had been his fellow collegiate and acquaintance, left him to suffer the utmost. He was many times obliged to leave his

his house and numerous family, to preserve his liberty, and could have no quiet till the Indulgence in 1672, when he exercised his ministry among an intelligent and unanimous people at *Ringwood*, who adorned the gospel by a suitable conversation. He went thither every week (tho' 18 miles distant) and was constantly entertained at *Moyles Court*, the seat of the pious, tho' unhappy, Lady *Lisle*, till by the severe sentence of Judge *Jefferies* she was condemned, for harbouring Mr. *Hickes*, a Nonconforming Minister, supposed to have been in Monmouth's army, and beheaded at Winchester. Mr. *South* was afterwards invited by a numerous people at *Warminster*, to undertake half the service of that large congregation. He accordingly removed thither; but infirmities growing upon him, he retired to his house at Upper Dunhead, where he died *July* 22, 1705. He was a good scholar, and a useful preacher.

BARWICK and MONKTON FRANCIS HUBBARD, M. A. Of *Baliol Col. Oxf.* The son of *Edward Hubbard*, Esq; formerly of Essex, and afterwards of London; brought up in Westminster school. He was a sober youth, and loved learning from the first, but was hindered in his improvement by sore eyes; which however had this good effect, that it helped to divert him from worldly vanity. After he began to preach, he never forbore altogether any one Lord's-day in his life, tho' he laboured under much weakness. These two villages being but a mile distant, he preached in the morning at one, and in the afternoon at the other, the people usually attending him at both places. In 1662, he removed to *Oxford*, to his wife's relations, with whom he continued till the Five-mile-act was in force. He then retired to *Witney* where he lived peaceably till the day of his death, excepting that he was imprisoned at Oxford in *Bocardo*, six months, being taken when preaching in a private house. He bore that imprisonment very chearfully, rejoicing that he was counted worthy to suffer in the cause of Christ. At *Witney* he preached privately till Charles's Indulgence, when he had a place licensed. In his last sickness, he told the physician, that he sent for him because he thought it his duty to use means; not because he was fond of life, or fearful of death: "For, says he, thro' grace I can say, 'tis no more to me to die, than to undress and go to bed." He died *Oct.* 20, 1676, aged 49. He was a man of wonderful patience under worldly crosses and trials, of which he had a considerable share. He had a

right to an advowson of 100*l. per ann.* which was left in the hands of a friend, in special trust for him; but as he did not conform, it was sold. He was satisfied however that God would provide for him and his, and he was not disappointed.

BISHOPSTROW. Mr. THOMAS PASEY.

BOX [V. S.] Mr. JOHN STERN. He was at *Chilmark* in this county, before he came hither. He told Mr. *Bushnel*, the sequestered minister, that he was 500*l.* the worse for suing after and accepting this living.

BRAMBLE [V.] Mr. JAMES CRUMP. He continued to live here after his ejectment.

BRINKWORTH [R.] JOHN HARDING, D.D. A learned man, who was much courted to conform.

BRIDFORD. Mr. EDWARD FALCONER. He was not satisfied with sprinkling in baptism, and the people being unwilling to have their children dipped, some neighbouring ministers sometimes came and baptized the children in his parish. Upon leaving this place, in 1662, he retired to *Salisbury*, and there spent the little remainder of his life.

WORKS. The Burden of England (a copy of which he presented to K. Charles)---The Watchman's Alarm.

BROUGHTON [R.] Mr. JOHN BARCROFT. Of *Camb.* university. Born in *Lancashire*. He was a warm Independent, who was not for baptizing any children but those whose parents (one of them at least) were communicants with him at the Lord's Table. He not only preached twice every Lord's-day, but expounded and catechized, and kept up a lecture once a fortnight. He was very charitable to the poor. He died single, three years after his ejectment. and had great peace in his last hours.

BURBICH [V. S.] Mr. THOMAS TAYLOR. Born about 1612, at *Broughton* in Oxfordshire, of which place his father was rector. When he came to *Burbich*, he was under a necessity of laying out a considerable sum in repairing the vicarage-house, for which the incumbent, who was reinstated at the Restoration, made him no allowance. The people being generally very ignorant, and many of them addicted to drunkenness, Mr. *Taylor* set himself to preach to them with great seriousness, and to press things home upon their consciences,

consciences, for which they were much enraged at him, and openly expressed their ill-will. After his ejectment, the Bp. of Salisbury offered him a living of 400*l. per ann.* if he would conform; but he refused, tho' he had eight children, and his wife was pregnant. He removed to *Salisbury*, where he lived for some time comfortably, by means of his wife's teaching children to read, and the kindness he received from the good people in and about that city. He continued seven years in peace, for neither Bp. *Hinchman*, nor his successors, *Hide* and *Earl*, nor their courts, gave him or the other Nonconformists in *Salisbury*, any trouble. But Dr. *Seth Ward*, who had been so zealous for the Commonwealth as to take the Engagement, was no less zealous for Conformity. In 1667 Mr. *Taylor* was cited to appear in the Spiritual Court the next court-day, which he accordingly did; and his appearance being recorded, he was ordered to appear the next, which he likewise did; and so for several days. At last, being a very studious man, he forgot to go. Not answering when he was called, they decreed to excommunicate him for contempt of the court, and the writ *de excom. capiendo* was sent for to *London*, and brought down to *Salisbury* with all expedition. But providence so ordered it, that a person who was in the secret told a friend of Mr. *Taylor*'s, who went to a near neighbour of his, and tho' it was very late, and all the family in bed and asleep, they contrived to awake one of them, without alarming the neighbourhood, who let them into the house, and they persuaded the good man to remove immediately. Early the next morning the officers came to seize him, and were not a little mortified and enraged to find him gone. He was the next night conveyed to *Stockbridge*, which is out of the diocese of Sarum; and the day after, another friend conducted him towards London, where he continued some time. He afterward returned privately to Salisbury, where he was entertained by a religious gentlewoman, and concealed some years. In 1671, the excommunication was taken off, when he returned to his family, and continued at Salisbury till the death of his wife in 1676; after which he removed to London (his children being in or near the city) and died soon after. He was the father of Mr. *Nathaniel Taylor*, of Salter's-Hall, whom he named after Nathaniel Fiennes, Esq; of Newton-Tony, who had been very kind to him, and several Nonconformists in this county.

CALNE. Mr. Thomas Jones.

CASTLECOMB [R.] Mr. BENJAMIN FLOWER, senior. He died soon after his ejectment.

—— Mr. BENJAMIN FLOWER, junior, son of the former, and assistant to him here in 1662, after having been ejected from *Cardiff*, in Glamorganshire. He was a man of great piety and good ministerial abilities. He here preached a farewell sermon, and then set up a school, in which Mr. *Seal* was his usher. He was afterwards pastor of a congregation at *Chippenham*, where he died in *August*, 1709, aged about 86 §.

CHILTERN, [V.] Mr. DOSITHEUS WYAR. He was ordained by Bp. Goodman, who, from his name, took him for a puritan; but when he told his lordship that his father took his name out of the *Apocrypha*, he was very well pleased. If the reading of the Liturgy, without declaring unfeigned *assent* and *consent*, would have satisfied the law, Mr. *Wyar* might have continued vicar of *Chiltern*; for, some years after his ejectment, a certain church being vacant by the death of the incumbent, he officiated for some time, at the request of the patron, who was his very good friend.—As he was once burying a corpse, he was taken with some disorder, which prevented his going thro' the service, and tho' he lived some time after, he never recovered. He was visited by his nephew, Mr. *Samuel Sprint*, who found him unable to speak above two or three words at a time; so that those about him could only guess at his meaning, but apprehended by his gestures that he was not entirely satisfied in what he was about when his disorder seized him. He had closely studied the book of *Revelations*, and, like some others, wrought himself up to an assurance, that Antichrist would fall in 1666; but he lived to see himself mistaken.

§ Mr. James writes, that from a MS. Diary, by Mr. Thomas Webb, of Devizes, it appears that Mr. *Flower* had a church there, as well as at Chippenham, in 1695, and that Mr. Nath. Chauncey was his assistant at Devizes in 1708, where he succeeded him, upon his resignation the following year. Mr. Webb says, that on April 10, 1709, Mr. Flower desired that might be the last day of his administering the Lord's-Supper, as his great age (which was then 82) did not admit of his taking the journey [from Chippenham], or continuing so hard a work, and that therefore he wished the whole might be left to Mr. Chauncey. "According, says Mr. Webb, after sacrament, he took his leave of us, which made tears run from the eyes of almost all the congregation. He told us that he was supperannuated, and knew not one alive but himself," of all the ejected ministers.

CHILTON

CHILTON [R.] Mr. JAMES HOUNSEL. A man of considerable learning and great courage. After his ejectment he went to the *East-Indies*, where he died, much lamented by all that knew him.

CHISLETON [V.] Mr. JOHN BAKER. A man of very warm affections, who had been the means of awakening many a secure sinner. After his Nonconformity he went to London, where he was well known.

CLEVE-PEPPER. Mr. HENRY BLAKE. A hard student, and a sententious, elegant preacher.

COLLINGBORN (Dukes) [R. 350*l.*] DANIEL BURGESS, M. A. Of *Mag. Col. Oxf.* But *Wood* takes no notice of him. He was first minister of *Staines* in Middlesex, whence he removed to *Veny-Sutton* in this county, when Mr. Swaddon was turned out for immorality. Here he lived about fourteen years, and then, upon the death of Mr. Adoniram Byfield, minister of *Collingbourn*, was presented to that living by the Duke of Somerset; but not thro' the interest of Dr. *Cornelius Burgess*, as Dr. *Walker* affirms, supposing him to be his brother, whereas he was no relation. The truth is, He got the presentation to this living by virtue of his own endowments, as well as by the interest of his only brother, Mr. *Isaac Burgess*, who was intimate with the Duke, and a person of considerable note, having been twice High Sheriff of the county, and many years a Justice of the Peace. Here Mr. *Burgess* laboured among his people, with great diligence and success, till the Bartholomew-act took place. [When (says Mr. *Henry*) "he chose rather to quit than to wrong his conscience; and with what little he had of his own, made a shift to maintain and educate a numerous family."] Dr. *Walker* says, he was very unwilling to part with this living. Nor is it any wonder he should. However, he might have kept it, if he would have complied with the terms as others did; for the sequestered minister, Dr. *Prior*, was dead. He broke thro' uncommon difficulties to preserve his integrity. He had seven children to provide for; and the Duke and Duchess of Somerset used all the arguments they could to persuade him to conform. His people also with many cries and tears, importuned him to continue with them. But he broke thro' all these obstacles, and said, He could not go against his conscience for all the world. The Duchess and some other persons, wished him to tell them

them freely how far he could comply, and wherein he could not, offering to make interest with the Bishop to alleviate some things that were most grievous to him; but he thankfully refused, plainly declaring, That would be a snare to him, and a stumbling-block to his brethren, and therefore he could not hearken to such a proposal. Nay, so loth were the Duke and Dutchess to part with him, that they would have him keep the instrument of his presentation, so that, if he could, upon further consideration comply, he might be restored before any other could be put in. But tho' he did so, it was no temptation to him to change his mind; and he chearfully resigned himself to the conduct of divine providence; nor did he ever repent of it.—From *Collingbourn* he retired to *Marlborough*, where he had some estate, and sometimes preached there for Mr. *John Hughes*, and at other places about the country, till he was driven away by the Corporation-act. He died in *June*, 1679. He was a learned and judicious, a faithful and laborious minister, greatly esteemed by his brethren, and exceedingly beloved by his people, who were in the utmost distress when he left them.—Mr. *Daniel Burgess*, a son of his, was a celebrated preacher among the Dissenters, for many years, near *Covent-Garden*, whose funeral sermon was preached by Mr. *M. Henry*, at the end of which is some account of his life and writings, and a brief mention of his father.

COMPTON. Mr. JOHN FRAYLING. Born at *Heddington*. After his ejectment he preached at *Devizes* every other Lord's-day, with Mr. *Ob. Wills*. He was blind some years before he died, but preached as long as he was able to ride, having a person to guide his horse. He died in *Jan.* 1688, aged about 80. Mr. *Gough* preached his funeral sermon, on *Job*. xiv. 2. and therein represented him "as a *Moses* "for meekness, a *Nathaniel* for uprightness, and one of *Eli-* "*phaz*'s happy men, who came to his grave in a full age." He served God in his generation, as a faithful steward in his house, and was a painful labourer in word and doctrine, according to the talent God had given him; and he had good success.

DEVERIL KINGSTON. Mr. JAMES EBURNE.

DUNHEAD [R.] Mr. PETER INCE. Of *Brazen Nose Col. Oxford.* A good scholar, well skilled in the languages, especially in the Hebrew, and an excellent practical preacher. He

He had an admirable gift in prayer, and on public occasions, would pour forth his soul with such spirituality, variety, fluency, and affection, that he was called *Praying Ince*. After being silenced he lived with Mr. *Grove*, that ornament of his country for learning, piety, and public spiritedness. [The following remarkable story is related concerning him, which was communicated by the Rev. *Josiah Tompson*, who received it from an intimate friend of Mr. *Bates*, the late aged minister of *Warminster*, as he had often heard it from Mr. *Bates* himself, who had spent much time and labour in collecting authentic accounts of the most remarkable providences relating to the church, but who unhappily and unaccountably, burnt them a little before his death.

Not long after the year 1662, Mr. *Grove*, a gentleman of great opulence, whose seat was near *Birdbush*, upon his wife's lying dangerously ill, sent to the parish minister to pray with her. When the messenger came, he was just going out with the hounds, and sent word he would come when the hunt was over. Mr. *Grove* expressing much resentment against the minister, for chusing rather to follow his diversions than attend one of his flock in such circumstances, one of the servants took the liberty to say, "Sir, our shepherd, if you will send for him, can pray very well; we have often heard him at prayer in the field." Upon this he was immediately sent for; and Mr. *Grove* asking him whether he ever did or could pray, the shepherd fixing his eyes upon him with peculiar seriousness in his countenance, replied, "God forbid, Sir, I should live one day without prayer." He was then desired to pray with the sick lady; which he did so pertinently to her case, with such fluency and fervency of devotion, as greatly to astonish the husband, and all the family who were present. When they arose from their knees, the gentleman addressed him to this effect: "Your language and manner discover you to be a very different person from what your present appearance indicates. I conjure you to inform me who and what you are, and what were your views and situation in life before you came into my service." Upon which he told him, that he was one of the ministers who had been lately ejected from the church, and that having nothing of his own left, he was content for a livelihood to submit to the honest and peaceful employment of tending sheep. On hearing this, Mr. *Grove* said to him, "Then you shall be *my* shepherd," and immediately erected a meeting-house on his

his own estate, in which Mr. *Ince* gathered a congregation of Dissenters, which continues to subsist to this day].

After the Restoration were published two books of *Prodigies*, in the second of which are some dreadful examples of the vindictive justice of God, upon the prosecutors of this worthy man. Tho' some derided them, Mr. *T. Rosewell*, who then lived in those parts, was able to attest the truth of them, and could have added more examples in the neighbouring parishes, of which he was an eye-witness. (See his Life, p. 24.) This Mr. *Ince*, Mr. *Sacheverel*, Mr. *Hallet*, and Mr. *Bampfield*, were all imprisoned together at *Dorchester*, for the crime of preaching. But Judge *Archer*, going the western circuit, was very favourable to them. He laid upon them a fine of only forty marks a-piece, which he afterwards reduced to twenty; and even this was compounded for at 1*s*. in the pound. But there remained another difficulty: they were to be upon their good behaviour after their release. After they had been imprisoned a year and a half, a friend came to the town, by whose interest with the Judges, they were offered to be released, if they would give bond on the *Monday*. for their behaviour till *Thursday*. Mr. *Bamfield* and Mr. *Hallet* utterly refused, thinking this would amount to an acknowledgment of guilt. Mr. *Ince* and Mr. *Sacheverel* (tho' unwilling to leave their fellow-prisoners in bonds) thro' the persuasion of friends, yielded and were set at liberty; as the others told them that it would add to their trouble, for them to continue still in hold, only out of deference to their judgment.—§ *Wood* casually mentions Mr. *Peter Ince*, with two other Presbyterian Ministers, who were concerned with Mr. *Humphrey Chambers*, in writing *An Apology for the Ministers in the County of Wilts*, in answer to a Letter, &c. 1654.

EASTON-GREY [R. 40*l*.] Mr. BENJAMIN JONES.

ELSENHAM. Mr. GEORGE WILSON.

EVERLEY. Mr. WILLIAM EASTMAN. He had been deprived, at the Restoration, of a living somewhere in Hampshire, worth 200*l*. *per ann.* given him by *Oliver Cromwell*. It does not appear when he came to *Everley*, or when he left it. He afterwards removed to *Salisbury*, and from thence to *Shaftsbury*, where he died, after continuing his ministry

ministry many years. Mr. *Clark* the first Dissenting * Minister of Wareham in Dorset) married his daughter, and had all his papers after his death.

FIFIELD. Mr. THOMAS CRAPON.

KNOYLE (East) [R.] SAMUEL CLIFFORD, B. A. Of *Magd. Hall, Oxf.* The son of Mr. *Wm. Clifford*, an eminent minister; born at *Yarlington* in Somerset, 1630. He was at school first at *Frampton* in Dorsetshire, and afterwards at *Salisbury*, where he was noted for his extraordinary memory, and for his great proficiency in grammar-learning. The rectory of *Knoyle* becoming vacant by his father's death, in 1655, it was conferred upon him. Upon the Restoration, the gift of the benefice belonging to the bishopric of *Winchester*, he resigned it to Dr. *Hawles*, and on Bartholowmew-day was silenced. He had then no visible prospect of a maintenance for himself and family, but he chose rather to trust to the providence of God for a livelihood, in the way of his duty (as far as he could understand it) than seek to better his circumstances, by venturing upon what he apprehended to be sinful. He was reduced to great straits and hardships, but having the testimony of his conscience that he acted uprightly, he was easy and contented.—He was a practical, lively, affecting preacher, and had a good delivery. He was also of a pious and unblameable life and conversation, which rendered him generally beloved by those that knew him, and savoured of the things of God. His ministry also was very acceptable, wherever he had a call to exercise it. After a life of great labour and suffering, which he went through with great patience and self-denial, he died in peace, *Oct.* 29, 1699.

LANGFORD. Mr. GYLES. Dr. *Walker* says, He was a proverb for litigiousness, but gives no proof.

LAVINGTON. Mr. NATHANIEL WHITE.

LUDGERSHALL [R.] Hr. HENRY CUSSE.

MALMSBURY [V.] Mr. SIMON GAWEN.

MARLBOROUGH. *St. Mary's.* WILLIAM HUGHES. M. A. Of *New-Inn Hall, Oxf.* Born at *Broomham* near

* Dr. Calamy calls Mr. Clark the *Conforming* Minister. This was certainly a mistake. The above account is confirmed by his grandaughter who was living when the Noncon. Mem. was first published.

Devizes.

Devizes. After he had taken his degrees, he settled here, and remained till *Aug.* 24, 1662, when he preached his farewell sermon to an endearing and loving people. Having a wife and six young children, he purchased a house in the town, where he taught school; and notwithstanding the rigor of the times, several gentlemen round the country sent their children to him; as also did several in London; so that he soon had a large school which he maintained several years, tho' not without many interruptions from persons of the establishment. But that which most provoked them was, his gathering a church there after his ejectment, among whom he continued his ministry to his death; tho' he had considerable offers if he would have conformed. He was unwearied and successful in his work, holy and unblameable in his conversation; and tho' his life after his ejectment was one continued scene of trouble, by reason of citations from the bishop's courts, &c. he still chearfully bore up, resigning himself to the divine will, knowing whom he served. He was of so sweet and engaging a temper, that his very enemies had a great esteem for him, and several among them privately gave him notice when mischief was designed against him; so that he often escaped the snare. He was for several years a prisoner in his own house, not daring to be known to be at home. When the storm grew so violent that the meetings at the usual place of worship were wholly suppressed, he often preached to such as would follow him, in the woods and fields. His strong and healthful constitution was at length much broke by hard study and labour. But all the time he was declining, he was full of heavenly discourse, waiting for his approaching change, which happened *Feb.* 14, 1687. His funeral sermon was preached by Mr. *William Gough.* § *Wood* barely mentions him.

[The following account of his family will not be unacceptable: His son *John* was clerk of the Hand-in-Hand fire-office on Snow-Hill, and died in 1715, leaving by his wife *Anne*, daughter of *Isaac Burges*, Esq; of an ancient family in Wiltshire, two sons, *John* and *Jabez*, and a daughter *Elizabeth*, who all conformed to the church of *England.* (1.) *John*, born at Marlborough, *Jan.* 29, 1677, but educated at London in private schools, distinguished himself in the reign of Q. Anne and K. George, by his taste and proficiency in the three sisters arts, and had a large share in the *Tatler*, *Spectator*, and *Guardian*, being intimately connected with Mr. Addison, Sir Richard Steele, and most of the other writer

writers of that Augustan age. He had a place in the office of ordnance, was Secretary to the Commission of Peace under Lord Chancellors Cowper and Macclesfield, and died *Feb.* 17. 1720, a few hours after his tragedy of *The Siege of Damascus* had been first acted with applause. Mr. *John Hughes* was not only a polite scholar, but distinguished himself also as a friend to religious toleration, by "A Review "of the Case of Ephraim and Judah, and its Application to "the Church of England and the Dissenters," occasioned by a Thanksgiving Sermon preached before the Queen at St. Paul's, in *Aug.* 1705, by Dr. *Willis*, Dean of Lincoln. His Poems were collected and published in 2 vol. 12mo. in 1735, by *William Duncombe*, Esq; his brother-in-law; as were his Letters, in 3 vol. in 1773, by his nephew, the Rev. *John Duncombe*, [the writer of this account].—(2.) *Jabez*, born in 1686, like his brother, a votary of the muses and an excellent scholar, had a place in the Stamp-office, and died *Jan.* 17, 1731, leaving a widow, who accompanied the lady of Governor Byng to Barbadoes, and died there in 1740; and a daughter, who died without issue. A vol. of his "Miscellanies, in Verse and Prose," was published in 1737. —(3.) *Elizabeth*, born in 1692, was married in 1726 to the late *William Duncombe*, Esq; and died in 1736, leaving an only son, *John*, now rector of St. Andrew's and St. Mary Bredman's in the city, and one of the six preachers in the cathedral of *Canterbury*;" to whom the Editor is indebted for this account. § This ingenious and candid gentleman is since deceased.

MARTYN (Hill) [C.] Mr. ROBERT ROWSWELL. He lived here after his ejectment, and used to preach sometimes at *Calne*.

MELKSHAM [V.] Mr. JOHN HARDING. Son to Dr. Harding of Brenkworth.

MILDENHALL [R. S.] THOMAS BAYLIE, B. D. § Instead of the former short account of him, the following is substituted from *Wood's Athen. Oxon.* ii. 323.—"A Wiltshire man born; was entered of St. *Alban's Hall* in Mich. term, 1600, aged 18 years, elected Demy of *Magd. Col.* in 1602, and perpetual fellow of that house, 1611, being then M. A. Afterwards he became rector of Maningford Crucis, near Marlborough, and in 1621 was admitted to the reading of the sentences, at which time and after, he was zealously inclined

inclined to the puritanical party. At length, upon the change of the times in 1641, siding openly with them, he took the Covenant, was made one of the Assembly of Divines, and soon after had, for the love he bore to the righteous cause, the rich rectory of *Mildenhall* (then belonging to Dr. George Morley, a royalist) conferred upon him. Where, being settled, he preached up the tenents held by the Fifth-monarchy-men, being by that time one himself, and afterwards became a busy man in ejecting such that were then called ignorant and scandalous, &c. After the Restoration, he was turned out from Mildenhall, and dying at Marlborough in 1663, was buried in the church of St. Peter's there, 27th March, whereupon his conventicle in that place was carried on by another brother as zealous as himself."

WORKS. De Merito Mortis Christi; et Modo Conversionis, Diatribæ duo Oxon. 1626.—Concio ad Clerum habita in Templo B. Mariæ Oxon. *July* 5, 1662, in *Jude*, ver. 11. § *Wood* says he printed some occasional sermons in English.

MILTON. Mr. THOMAS RUTTY. After his ejectment he lived at Melksham.

NEWTON [C.] Mr. JOHN OLDHAM. The son of Mr. *John Oldham*, some time rector of *Nun-Eaton*, near Tetbury in Gloucestershire. He had been minister of *Shipton* in that county, before he came to this place, where he was silenced in 1662. Mr. *John Oldham*, the celebrated poet in K. Charles's reign, was his son; who, notwithstanding his wit and smartness, was a heart-breaking grief to his pious father. In one of his pieces he shewed himself such a monster of ingratitude, as to spit his venom against the person to whom, under God, he owed his being. The son died at 30, but the father lived to a good old age, and continued preaching to a small congregation of Dissenters at *Wotton under Edge* in Gloucestershire, and died in that neighbourhood, leaving a good name among all that knew him.

NEWTON TONEY, [R.] Mr. JOHN WATTS,

ODSTOKE [R. 120*l.*] Mr. JOHN SWAFFIELD. Of *Christ Col. Camb.* Born at *Dorchester*, in *Nov.* 1625. The ill state of his health forced him to leave the university before he had taken his degrees. His friends designed to remove him to *Oxford*, but having followed his studies very closely, he was persuaded to engage in the ministry, as assist-

tant to Mr. *Alleine*, of *Batcomb* in Somerset. But that church being very large, and Mr. *Swaffield* being very weakly, the physicians told him, it would be very prejudicial to him, to strain his voice so as to be heard; and therefore leaving *Batcomb*, he lived for some time as chaplain at Sir *T. Trenchard*'s in Dorsetshire. In 1649 he went to *Odstoke*, where the Act of uniformity ejected him; upon which he removed with his family to *Sarum*; but the Oxford-act forced him from them into an obscure village in Dorsetshire. The pestilence raging at *Salisbury* in 1666, he removed his family to *Burgat* in Hampshire, where he set up a meeting, and had a numerous auditory, to whom he continued preaching some years. Returning to *Salisbury*, he preached privately in the town, till K. Charles's declaration of Indulgence; after which he held a week-day lecture publicly. In 1674 he was taken as he was preaching in his own house, and examined by the Mayor, who did not commit him for the conventicle, but for saying, upon his examination, That he had heard that the king had promised to abide by his declaration of Indulgence. At the assizes he refused to tell his author, and was therefore committed to the county jail, by Mr. Baron Turner, as a spreader of false news. He continued almost a year under confinement; but upon petitioning his Majesty, the Lord Chief Justice North, who went the summer circuit in 1675, was ordered by the King to discharge him; which he did upon paying a fine of 40*s*.—Mr. *Swaffield* had several invitations to London, and some encouraging offers; but he refused them, apprehending that it would have been very difficult to get a minister at *Salisbury*, where there was then much heat and fury against the Dissenters. He therefore continued there till his death, in *Sept*. 1681, aged 56. He had a great and generous soul, in a little sickly body. The narrowness of his circumstances, and the largeness of his family, did not hinder his contributing towards any charitable design that he recommended to others. He was very courageous and constant in preaching, as he had opportunity, in the most difficult seasons. His sermons were judicious, and remarkable for their fulness.—Mr. *Haddesley*, his colleague, preached his funeral sermon.

WORKS. Some Sermons on the Body of Death; or the Saints Failings and Infirmities; on *Rom*. vi. 23, 24.

OGBORN. *St. Andrew's*. Mr. BARTHOLOMEW WEBB.

PATNEY [R. S.] Mr. JOHN MASSY. He continued in this living till 1662, when upon the Bartholomew-act he gave it up. But he had a son of a different stamp, who not only conformed, and was made Dean of Christ Church, Oxford, by James II. § but, as *Wood* relates, renounced his religion for that of *Rome*, which he was required to do before he could be settled in the deanry. He received the patent for it on his bended knees from his majesty, 19 *Dec.* and was installed the 29, 1686. He afterwards set up a Roman-Catholic chapel in Canterbury Quadrangle, within the precincts of *Christ Church*, and was put in the commission of the peace for the county of Oxford. On the Revolution he withdrew privately, and went to France. *Fasti Oxon.* ii. 198.

PEWSEY [R. 400*l.*] HUMPHREY CHAMBERS, D. D. Of *University Col. Oxf.* He was first rector of *Claverton*, Somerset, from whence he was called to sit in the Assembly, after which the Earl of Pembroke gave him the rich rectory of *Pewsey*. When the Act of uniformity took place, he preached his farewell sermon on *Ps.* cxxvi. 6. shewing that this life is a seed-time for eternity. Soon after which he was taken ill, and died *Sept.* 8. He had been silenced by Bishop *Pierce*, his diocesan, for maintaining the morality of the Sabbath, which created him two years trouble, imprisonment, and sequestration, by Abp. *Laud*'s taking the cause into his own hands. § *Wood* gives this further account of him. He was a gentleman's son, born in Somerset, became a commoner of *Univer. Col.* 1614, aged 15, stood for a fellowship in *Mert. Col.* 1619, but put aside as insufficient, tho' a little before he had displayed his oratory in a speech on the death of a student, in the middle of the Quadrangle. In 1641, he sided with the Presbyterians, took the Covenant, was made one of the Assembly, and maintained a horse and man in actual service against the king. He was minister of *Stretchley*, in Shropshire, 1648. After the Restoration he was suffered to keep his parsonage, [at *Pewsey*] because nobody laid claim to it. He was one of the three that preached before the house of Lords 22 *Oct.* 1644, on the uniting of the army; was an assistant to the commissioners for ejecting, &c. and he carried himself very severe against the ministers. He was buried in the church of *Pewsey*, *Sept.* 8, 1662, with no other ceremony than we would use to a dog.

WORKS.

WORKS. Sermons before the Parliament [One on *Zech.* vii. 5. 7. intit. Divine Ballance to weigh religious Fasts in.]—Paul's sad farewell, Fun. Serm. for Mr. J. Grayle, Minister of Tidworth, 1655 —Motives to Peace and Love.—Animadversions on a book of Mr. W. Dell, entit. The Crucified and Quickened Christian—An Apology for the Ministers of the County of Wilts.—Answer to Mr. W. Bushnel, about the Proceedings of the Commissioners &c. 1660.

POLSHOT [R.] Mr. WILLIAM SPINNAGE. Fellow of *Exeter Col. Oxf.* A good divine, a great philosopher and disputant; a man of much integrity and zeal. He died at St. Mary Axe, *London.*

RAMSBURY [V.] HENRY DENT, M. A. Of *Wadham Col. Oxf.* Born in *Wales*, and brought up under Mr. Hunt of Sarum, who sent him to Oxford, where he continued ten years, tho' *Wood* takes no notice of him. He was first assistant to Mr. *Strickland* of Sarum, and afterwards to Mr. *Wild* of Ramsbury, who conformed in 1662. Mr. *Dent* still continued his assistant, and taught school in the church, but was excused from reading prayers, which Mr. *Wild* took wholly upon himself. At length, not being suffered to continue in this course, he preached and taught school in his own house, and his wife also teaching *English*, he got a tolerable subsistence, tho' he had not above 5*l.* a year from his people. He was as much harrassed for his Nonconformity as any minister in this county. He was three times excommunicated, but at length got his absolution for a sum of money, that he might not be wholly incapacitated to continue his school, which was his main support. Three neighbouring clergymen were his bitter enemies; one of them (Mr. *Wilson* of Ramsbury) when at church, called on the constable and churchwardens to go and disturb Mr. *Dent*'s seditious conventicle, and declared he would not begin the service till that was done. He himself went with them; and being denied entrance, they broke open the doors, and found a great number of auditors, but Mr. *Dent* was gone. They took the names of the people, and extorted money from several of them. Mr. *Dent* was often worried by baliffs, who had warrants against him; and once narrowly escaped being taken, thro' the great civility of Sir *Seymour Pile*, who lodged in another part of the house in which he lived. The same gentleman often gave him private information when warrants were out against him, that he might stand upon his guard.

But tho' he was often eagerly pursued, he was never in prison. He often preached in woods and fields, placing scouts to watch the avenues. He for some time walked every week, winter and summer, to Lambourn Woodlands, above four miles, to preach to about twenty poor people. He had very little for all his labours, and used to say, "He that sets me to work will pay me my wages." When Mr. Maverly came to be the public minister at Ramsbury, he enjoyed more quiet, and had a friendly correspondence with him. Mr *Dent* then generally preached in the morning, and went in the afternoon to the parish church with his family. He died in *March*, 1695 or 1696, aged 63. He was a man of moderate principles, and of an unblameable life and conversation. His last words were, "An interest in Christ is worth ten thousand worlds."

SARUM (New) *St. Edmund*'s. JOHN STRICKLAND, B. D. Of *Queen's Col, Oxf.* He was of an ancient genteel family in *Westmoreland*. His first preferment was being chaplain to the Earl of Hertford. In 1632, Sir John Horner presented him to the rectory of *Pudimore Milton* in Somerset. He was one of the Assembly, and often preached before the long Parliament. *Wood* says, [on the authority of Sir W. Dugdale] that "he prayed several times blasphemously." But this would not have been credited by those who knew the man. He was really a great divine, and generally esteemed. He was eminent for expounding the scriptures, and an excellent casuist. After he was turned out of his living, on the fatal Bartholomew, he continued among the people, preaching to them as he had opportunity, and suffered many ways for his Nonconformity. [*Wood* says, he was several times imprisoned in Salisbury.] He died suddenly on a Lord's-day evening, after preaching twice on 2 *Pet.* i. 11. and administering the Lord's Supper, and was buried in St. *Edmund*'s church-yard, 25 *Oct.* 1670.

WORKS. Several Sermons before the Parliament.—§ *Wood* mentions four, with the titles at length, in the Dedication of one of which to the H. of Com. he desired them to plant the towns in Cumberland and Northumb. with able preachers, and to reform the Universities.—This Author says, he has other sermons which he had not seen; and that he was stiled, by one of his opinion, *Præco fidelissimus*.

—— WILLIAM EYRE. Of *Magd. Hall, Oxf.* § The following account of him is from *Wood*'s Athen. Oxon. He

was a son of Giles Eyre, of White, in Wiltshire, born in that county, and went to Oxford 1629. aged 16, where continuing under severe discipline till he took the degrees in arts, he was appointed tutor. Being always schismatically inclined, he sided with the factious party in the rebellion, became a rigid Calvinist [improperly so called, for according to *Calamy* he held the notion of eternal justification, &c.] an enemy of tithes, and a purchaser of church revenues. He was made minister of St. *Edmund*'s church in Salisbury, in 1654, assistant to the Com. for ejecting scandalous, &c. some of whom were his acquaintance in Oxon. After the Restoration he proceeded in his usual preaching, but in 1662, was silenced for Nonconformity, and lived for a time at or near Salisbury. But finding that place uneasy, he retired to *Milksham*, where he had purchased an estate, and was buried in that church, *Jan.* 30, 1670.

WORKS. An Assize Sermon at Salisbury, 1652, on Ps. xlv. 6.—Vindiciæ Justificationis gratuitæ: Justification without conditions, &c. against Mr. B. Woodbridge, Mr. Ja. Cranford, and Mr. R. Baxter; who wrote an Answer to it. As did Mr. Warren (See *Houghton*, Hampshire).—A Sermon on Acts xx. 9.

—— Mr. Thomas Rashley. He lived after his ejectment, at *Abrey*, a few miles from Marlborough.

—— *St. Martin's.* Mr. William Troughton. § The account of him in *Wood*'s Athen. Oxon. to which Dr. Calamy refers the reader, is in substance as follows: He was born in Westmoreland. and bred a scholar in Oxford, though in what Col. is uncertain. After he left the university he became chaplain to Col. Rob. Hammond, Gov. of the Isle of Wight, 1647. Having occasion to be in the presence-chamber while K. Charles I. was a prisoner in Carisbrook castle, the king would enter into disputation with him, and he also with great confidence would answer his majesty (as is elsewhere † related). In 1651, he was minister of *Wanlip* in

† Ath. Ox. V. I. p. 688. The author there says, "Among others, one Troughton, chaplain to Col. Hammond, and preacher to the soldiers of the garrison, would many times be in the presence-chamber when his majesty was at dinner. And tho' he was a young man, he was a scholar, had a good education, and would argue notably in defence of some tenets he held in opposition to certain ceremonies and discipline in the episcopacy. The king usually after meals would walk for near an hour, and take many turns in the presence chamber; and when he found the chaplain there, he would pleasurably enter into disputation with him, and the chaplain would

in Leicestershire, and soon after of St. *Martin*'s in Salisbury. [Here follow some Reflections in Mr. *Wood*'s usual style.] After the restoration he was silenced and put to trouble by some of the *generous* Royalists of Salisbury, and after Bartholomew-day 1662, he retired to *Bristol*, where he gathered a conventicle, and after some years, removed to London. § *Broad-mead* records have the date 1674, and speaks of his adherents as chiefly *a few honourable women*.

WORKS. Saints in England under a Cloud, 1648.—Scripture Redemption limited, 1652.—The Mystery of the Marriage Song, &c. an Expos. on Psalm xiv. with Notes, 1656.—Cause and Cure of disconsolate Thoughts, 1676.

*** SEMLY [R.] Mr. MATTHEW TOWGOOD. He had his grammar-learning at a considerable school at *Gillingham*. Before he entered on the ministry he was master of a school at *Shaftsbury*, and educated two of his own sons, who were both of them men of considerable learning, the one a minister, the other a physician. These circumstances shew the utter improbability and falsity of Dr. *Walker*'s account of him, as a low and illiterate mechanic. He was some time minister of *Hilperton*, but was not (as Dr. *Calamy* says) ejected from thence, having removed to *Semly* some time before the Uniformity-act took place. After his ejectment he taught school, and preached privately in his own house at *Semly* about seven years. A neighbouring justice of peace, who had grievously harrassed and reviled him, and peremptorily commanded the constable to bring him for examination and commitment, tho' informed of his confinement to his bed by a most painful rheumatism, afterwards so repented of his severity as to shew him great favour, and sent his son to him for education. He lies buried in *Semly* church, by the wall between the chancel and the south door. Two of his grandsons were dissenting ministers at *Exeter*. The one Mr. *Micaiah Towgood*, son of the physician, well known in the world by his exellent writings in favour of religious liberty, and particularly by *The Dissenting Gentleman's Answer to Mr.* White's *Letters*. The other, Mr. *Stephen Towgood*, colleague with him, whose father was a minister. The for-

be very earnest in defence of his opinion. The king never checked him for his confidence, but allowed him his liberty, and would be very pleasant and merry with him."——N. B. This author takes care to let us know, "that the king would be his own chaplain, not thinking it fit to accept of any of the presbyter an ministers, tho' he thanked and was civil to them, when they offered their service."

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mer of these gentlemen, who communicated the above account, closes his letter to the Editor as follows: "I esteem "it a greater honour to descend from one of those noble confessors than to have had a coronet or a garter in the line of "my ancestry. I look forward with joy to the approaching "happy day when that glorious list of heroes will shine with "distinguished honours, and mount to thrones of power, "while their titled and enribboned persecutors will sink "into shame, and be glad to hide their faces in the deepest "obscurity."

*** SUTTON MANDEVIL [R.] THOMAS ROSEWELL, M. A. Of *Pemb. Col. Oxf.* He was born at *Dunkerton* near Bath, *May* 3, 1630. His father died when he was not above ten years old, and left him a plentiful fortune, much of which was wasted in his minority. His uncle, who was his guardian, sent him to school at *Bath*, where he continued, making good progress till the civil war began to rage, but when the King's army took that garrison, the school was broke up. As he was one day going a little way from home, he saw *Charles* I. sitting at dinner in the field under a tree, with a few persons about him; which made such an impression on his mind as disposed him to the greater compassion and loyalty towards that unhappy monarch. He continued with his uncle till 1645, who then sent him to London, to be put to some trade. Here providence cast him under the ministry of the excellent Mr. *Mat. Haviland*, which was blessed for his conversion at the age of 16. He was placed with a silkman in Cheapside, but having a weakness in his eyes occasioned by a blow, the colours of the silk were so offensive to them, that he was taken from this business. This circumstance issued in his determination for the ministry, for which his father had designed him; and he thankfully acknowledged the over-ruling providence of God in it. His sight was recovered, and continued strong to his death. He improved his time in study, and in hearing sermons, till his uncle came to London, when he was put under the care of Mr. *Singleton*, who fitted him for the university. There he applied closely to his studies, under the particular inspection of the pious and learned Dr. *Langley*, till 1652, when he was invited by Counsellor Doddridge to become tutor to his nephew, the son of J. Lovering, Esq. of *Exeter*, then at *Ware* in Devonshire. The next spring he was presented to the rectory of *Rhode* in Somerset, by Lady Hungerford, of

Corsham in Wilts, the former incumbent being dead. He here met with great encouragement, and was ordained at St. Edmund's in New Sarum, *July* 20. 1654, when Mr. *Peter Ince* preached, and Mr. *Strickland* prayed over him, whose daughter he afterwards married. In 1657 he removed to *Sutton Mandeville*, a more considerable living, which Mr. Gabriel Sangar resigned to him. But he had reason to repent of this removal, on account of the ill treatment of some of his parishioners, especially for his loyalty. Upon this occasion, he said, "I would never wish ministers to remove from their people for temporal interest only. Let them look to a just and clear call in all their motions, otherwise they may taste by bitter experience the fruit of their doings."

Upon his ejectment, in 1662, he travelled into several counties, and visited several friends; and among the rest, the good old Lady Hungerford, who invited him into her family, where he continued above seven years, much respected and very useful. Having observed something in her Ladyship's conduct which he thought needed reproof, he mentioned it to her in so humble and prudent a manner, that, having retired some time into her closet, she brought him a bag containing 100*l.* half of it for his own use, and the rest to be disposed of in charity as he should see fit. He here studied close, and became tutor to Sir E. Hungerford's son. After leaving this family, he was invited, in 1672, into that of Mr. Grove at Fern, where Mr. *Ince* lived. Here he spent some months, much to his comfort, and was recovered from a melancholy, with which he had been seized, by the blessing of God, on the prescriptions of Dr. Luke Rugely, who took him into his own house. In the beginning of *March*, 1673, at Lord Wharton's request, he went to live in his family, from whence he removed the next year, being called to succeed Mr. James Janeway at *Rotherhithe*, (commonly called *Redriff.)* Here he was for a time, very happy and useful. He preached in the public meeting-house, till several officers came in and commanded him in the King's name, to come down. He begged leave to finish his message from the greater King; but an uproar being made, he retired. After this he began to preach in private houses, which he did twice every Lord's-day, notwithstanding the Conventicle-act. Soon after, his house was rifled when he was from home, many of his goods were sold at the door, and the justice took what he had a mind to for himself. This occasioned Mr. *Rosewell*

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to remove the best of his books, and the most valuable furniture which was left, to a relation's house in the city, where a fire soon happened, by which he lost them all. Still he continued to preach privately, and constantly expounded two chapters on a Lord's-day.

On the 14th of *Sept.* 1684, he expounded the 20th chapter of *Genesis*, concerning Abraham and Abimelech king of *Gerar;* when some words which he used being shamefully wrested, he was accused of treason, by false witnesses, who had got into the meeting by means of a weak man, among the hearers, whom they had artfully made to believe that they were very pious people, who had the best motives in desiring admission.—Mr. *Rosewell* seemed to have had some presages of his approaching trouble; for a little before, he had largely insisted on *Rev.* ii. 10. and said, "The tail of the storm, which had overtaken others, would fall on them."

The next Lord's-day he preached again as usual, but appeared less chearful, and told one of his friends, who observed this, that he was apprehensive he should soon be removed, either by death or into a prison. Accordingly, early in the morning, *Sept.* 23, he was apprehended in his own house, and carried before the Lord Chief Justice Jefferies, by virtue of his warrant, who, after asking him some other questions, demanded of him where he preached *Sept.* 14? Mr. *Rosewell*, on account of the other persons present, said in *Latin*, "That he hoped his Lordship would not insist upon his answering that question as he might thereby accuse himself." Jefferies flew into a violent passion, and said, "He supposed that he could not speak another sentence in Latin if it were to save his neck." Mr. *Rosewell*, thinking it more civil to answer in another language, spoke in *Greek*. The judge seemed thunder-struck, but presently, in a violent rage, ordered the messenger to take him away. After detaining him in a public-house till past 11 o'clock at night, the Lord Chief Justice's order came for committing him to the Gatehouse for *High-treason*. A bill was found against him at the next quarter-sessions at Kingston, upon which he was arraigned *Oct.* 25, and tried *Nov.* 18, at the King's Bench bar, by a Surrey jury. The treason, as laid in the indictment, and sworn by the witnesses, was, That in a sermon preached by him, *Sept.* 14, at Rothethithe, he had said these words:—*That the people made a flocking to our said Sovereign Lord the King, upon pretence of healing the King's evil, which he could not do; but that we are they to whom they ought to*

to flock, because we are priests and prophets, that by our prayers can heal the dolours and griefs of the people. We have had two wicked Kings together, who have permitted Popery to enter in under their noses, whom we can resemble to no other person but the most wicked Jeroboam; *and that if they would stand to their principles, he did not fear but they would overcome their enemies, as in former times, with rams horns, broken platters, and a stone in a sling.*"—There were three women who swore severally to these particular words. The trial lasted seven hours.

The defence made by Mr. *Rosewell* was very clear, and gave general satisfaction to all that were present. Some gentlemen of the long robe reckon it the best that was made by any man in those times. Among other things he said, It was impossible that the witnesses should remember so long a period, and yet be unable to tell any thing else in the sermon, nor even the text. He offered his Notes to prove that he said nothing like what was ascribed to him, and gave a clear consistent account of the discourse, and of the perverted passages. Several persons also who heard him, and wrote short hand, declared that he delivered no such words. But not the least regard was paid to the evidence in his favour. Jefferies, with his usual vehemence urged the necessity of convicting him, and the jury in half an hour, brought him in guilty of High treason. The three women who were the evidences, were common informers against conventicles; who as Bp. *Burnet* observes, could not prove, by any one circumstance, that they were present at the meeting. It was well known that they were persons of infamous characters, laden with the guilt of many perjuries; which had easily been proved before the trial, could justice have been had; but they were screened by the Recorder. Some time afterwards, however, in the reign of K. *James*, such of them as could be met with were convicted of perjury, and the chief witness was pillored before the Exchange.—Mr. *Rosewell* being convicted, Sir *John Talbot*, who was present at the trial, was pleased, of his own accord, to give an account of it, with his opinion, to the king; plainly telling his majesty, "If such evidence as had appeared against Mr. *Rosewell* was to be admitted, none of his subjects would be safe." Upon which the king gave orders to the chief-justice, that Mr. *Rosewell* should have council assigned him, to plead to the insufficiency of the indictment, in arrest of judgment. Accordingly, on *Nov.* 27, Mr. Wallop, Mr. Pollexfen, and Mr. Bampfield, argued

upon the case, and the court took time till the next term to consider of judgment. The king in the mean time granted him a pardon, which he pleaded a few days after his majesty's death, and was discharged. He outlived his trial seven years, and died *Feb.* 14, 1692, in the 62d year of age. His funeral sermon was preached by Mr. *Matthew Mead.* He was buried at *Burnhill-fields*, where there is this inscription on his tomb-stone: H. S. E.

THOMAS ROSEWELL
Theologus Celeberrimus,
Dunkertoni in agro *Somersettensi* natus;
Collegii *Pembrochiæ* apud *Oxonienses*:
Qui primum *Rodæ* in agro jam dicto; deinde
In oppido *Sutton Mandevile* in Comitatu *Wiltonensi*
Usque ad diem *S Bartholomæi* A. MDCLXII sacra administavit;
Ecclesiæ denique apud *Nauticum Sinum* juxta *Londinum*,
In agro *Sudriensi*, Pastor co-optatus fuit.
Vir haud minori
Pietatis ac Modestiæ, quam Doctrinæ laude clarus;
Concionator arte, facundia, studio eximius;
Sacri Codicis Interpres assiduus & Peritissimus.
Qui post multos labores
Multasque, Temporum iniquitate, Vexationes acerbissimas,
Quas Christi causa fortissimo animo sustinuerat,
Apud *Sinum Nauticum* antedictum, placide
Obiit 16 Kal. *Mar.* Anno ætatis suæ 62. Christi MDCXCII.*

TEFUNT. Mr. JOHN PHIPPE. He was a good scholar, and led a holy exemplary life. He had a peculiar skill in discharging the great duty of reproof, which he managed with such prudence and delicacy, as to give no disgust to superiors, equals, or inferiors; and yet he discharged it impartially, as to persons and matters reproveable, whether errors

* *Thus translated.*

Here lieth the body of that celebrated divine THOMAS ROSEWELL, M. A. He was born, &c. a man not more eminent for his learning than for his piety and modesty: a preacher distinguished for judgment, eloquence and study: a most diligent and skilful interpreter of the sacred volume. Who after many labours, and through the iniquities of the times, many bitter sufferings, which for the sake of Christ he bore with the greatest fortitude, calmly departed this life at Rotherhithe, Feb. 15, in the 62d year of his age, and of Christ, 1692.

He left a son in the ministry who was assistant to Mr. Spademan. He was a man of considerable ability, as his works testify. He died at Hackney, about 40 years of age. His daughter, Mrs. *Girle*, was living there till the present year, 1802.—Mr. Rosewell's life was published with his trial annexed; an abstract of which appeared in the Protestant Dissenter's Magazine.

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in opinion, or irregularities of life. He had some estate, but no children. He and his wife continued at *Tefunt* till his death.

UPTON LOVEL [R. S.] Mr. CURL. [Dr. *Walker*'s modesty prevents his relating a story of his predecessor, with whom we have here no concern.]

WESTBURY [V. 40*l.*] PHILIP HUNTON, M. A. Of *Wadham Col. Oxf.* Son of Ph. Hunton of Andover, in Hampshire. He was at first a school-master at *Abury*, then minister of *Devizes*, afterwards of *Hatchbury*, and lastly of *Westbury*. In 1657 he was appointed first Provost of the new college erected by Oliver Cromweil at Durham, and had the rich living of *Sedgefield* in this bisopric, worth 700*l.* a year, though he did not enjoy all the profits of it. He had upwards of 200*l. per ann.* assigned him out of it, as Master of the college, which he lost upon the return of the old incumbent, Dr. *Nailor*, in the year 1660. Upon the dissolution of this college, he returned to his living at *Westbury*, where he continued till Bartholomew-day, 1662. He afterwards preached privately, as he had opportunity, and died in *July*, 1682. He was a man of good learning and abilities.

WORKS. A Treatise of Monarchy in general, and the English Monarchy in particular, (answered by Dr. Fern and Sir R, Filmer).—A Vindication of ditto—*Wood* says, "That forasmuch as Mr. Hunton asserts in this treatise, *That the Sovereignty of England is in the three estates*, viz. *King, Lords, and Commons*, that proposition was condemned by the judgment and decree of the university of Oxon in their convocation, held *July* 21, 1683; and the book itself was publicly burnt in the school quadrangle.

WINTERBORN Mr. HUBBART.

WINTERBORN (Stoke) [V. 40*l.*] Mr. DANIEL KING. A very worthy good man. He published a piece entitled, Self the grand Enemy of Jesus Christ, and mortal Disease of Man.

WOODBOROUGH [R.] ISAAC CHAUNCEY, M. A. He was the eldest son of Charles Chauncey, Minister of *Ware* in Hertfordshire, who after suffering much for Nonconformity in his own county, went to New-England, where he was made president of *Harvard Col.* and died *Feb.* 2, 1671, leaving

leaving behind him six sons, there brought up to the ministry. [All or most of whom, (says *Mather.* in his Hist. *N. Eng.*) like their excellent father, had an eminent skill in physic added to their other accomplishments.] This his eldest son, [whom Mr. *Neal*, in his Hist. *New Eng*, stiles M. D.] after his ejectment in 1662, was some time pastor to a congregational church at *Andover*, who met in the same place with the people that were under the pastoral care of Mr. *Samuel Sprint*, who attempted a coalition between the two churches, and had brought Mr. *Chauncey* to consent to it, but some of his people opposed and frustrated the design. Having quitted *Andover*, some time after the recalling of Charles's Indulgence, he came to London with a design to act chiefly as a physician. But after the death of [Mr. *Clarkson*, Dr. *Owen*'s successor, the people chusing him, *viz.* in *Oct.* 1687] he accepted their call, and continued among them 14 years. At length, finding the society decline, he resolved wholly to quit the ministry, and no entreaties could prevail with him to the contrary. He was a learned man, though not a popular preacher, [and became divinity tutor to the Dissenting academy in London, immediately before Dr. *Ridgley* and Mr. *Eames*. He died *Feb.* 28, 1712, and was succeeded by Mr. *Isaac Watts*, (afterwards D. D.) who had been his assistant above two years; who declared his acceptance of the office *March* 8, 1701, the day on which King William died: of which discouraging event to Protestant Dissenters he took proper notice. The excellent Mr. *Price* ought to be mentioned, as Dr. *Watts*'s colleague and successor in this church, (afterwards under the care of Dr. *Savage*, who communicated some of the above particulars): a church remarkable for the number of ejected ministers related to it, viz. *Caryl*, *Owen*, *Loeffs* *Clarkson*, and *Chauncey*.]

WORKS. The Divine Institution of Congregational Churches, &c.. An Essay to the Interpretation of the Angel Gabriel's Prophecy, Daniel ix. 24..Christ's Ascension to fill all Things; a Serm. at Horsleydown, &c.—[The Doctrine according to Godliness, in the way of Catechism. 12mo. 1737.]

WOTTON *Rivers* [R.] Mr. TOMBES.

YATESBURY [R.] Mr. NATHANIEL WEBB. After his ejectment he retired to *Bromham*, where he had some estate. He there lived in his own house, kept a school, and took

took boarders. He sometimes preached at *Caln*, and other places, as opportunity offered.

Mr. SIMMS was ejected some where in this county.

The following afterwards conformed:

Mr. THOMAS MASTERS, near *Marlborough*.—Mr. MATTHEW HIND, of *Fittleton*.—Mr. RICHARD FRANKLYN, of *Bromhall*.—Mr. JOHN WILMER, of *Ham*.—Mr. FOSSET, of Cheriton.—Mr. JOHN LEG, of *Dunhead, St. Andrew*.—Mr. JOHN NORRIS, of *Collingburn*.—Mr. WILLIAM THOMPSON, at *Corsham*; who often complained afterwards to Mr. *Rosewell* of the burden of ceremonies, and told him he was drawn into Conformity unawares, by a mere wheedle of Dr. Pierce, the Bp. of *Bath* and *Wells*.

MINISTERS EJECTED OR SILENCED

IN

WORCESTERSHIRE.

ALVECHURCH [R. S. 300*l.*] Mr. RICHARD MOORE. Dr. *Walker* says, He gave up this living to Mr. Hollington in 1661. He afterwards preached privately at *Wetherock-hill* in this parish, where he was living in 1682.

WORKS. A Pearl in an Oyster-shell, or Precious Treasure in perishing Vessels; Several Sermons.—An Account of the holy Life and Death of Mr. Thomas Hall.—Paul's Prayer for Israel.

BEWDLEY [Chap. to *Ribsford.* 40*l.*] HENRY OASLAND, M. A. of *Trin. Col. Camb.* He was born of sober and reputable parents in the parish of *Rock*. From his childhood he was strongly inclined to learning, and bent upon the ministry. He was educated under the curate of the parish, in the free-school at *Bewdley*. While he was at the college, Dr. *Hill* was master; of whom he says (in some memoirs of his life) "that he learnt more of Christ in one year, from his plain preaching, and almost daily expositions in the chapel, than he had all his time before." After spending four years in the University, he went to see his friends, intending to return to his studies. But Mr. *Tombes*, after his dispute with Mr. *Baxter* in Bewdley-Chapel, leaving the town, the magistrates prevailed with Mr. *Oasland* to succeed him, in 1650. The next year he went to London, and was ordained in Bartholomew Exchange, by Mr. *S. Clarke*, Mr. *Simeon Ashe*, &c. In the printed testimonial of his ordination (then usual) the words relating to the taking the Covenant were rased out, as he had not taken it, nor was it then insisted on. When he was of a Master's standing, he went to Cambridge, and

and took that degree. He was unwilling to remove from *Bewdley* tho' he had considerable offers; because there were so many excellent christians in the town, and he had both here and in the places adjacent, surprizing success. On *Thursday*, after his return from the lecture at *Kidderminster*, he catechized the children; who were so fond of him, that if he happened to be later than usual, they would go out into the fields to meet him, and run along by his horse's side. When he was ejected, *Aug.* 24, 1662, he and his family, of five children, were supported only by a jointure his wife had from her former husband; but he was contented and easy. In the very hottest part of K. Charles's reign, he preached in Leicestershire, Northamptonshire, Herefordshire, Warwickshire, Worcestershire, Staffordshire, and Shropshire; but as much as he could out of church hours, and when he was abroad, his family went to church. When the Indulgence was granted, he confined himself to the four latter counties, in which there were many who loved his memory, and who could with pleasure tell the time and the place wherein his ministry was useful to them, and the text he preached upon, which first occasioned their minding religion in earnest. He was in labours more abundant, and ventured more than many of his brethren when the times were troublesome, and yet came off as well as most of them. He was for a time confined for *Packington*'s plot, after which he removed with his family into *Staffordshire*, where he preached to any that invited him without molestation. About the beginning of *James*'s reign he was cited into the court of Litchfield, but was soon discharged, without expence or trouble, by the Declaration for liberty.

He had many remarkable deliverances, which he noted with great thankfulness. When he was preaching the funeral sermon of Mr. Eccleshall at *Cosely*, the floor of the room, where he had a crowded congregation, sunk into the cellar; but neither he nor any of his hearers received any hurt. He finished his discourse in an orchard, where he often preached to great numbers of Nailors and Colliers. As he was once preaching in Herefordshire, an informer came in, and took the names of the people present, without being much observed; till being offended at something in the sermon, he drew his sword, swore he would kill the minister, and advanced towards him with that design; but a young man in the place, threw up his heels, and disarmed him. The soldiers who took his brethren to prison came several

J. Pigg. Sc.

Samuel Annesley D. D.

from an Original Painting in the Library, Red Cross Street.

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several times to apprehend him, but could not find him at home, as he was often abroad preaching lectures. They once came late at night, in hopes of finding him; searched his house, and several houses in the neighbourhood, but missed that where he was prevailed upon to lodge that night, and so he again escaped.—He was so generally esteemed by his neighbours, tho' most of them were of the established church, that when he met with any difficulty, they expressed their concern, and some of them would intercede with the officers for him, telling them how good a man, and how good a neighbour he was, and how much good he did among them. Hardly any of them would have refused to conceal him when he was sought for; and once when he was preaching half a mile from home, none of the neighbours would give information to the officers who were in search after him. A guard of soldiers, therefore, was set in the way in which he was expected to come; who when he came up (not knowing his person) demanded his name before he could pass. He told them with great boldness, that "his name was *Henry Oasland*, and he cared not who knew it." Upon which they let him pass, till he was out of their reach before they were apprehensive that he was that person they were to have secured.

He was a man eminent for justice and charity; of a catholic and healing spirit, of great moderation, and one who appeared to all that knew him, to be set upon doing good; on which account he was much respected by several who had no great affection for the Nonconformists. The following is one instance of his public-spiritedness:—As he was one day walking by a narrow road where two waggons had met, and there was not room to pass each other, the drivers fell to fighting for the way. He persuaded them to be quiet, and do as well as they could for that time, assuring them they should never have occasion to differ upon that account any more. Accordingly he purchased a piece of ground adjoining to enlarge the road, and gave it to the public; which is no small convenience to this day.—He had a strong constitution, and a great share of health; so as to be scarcely ever hindered from preaching by illness.—When he was in the pulpit, he seemed to be in his element. He generally began with something that tended to excite in his auditory a serious attention, both in prayer and preaching. All his discourses were serious, lively and moving. His subjects were generally adapted to the circumstances of the people he preach-

ed to, or to the different seasons of the year, or the special occurrences of divine providence, with respect to the nation in general, or the place where he preached; and he was very particular in his application, so as often to occasion strangers to wonder how he came to be acquainted with their cases. He taught with authority, and convinced his hearers that he did not come to trifle with them, or gratify *itching ears*, with the *inticing words of man's wisdom*, but to demand of them in the name of the great God, and Jesus Christ whom he had sent, obedience to the everlasting gospel. In this part of his discourse, he used to look about his congregation with an uncommonly piercing eye, that made every hearer think he spoke to him in particular. Once as he was preaching in *Pen* church in *Staffordshire*, to a crowded congregation, having recommended Christ Jesus as worthy to be accepted by all of them, and having with great authority demanded, and with great fervency pressed their acceptance of him, he charged all present who made light of the offer, and refused to comply, immediately to withdraw. Upon this he sat down, and for some time continued silent. Perceiving that they all stayed, he rose up as one in an exstasy of joy, and said, "Now I hope every one of you is espoused to Jesus Christ." He would often steadily fix his eye upon some particular hearer, and with authority ask, "Will you obey this Word? Or will you avoid this or that sin? O for God's sake, or for Christ's sake do! *&c.*" which has had such an influence upon some, that they have cried out in the congregation, "I will sir, I will sir." A sleepy hearer was seldom seen under his ministry: more might have been seen in tears. He had a very rousing delivery, and a strong manly voice, as agreeable as it was audible.

He was zealous for the cause of Nonconformity, and defended it with such boldness and resolution, that some called his discretion in question: but he feared none in the matters of his God. When the soldiers came to take him up for the above mentioned pretended plot, he was reading a chapter to his family. His servant-maid told him, a troop of horse stood at the door. He was advised to secure himself, which he did so artfully in his own house, that they could not find him. But considering with himself that, being charged with high treason, tho' he was innocent, his absconding would by many be reckoned an evidence of his guilt, he came forth, and placing himself before the soldiers, asked them who it was they wanted? They said, Mr. *Oasland*. Then says he, "I am the

the man, and am ready to answer to what any man has to say against me." He spoke with such spirit as struck a visible terror into the men, who for some time did not speak, nor offer to lay hold of him.—After the Toleration, he preached twice every Lord's-day, and several lectures some miles from home, which he continued till *Oct.* 3, 1703, when he was so ill that he was unable; and on the 19th he died, aged about 80. The parish minister preached a sermon at his interment, on *Rev.* xiv. 13. There was a general lamentation, and in most places where he used to preach, there was a funeral sermon for him. The poor greatly lamented his loss, as he was a great benefactor to them. He much encouraged young men devoted to the ministry. If they were poor, and had good abilities, he was ready to help them, and stirred up his friends who were able, to contribute to their assistance. He left two sons among the Nonconformists. *Edward* the elder was pastor at Bewdley, *Henry* the younger died in Cambridgeshire.

WORKS. The Dead Pastor yet Speaking; Two Sermons printed without his knowledge, taken in Short-hand.—The Christian's daily Walk, in one Sheet.

BREDON [R.] Richard Beeston. § Nash has it *Buston.*

BROADWAY [V.] Mr. Wall.

BROMSGROVE [V.] John Spilsbury, M. A. Several years fellow of *Magd.* Col. *Oxford.* Thro' the great importunity of the people, he took upon him the pastoral care of this congregation, which he held till the Restoration; when, being dissatisfied with conformity, he was forced to quit the living; but continued preaching privately to the people as long as he lived. His ministerial performances were generally acceptable, and he was much followed. His preaching was ordinarily plain and familiar; filled with a variety of clear well-digested thoughts; serious, methodical, and judicious. He had, both in preaching and conversation, a happy way of explaining difficulties, and reconciling seeming differences in scripture, to the great satisfaction of those that heard him. He was esteemed a man of great wisdom, and therefore was much consulted in difficult cases. He had learnt of his Master to be meek and lowly, and to abstain from sinful anger, and rash words. His moderation to per-

sons who differed from him was great. Being of a healing spirit, he much rejoiced at the union of the Presbyterian and Independent ministers in *London*, expressed by the heads of agreement printed after the Revolution. His catholic spirit induced many of the conforming clergy to shew him great respect, and to offer him shelter in their houses when he was exposed to danger. He was for several years either confined to his own house, or forced to keep out of the county, for fear of the writ *De excom. cap.* which was long kept in force against him, and two or three others in the town. In those times of danger he frequently preached privately, both at home and abroad, being earnestly desirous to be useful; but he never would receive any allowance from his people after his ejection. After he had been imprisoned some time in the county jail, and was released, he said in the hearing of some particular friends, for their encouragement, "I shall not henceforward fear a prison as formerly, because I had so much of my heavenly Father's company as made it a palace to me." The want of air and exercise was thought the occasion of that illness which brought him to the grave. He was confined to his chamber eleven months before his death, and not able to move without the help of two persons; yet not one impatient word was heard from him. Those who visited him admired his patience and chearful submission under so severe an affliction, and several persons who had not much acquaintance with him, went on purpose to witness his behaviour; which they acknowledged with tears, exceeded the report they had heard. To the last, he expressed his affection to his people, taking his leave of them as they visited him, with suitable advice and prayer. He chearfully resigned up his spirit into the hands of his Redeemer, *June* 10, 1699, at the age of 71 years. He would not have had a funeral sermon; but upon much persuasion, he consented to it, and appointed *Luke* xvii. 10. for the text, prohibiting all encomiums on himself. His humility always prevailed against the importunity of his friends, to print some of his sermons, and his love to his people made him deaf to all invitations to larger places. Mr. *Baxter* gives him the character of "a man of extraordinary worth, for moderation, peaceableness, ability, ministerial diligence, and an upright life." He was exceedingly esteemed by Dr. *Hall*, the Bp. of *Bristol*, whose sister he married. The Bp. ordinarily, once a year, spent some weeks at his house, and when he died, made his only child his heir; viz. Mr. *John Spilsbury*,

bury, who was for several years pastor of a congregation of Dissenters at Kidderminster; the father of the late worthy Mr. Francis Spilsbury, minister of Salter's-Hall.

CHADDESLY (Corbet) [V.] Mr. THOMAS BALDWIN, senior, of *Camb.* university. After his ejectment in 1662 *, he settled with the Dissenters of *Kidderminster*. [Mr. *Baxter* in his life (P. iii. p. 92) speaks thus: "He had been our school-master, sent to me by Mr. *Vines* from Cambridge. A good scholar, a sober, calm, grave, moderate, peaceable minister: whom I never heard one person blame for any one word or deed: an extraordinary preacher. Wherefore I desired, when I was driven from *Kidderminster*, that the people would be ruled by him, and Mr. Sergeant. He was with me when I had a conference with Bp. Morley, when be silenced me, &c.]" He ordinarily preached without notes, and yet with much exactness. His delivery was forcible, and very affecting. He was much troubled both with gout and stone, and often preached with those pains upon him; which some of his auditors thought excited the greater earnestness, and made his expressions the more affecting. His sermons were frequently repeated after his death, amongst his people, by those who wrote after him. He was not only careful of his flock, but was a good bishop of his family also. He was driven by the Oxford-act, to *Dudley*, [but he returned to *Kidderminster*, and died there.] As he lay on his death-bed, he much lamented that he had not been more indefatigable in the service of his great Master. When death was near, he spake with much pleasure of the upper world, and expressed a good hope with regard to the happiness of it. He died in *Feb.* 1693. Mr. *White*, the vicar, whom Mr. Baxter calls a godly conforming minister, who had a great friendship for Mr. *Baldwin*, and whom he often heard, preached his funeral sermon †. Dr. *Calamy* has a short quotation from it. ¶ The following larger extract will not be unacceptable. The text is *James* i. 12. *Blessed is the man*

* *Walker* says, Mr. *Lee* the sequestered minister was restored in 1661.

† This sermon, presented to the editor by a worthy clergyman, is evidently the same that Dr. Calamy had mentioned as preached for Mr. *Badland* of *Willenhall*, Staffordshire. That the Dr. should not have discovered the mistake, when he made the extract from it, is surprising. That this person's name was BALDWIN (tho' printed BADLAND in the title page) is plain from Mr. Baxter's repeatedly writing it so. If there was an ejected minister of the name of BADLAND, he must have been the person mentioned at *Willenhall*, who died at Worcester.—See page 232, and 245.

that endureth temptation (or trial) *for when he is tried, &c.* "I have chosen these words (says the preacher) because they bear an especial suitableness to the case of that person, who hath given occasion for this present solemnity!"—After judiciously discussing the several particulars in the text, he closes with the following account of Mr. *Baldwin*:—"He was one that hath for many years been tutored by God in the school of affliction; of late more frequently, by those two severe diseases, the stone and the gout.—His last fit of the stone, which brought on that weakness which ended in death, was extended to the length of eleven days together, and very acute. The gout at last, by piercing into his bowels, put an end to his life. Let us consider, for our own edification, as well as his honour, his behaviour under all. Besides the known and exemplary holiness and regularity of his life, for many years in this place, of which all of you are witnesses, and his constant attendance upon the ministry, when free from these distempers (yea, and sometimes under the sense and feeling of those pains, in some lesser degree) that which I would especially recommend to your consideration and imitation is, his signal patience under all his great dolours, and keeping them in a great measure to himself. When he had any lucid intervals, he was apt presently to shew a readiness for profitable discourse, as if what was past was forgotten; not out of a principle of stoical apathy, but of faith and heavenly mindedness. He endured as seeing him who is invisible: he had cast anchor within the veil. This eminency of patience and submission to the divine will, appeared particularly two days before his death. How did he, before several witnesses, lay out that little strength that remained, in speaking of God and Christ, and heavenly things, with a kind of transport, and more than ordinary earnestness and vigour of spirit. And when he was put in mind to favour himself, because of great weakness, his answer was quick, "Can I speak too much for God?" The night before his death, when his speech had failed for some hours, and when by signs he declared his sense of great pains, he was perceived, when he could utter nothing else, twice to repeat the word "Heaven."

As for his behaviour for that long time he was witheld from the public exercise of his ministry, because he could not, with clearness of judgment, comply in every thing, with the demands of the government, it was, for the good temper and moderation of it, as exemplary as his patience. He was

no

no friend to that Αμετρεια ανθολκης, that running into extremes, which is so common amongst us; but tho' he had as good ministerial abilities as most others, yet he contented himself with that narrow scene of action wherein he was placed, and endeavoured rather to be a healer of breaches, than to cause them to grow wider by exasperation. One instance of which was, that in the matter of Re-ordination, which did prove as much a hinderance to his conformity as any thing, yet he did in my hearing, urge something considerable by way of apology for those that submitted to it. Another instance was, his constant owning and favouring of the public ministry; and that not only by his own constant presence at it, when in a capacity, but by engaging others to a constant attendance upon it; and by recommending what had been spoken in public to the consideration of his hearers; which I the rather mention, that it may serve as a standing and grateful acknowledgment of that encouragement which he gave to my ministry.—Lastly, another instance was, a passage which he uttered to some that watched with him, not many days before his death; that in the choice of a successor to him in his ministry, they should labour to fix upon one of a quiet temper and moderate principles, that would rather be a healer than an enlarger of our breaches." To inforce this advice, the preacher adds a quotation which Mr. Baldwin made, from "that reverend person, under whose conduct he was, when he came first to be an inhabitant of this town:" (meaning Mr. *Baxter*) and refers to a passage in his writings as an apology for the conformists.

CHURCHILL [R.] Mr. EDWARD BOUCHER. A young man born in *Kidderminster* parish, of great humility, sincerity, peaceableness, and good ministerial parts. He lived at *Kidderminster* after his ejectment, in 1661, when Mr. Durant was inducted. [Mr. *Baxter* adds, he was brother to *James Boucher*, a husbandman, who can but write his name, and is of as good understanding in divinity as many divines of good account, and more able in prayer than most ministers that I ever heard."]

CROPTHORN [V. 80*l.*] Mr. WILLIAM WESTMACOT. He had nine or ten children when ejected, and was afterwards in very low circumstances.

DODERHILL [V.] or St. Augustin's in Droitwich. Mr. THOMAS FRANCIS.

ECKINGTGN [V.] Mr. TIMOTHY JORDAN.

EVESHAM. *All Saints.* GEORGE HOPKINS, M. A. Of *New Inn*, Oxford. The son of Mr. Wm. Hopkins, a member of the Long-parliament. § *Wood* says, he was born at Bewdley *April* 15, 1620, and was educated partly there and partly at Kinfare, Staffordshire. Having taken one degree in 1641, he left the university, being puritanically affected. Afterwards he sided with the Presbyterians, took the covenant, retired to Oxford, submitted to the visitors appointed by parliament, took the degree of M. A. and soon after became minister of Eversham. In 1654, was an assistant to the Com. for ejecting scandalous, &c.—After his ejectment he retired to *Dumbleton* in Gloucestershire. When the Oxford oath came out, he was over-persuaded to take it in his own sense, that he might not be forced five miles from the people; but died just at the time when he should have had the benefit of it, *March* 25, 1666, [and was buried in the chancel of the parish church]. He was a very judicious, godly, peaceable, upright man; and a useful preacher. Even *Wood* thinks fit to own, that "besides his knowledge in divinity, he was a very good mathematician, and an example of great candour and moderation." § "He constantly (says this author) frequented the parish church, with his family, received the holy communion, and did all things required of a lay-member of the church of England."

WORKS. Salvation from Sin by Jesus Christ; or the Doct. of Sanctification founded upon Christ, &c. in seven sermons on Matt. i. 21. levelled at the Antinomians.

—— St. *Laurence*'s. Mr. THOMAS MATTHEWS.

HAMPTON (Lovet.) [R. S.] Mr. JOHN FREESTON. He had a legal title to the living, by the act in 1660, as Dr. *Walker* owns the sequestered minister died before the Restoration.

HARVINGTON [1401.] Mr. STEPHEN BAXTER. [A son of Mr. George Baxter, pastor at Wenlock, and] brother to Mr. Benj. Baxter of Upton. Mr. Richard Baxter says, "He was one of a solid understanding, and a calm and peaceable spirit. After he was silenced he practised physic."—§ *Wood* says, he was of *New Inn, Oxford.*

HARRINGTON [Chap.] Mr. JOHN WARD.

KEMSEY

KEMSEY [V. 41*l.* 3*s.* 4*d.*] Mr. THOMAS BROMWICH. Mr. Baxter stiles him an ancient, reverend, able minister, of an upright life. When Bp. Morley came to the town, and Mr. Collier of Blockley had conformed, he was over-persuaded to take the Declaration; but before he came to profess his assent and consent openly, and fully to conform, he was thrown into great distress of conscience, and went no farther. But he used the liberty of preaching, which he had so procured.

KIDDERMINSTER, [V.] Mr. RICHARD BAXTER. He was born *Nov.* 12, 1615, [at *Rowton*, a hamlet in the parish of high *Ercol*, at the house of his mother's father. His father, Baxter, lived at Eaton Constantine, near Salop, where he had a competent estate.] Mr. *Richard Baxter* had very indifferent schoolmasters in his childhood, and when he grew up had not the advantage of an academical education, tho' he was extremely desirous of it. The chief assistance he had in his studies was from some private ministers to whom he applied; yet by the divine blessing upon his uncommon diligence, his sacred knowledge was such as few in the university ever attain *. He was serious betimes. [His father said, with tears of joy to a friend, "I hope my son Richard was sanctified from the womb." When he was a little boy in coats, if he heard other children use prophane words in play, he would reprove them to the wonder of many. And yet he afterwards saw reason bitterly to lament the sins of his childhood and youth; lying, robbing orchards, covetousness in play, fondness for romances, &c.] At the age of 14, the reading of *Parsons, on Resolution*, brought him under such religious impressions, as never wore off. [When he was 18 he was persuaded to make trial of a court life, as the most

* Mr. Baxter's own account of his defective education, in a letter to *Anthony Wood*, is worth being here inserted. Under the article, *Writers of New Inn Hall*, Athen. Oxon. II. 1125, *Wood* says, "Whereas there hath been a report that Mr. *Richard Baxter*, the pride of the Presbyterian party, was bred at *New Inn* [a mistake occasioned by *Stephen Baxter* having been educated there] I did therefore send a letter to him to know the truth of the matter: upon the receipt of which he very civilly returned me this answer—'As 'to myself, my faults are no disgrace to any university, for I was of none; 'and have little but what I had out of books, and inconsiderable helps of 'country tutors. Weakness and pain helped me to study how to dye; that 'set me on studying how to live; and that, on studying the doctrine from 'which I must fetch my motives and comforts: and beginning with neces-'sities, I proceeded by degrees, and now am going to see that which I have 'lived and studied for." &c.

likely

likely way to rise in the world. In order to it, he was sent up to Whitehall, to Sir Henry Herbert, Master of the Revels, who received him courteously, but could not persuade him to continue, his inclinations being quite another way. He returned into the country, and followed his studies with indefatigable eagerness.] He was afterwards a long while exercised with the apprehensions of approaching death, and the questionings of a doubtful conscience; when he carefully read all the practical treatises he could get for his direction and satisfaction. From the age of 21 to 23, he was so weak that he hardly thought it possible he should live above a year; and yet, having a warm sense of religion, and being willing to do some good before he left the world, he entered into the ministry; being examined and ordained by Bp. Thornborough of Worcester, before he had distinctly read over the book of ordination, or the homilies, or examined with any degree of exactness, the book of Common Prayer, or the 39 Articles. He first preached at *Dudley*, where for about nine months he had a numerous auditory. He went from thence to *Bridgenorth*, where he was assistant to Mr. Madstard. The *et cætera* oath put him upon closely studying the affair of conformity; and the more he weighed it, the less he liked it. Tho' he did not object to all kind of episcopacy, he could not so approve that of the English church, as to think it lawful to swear, he would never consent to have it altered. And he observed, that the oath which was designed unalterably to subject the nation to diocesans, did but set many the more against them. Upon the opening of the Long Parliament, a committee was appointed to hear petitions and complaints against such as were scandalous among the clergy. The town of *Kidderminster* had drawn up a petition against Mr. *Danse* their vicar, and his two curates, as insufficient. The living was worth 200*l. per ann.* and the vicar, in order to the compounding matters, offered 60*l. per ann.* to an agreeable preacher, to be chosen by 14 trustees. Upon hearing Mr. *Baxter*, they chose him, and he accepted, tho' he had no previous wish to settle there. Indeed he remarked, that in all the changes he passed thro' he never went to any place he had before desired or thought of.—He spent two years at *Kidderminster* before the civil war broke out, and about 14 years afterwards, but never occupied the vicarage-house, tho' authorized by an order of parliament, but the old Vicar lived without molestation. Mr. *Baxter* found the place like a piece of dry and barren earth: ignorance and profaneness,

as natives of the soil, grew very luxuriant. But by a divine blessing upon his labour and cultivation, the face of paradise soon appeared in all the fruits of righteousness. Rage and malice created him much opposition at first; but at length, his unwearied pains were crowned with unexpected success.

When he first came thither, there might perhaps be a family in a street that worshipped God. But when he came away, there was not above a family on the side of a street that did not do it. He had 600 communicants; and there were but few families in the whole town but what submitted to his private catechizing, and personal conference.

In the heat of the war he retired to *Coventry*, and preached one part of the Lord's-day to the garrison, and the other to the inhabitants. Here he had the agreeable society of about thirty worthy ministers, who fled to the same place for safety. He continued there two years, taking nothing for his preaching but his diet. After *Naseby* fight, when the cause remarkably changed on the side of the Parliamentarians, and the king was left out of the new commissions, understanding that plotting heads among the soldiers were busily at work, in order to subvert church and state, he with the encouragement of the ministers then at *Coventry*, went into the army, and accepted an invitation to be chaplain to Col. *Whalley*'s regiment, with a design to do all that in him lay to prevent the confusions that afterwards ensued. But he was separated from the army, in a very critical juncture, in *Feb.* 1647, the very day that they began their conspiracy against the parliament, in a meeting at *Nottingham*, and just before the engagement at Triploe Heath; having lost a gallon of blood at the nose. In this weakness he retired to Sir *T. Rouse*'s, and was in continual expectation of death; but after some time he was surprisingly restored. When *Cromwell* got the ascendency, and became Protector, Mr. *Baxter* could not fall in with him, tho' he preached once before him. Being sent for to hear him make a speech of above an hour's length, about the providence of God in changing the government, &c. he took the freedom to tell him, That the honest people of the land thought their ancient Monarchy to be a blessing, and desired to know how and to whom they had forfeited it. He came to London just before the deposition of *Richard Cromwell*, and preached to the parliament the day previous to their voting the restoration of the king. He preached also before the Lord Mayor

Mayor and Aldermen at St *Paul*'s, on the day of thanksgiving for *Monk*'s success. When the king was restored, he was made one of the chaplains in ordinary, and preached once before him in that capacity. He often waited on his majesty, with the rest of the ministers, in order to obtain some terms of peace and union with the Bishops. He assisted at the conference at the *Savoy*, as one of the commissioners, and drew up a *Reformed Liturgy*, which some persons, not much prejudiced in his favour, have thought to be the best they ever saw. He was offered the bishopric of *Hereford* by the Lord Chancellor Clarendon; but could not be satisfied to accept it, and gave his Lordship his reasons in a respectful Letter. He wished no higher preferment than liberty to continue his ministry in his beloved town of *Kidderminster*, but could not obtain it. Tho' he went down thither after the Restoration, he could not get leave to preach above two or three times, and therefore he returned to London, where he preached only occasionally; and sometimes for Dr. *Bates* at St. Dunstan's in Fleet-street; having a licence from Bp. Sheldon, upon subscribing a promise not to preach against the doctrine or the ceremonies of the church, in his diocese. Thus he went on till *May* 15, 1662, when he preached his farewell sermon at *Black Friars*: which he did the sooner, that none might suppose he intended to conform at the time fixed by the act.

§ This sermon on *Col.* ii. 6, 7. is in the London Collection, and there dated *Aug.* 17. But it is so badly taken, that Mr. Baxter says he could not own it, and therefore he printed it himself. It may be seen in his works.

Being now at leisure, he entered into the matrimonial state. It is rather singular, that in his Life he takes no notice of this change of condition, and barely mentions his wife two or three times in a casual manner; nor is his marriage noticed by Dr. Calamy. But Mr. *Baxter* in his preface to *Clark*'s last volume of lives, says of the author, "In 1662, "on *Sept.* 10, he married me in Bennet Fink church, in "the presence of Alderman Ashurst and Mrs. Ashurst." After the death of Mrs. *Margaret Baxter*, he published her Life, of which Clark has given the substance in the above volume, concerning which Mr. *Baxter* says in the preface, "I knew not of his epitomizing my wife's life, but the man-"ner of that tells me he is like to be faithful in the rest." She was the daughter of *Francis Charleton*, Esq; of Shropshire, and appears to have been an excellent woman, in all respects

respects suited to be the companion of such a man as Mr. *Baxter*, as she concurred with him in all his plans for usefulness, and was a great help to him under his sufferings. Before their marriage they agreed upon these articles: "1. That he should have nothing that before marriage was hers; that so he, who wanted no outward supplies, might not so much as seem to marry her for covetousness. 2. That she should so order her affairs that he might not be entangled in any law-suits about the same. 3. That she should expect none of his time which his ministerial employment called for." Many particulars in her life redounded as much to his honour as hers. They lived together in uninterrupted happiness nineteen years, but had no issue. She died *June* 14, 1681, and was buried in her mother's grave in *Christ Church*, over which she had laid a large marble-stone, with an inscription drawn up by him, which was broken to pieces when that church was burnt.

Soon after [their marriage, they] retired to *Acton* in Middlesex, where [they] went every Lord's-day to the public church. Mr. *Baxter* spent the rest of the day with his family, and a few poor neighbours who came in.—§ Here he contracted an intimate acquaintance with Sir *Matthew Hale*, and much time they spent together in conversation on moral and theological subjects. Some account was given of this conversation in the life of Sir Matthew; who, as a token of his esteem, left Mr. *Baxter* a small legacy, with which, he says, he bought a large Bible, and inserted his picture as a memorial of his friend *]. In 1665, when the plague began to rage, he went to Richard Hampden's, Esq; in Buckinghamshire, and returned to *Acton* when it was over; where he staid as long as the act against Conventicles remained in force. When that was expired, he preached publicly, and had so many auditors that he wanted room, upon this he was apprehended by a warrant signed by two justices, and committed for six months to New Prison; but was released by a Habeas corpus, and then he removed to *Totteridge* near Barnet.

After the Indulgence in 1672, he returned into the city, and was one of the Tuesday lecturers at *Pinners-hall*; he also had a Friday lecture at *Fetter-lane*; but on the Lord's-days he for some time preached only occasionally; and af-

* See an Edition of Bp. BURNET's Lives of Queen Mary, the Earl of Rochester, and Sir Matthew Hale, in one volume 12mo. Also Baxter's own Life by Sylvester.

terwards

terwards more statedly in St. *James*'s Market-house, where in 1674 he had a most miraculous deliverance, [a main beam under the floor being decayed.] He was again apprehended as he was preaching his lecture at Mr. Turner's; but was soon released, because the warrant was not signed by a city justice.—In 1676 he built a Meeting-house in *Oxendon-street*, and when he had but once preached there, the worship was disturbed, and Mr. *Seddon*, a Derbyshire minister, preaching for him (he being out of Town) was sent to the Gate-house in his room, tho' the warrant had not his name; and he continued there three months till he got a Habeas corpus. Mr. *Baxter* then took another meeting-house in St. Martin's parish, and was forcibly kept out of it by constables and officers. On Mr. Wadsworth's death in Southwark, upon the earnest invitation of the people, he preached to them several months in peace. When Dr. Lloyd succeeded Dr. Lamplugh in St. Martin's, Mr. *Baxter* offered him his chapel in Oxendon-street for public service, and he accepted it.—In 1682 he was suddenly surprized in his house, by an informer with constables and officers, with a warrant to seize his person for coming within five miles of a corporation; and five more in distrain for 195*l.* for five sermons. Tho' he was exceedingly ill, he was going with them to a justice, till meeting Dr. *Cox*, the physician, he forced him back to his bed, and went and took his oath, before five justices, that he could not go to prison without danger of death. The King being applied to, consented that his imprisonment should for that time be forborn. But they executed the warrants on the books and goods in the house, notwithstanding that he gave good proof that they were not legally his; and they sold even the bed which he lay upon. Some friends paid down the money at which they were appraised, and he repaid them. Being afterwards in danger of new seizures, he was forced to retire to private lodgings.—In 1684 he was seized again, and carried to the sessions, at a time when he was scarcely able to stand, and bound in a bond of 400*l.* to his good behaviour, being told that this proceeding was only to secure the government against suspected persons. He was some time after carried again to the sessions-house, in great pain, and forced to continue bound. He refused to bind himself, not knowing what they might interpret a breach of the peace. But his sureties would be bound, lest he should die in a jail. He was also carried thither a third time,

time, and still bound; though for the most part he kept his bed.

In the reign of James II. he was committed prisoner to the King's Bench, by the warrant of the Lord Chief Justice Jefferies, for some exceptionable passages in his Paraphrase on the New Testament. They were collected by Sir *Roger L'Estrange*, who said, this was the wickedest book that ever was written. [A certain eminent clergyman, (says Mr. *Neal*) reported to be Dr. *Sh——ck*, put into the hands of his enemies some accusations from *Rom.* xiii. that might touch his life; but no use was made of them].—On *May* 30 he was brought to his trial. Being very much indisposed, he moved, by his counsel, for further time; but the Judge cried out in a passion, "I will not give him a minute's time to save his life; we have had to deal with other sort of persons, but now we have a saint to deal with. I know how to deal with saints as well as sinners; yonder stands *Oates* in the pillory, and he says he suffers for truth, and so says *Baxter*; but if *Baxter* did but stand on the other side of the pillory with him, I would say, two of the greatest rogues and rascals in the kingdom stood there." The passages accused were, his Paraphrase on *Mat.* v. 19. *Mark* ix. 39. xi. 31. xii. 38—40. *Luke* x. 2. *John* xi. 57. *Acts* xv. 2. The main charge was, that in these passages he reflected on the Prelates of the church of England, and so was guilty of sedition. His counsel were not suffered to proceed in the defence of their client, but were brow-beaten and hectored by the Judge, in a manner that suited *Billingsgate* much better than a tribunal of justice. Mr. *Baxter* beginning to speak for himself, *Jefferies* said to him, "*Richard*, *Richard*, dost thou think we will hear thee poison the court? *Richard*, thou art an old fellow, an old knave; thou hast written books enow to fill a cart, every one as full of sedition, I may say treason, as an egg is full of meat. Hadst thou been whipt out of thy writing trade forty years ago, it had been happy. I know thou hast a mighty party, and I see a great many of thy brotherhood in corners, to see what will become of their mighty Don; and a Doctor of the party (meaning Dr. *Bates*) at your elbow; but, by the grace of Almighty God, I'll crush them all."—After this scandalous insult, another of Mr. *Baxter*'s counsel, Mr. *Atkinson*, began to speak; and, to clear Mr. *Baxter*, would have read some passages of the book: but *Jefferies* cried out, "You sha'n't draw me into a conventicle with your annotations, nor your sniveling parson

son neither." He then proceeded to sum up the matter to the jury thus: "'Tis notoriously known there has been a design to ruin the King and nation; the old game has been renewed, and this has been the main incendiary. He's as modest now as can be; but the time was when no man was so ready at 'Bind your kings in chains, and your nobles in 'fetters of iron; and To your tents, O *Israel!*' Gentlemen, for God's sake, don't let us be gulled twice in an age." When he had done this harangue, Mr. *Baxter* presumed to say, "Does your Lordship think any jury will pretend to pass a verdict on me on such a trial?" "I'll warrant you Mr. *Baxter*, (says he) don't trouble your head about that." The jury immediately laid their heads together at the bar, and brought him in Guilty. On the 29th of *June*, judgment was given against him to pay a fine of 500 marks, to lie in prison till it was paid, and to be bound to his good behaviour for seven years. The chief justice said upon the bench, "He was sorry that the act of indemnity disabled him from hanging him." Mr. *Baxter* continued in an expensive prison, in pain and languor, two years. But at length, the King changing his measures, he was pardoned. He then removed to Charter-house Yard, where he assisted Mr. *Sylvester* every Lord's-day morning, and every Thursday morning preached a lecture. Thus he held on four years and a half, and lived to rejoice in the glorious Revolution by King William, tho' he did not go much abroad afterward. He finished his course, *Dec.* 8, 1691, and was interred in Christ-Church, Newgate-street, whither his corpse was attended by a numerouse concourse of persons of different ranks, and especially of ministers, some of them Conformists, who paid him this last office of respect §.

Mr. *Baxter*'s last will and testament, dated *July* 7, 1689, was introduced in this manner: "I Richard Baxter, of London, Clerk, an unworthy servant of Jesus Christ, drawing to the end of this transitory life, having thro' God's great mercy the free use of my understanding, do make this my last will and testament, revoking all other wills formerly made by me. My spirit I commit, with trust and hope of the heavenly felicity, into the hands of Jesus, my glorified Redeemer and Intercessor; and by his mediation into the

§ Dr. Earl informed the editor, that he was one of the spectators, and that the train of coaches reached from Merchant Taylor's Hall, from whence the corpse was carried, to the place of burial.

hands

hands of God, my reconciled Father, the infinite eternal spirit, light, life, and love, most great and good, the God of nature, grace and glory; of whom, and thro' whom, and to whom are all things; my absolute owner, ruler, and benefactor; whose I am, and whom I (tho' imperfectly) serve, seek, and trust; to whom be glory for ever, Amen! To him I render most humble thanks that he hath filled up my life with abundant mercy, and pardoned my sin by the merits of Christ, and vouchsafed by his Spirit to renew me, and seal me as his own; and to moderate and bless to me my long-sufferings in the flesh, and at last to sweeten them by his own interest, and comforting approbation, who taketh the cause of love and concord as his own," *&c.*—He ordered his books that he had remaining to be distributed by Mr. Matthew Sylvester, and Mr. Roger Morrice, among poor scholars. The remainder of his temporal estate, after a few legacies to his kindred, he disposed of for the benefit of the souls and bodies of the poor. And he left Sir Henry Ashurst, Bart. Rowland Hunt, of Boraton, Esq; Mr. Thomas Hunt, merchant, Edward Harley, Esq; Mr. Thomas Cooke, merchant, Mr. Thomas Trench, merchant, and Mr. Robert Bird, gentleman, his executors.

[Dr. *Calamy* concludes his account of Mr. *Baxter*, with stating and answering a number of accusations which different persons had brought against him. As these are known by few, and credited by none, in the present day, a defence seems to be now unnecessary §. The following view of this good man's character and dying behaviour, taken from Dr. *Bates*'s funeral sermon for him, will be the best answer to the injurious reflections of his enemies, as well as most edifying to the reader.—The Dr. having finished his discourse upon the text, proceeds as follows: "I shall now apply myself to speak of the Rev. Mr. *Richard Baxter*, that excellent instrument of divine grace, to recover and restore so many revolted souls to God, out of the empire of his enemy. I am sensible that in speaking of him I shall be under a double disadvantage, for those who perfectly knew him will be apt to think my account of him short and defective; others will

§ One of the severest charges brought against Mr. Baxter is by the writer of Dr. *Owen*'s Life, respecting the affair at Wallingford-house, (See Vol. I. p. 178). This Dr. Calamy has sufficiently answered, (p. 917--922). The editor has lately met with a Defence of Mr. Baxter in MS, which is worthy of being preserved, and which therefore he means to deposite in Dr. Williams's Library.

from ignorance or envy be inclined to think his just praises to be undue and excessive. If love could make me eloquent, I should use all the most lively colours of language to adorn his memory. But this consideration relieves me in the consciousness of my disability, that a plain narrative of what Mr. *Baxter* was and did, will be a most noble eulogy, and that his substantial piety no more needs artificial oratory to set it off, than fine gold wants paint to add lustre to it." After some account of the early part of his life, related at the beginning of this article and his usefulness at *Kidderminster*, particularly in the conversion of souls, the Dr. goes on—"This was the reigning affection in his heart, and he was extraordinarily fitted to obtain his end. His prayers were an effusion of the most lively, melting expressions, and his intimate ardent affections to God. From the abundance of his heart his lips spake. His soul took wing for heaven, and wrapt up the souls of others with him. Never did I see or hear a holy minister address himself to God with more reverence and humility; with more zeal and fervency; or with more filial affiance in the Divine Mercy. In his sermons, there was a rare union of arguments and motives, to convince the mind and gain the heart. All the fountains of reason and persuasion were open to his discerning eye. He had a marvellous felicity and copiousness. There was a noble negligence in his style, for his great mind could not stoop to the affected eloquence of words. He despised flashy oratory, but his expressions were clear and powerful; so convincing the understanding, so entering into the soul, so engaging the affections, that those were as deaf as adders who were not charmed by so wise a charmer. He was animated with the Holy Spirit, and breathed celestial fire to inspire heat and life into dead sinners, and to melt the obdurate in their fozen tombs.—His wonderful diligence in catechizing the particular families under his charge, was exceeding useful to plant religion in them. The idea of a faithful minister, delineated in his *Reformed Pastor*, was a copy taken from the life; from his own zealous example.—While at *Kidderminster*, his illustrious worth was not shaded in a corner, but dispersed its beams and influence round the country. By his counsel and excitation the ministers in *Worcestershire*, Episcopal, Presbyterian, and Congregational, were united, that by their studies, labour, and advice, the doctrine and practice of religion might be preserved in all their churches.—Mr. *Baxter* was not above his brethren, but he was the soul of that happy society."——The Dr. in relating

relating some things concerning Mr. *Baxter* after he left *Kidderminster*, mentions the following as an instance of his faith and fortitude: "Preaching at St. *Dunstan*'s church, which was very old, something in the steeple fell down, and the noise struck such a terror into the people, that in wild disorder they [began to] run out of the church. Their eagerness to haste away put all into a tumult. Mr. *Baxter*, without visible disturbance, sat down in the pulpit. After the hurry was over, he resumed his discourse and said,—"We are in the service of God, to prepare ourselves that "we may be fearless at the great noise of the dissolving "world, 'when the heavens shall pass away, and the ele-'ments melt with fervent heat, the earth also, and the works 'therein shall be burnt up."

In the interval between his deprivation and his death, he wrote and published most of his books, which for their number and the variety of matter in them, make a library. They contain a treasure of controversial, casuistical, positive, and practical divinity. Indeed, he had such an amplitude in his thoughts, such vivacity of imagination, and such solidity and depth of judgment, as rarely meet together. His inquiring mind was freed from the servile dejection and bondage of an implicit faith. He adhered to the Scripture, as the perfect rule of faith, and searched whether the doctrines received and taught were consonant to it.—In some points of modern controversy he judiciously chose the middle way, and advised young divines to follow it. His reverence of the divine purity made him very shy and jealous of any doctrine that seemed to reflect a blemish upon it. He was a clear assertor of the sovereign freeness, and infallible efficacy of divine grace in the conversion of souls. In a sermon, reciting the words of the covenant of grace, 'I will put my fear into 'their hearts, and they shall not depart from me;' he observed, "The tenor of it was, 'I will, and you shall.' Divine grace makes the rebellious will obedient, but does not make the will to be no will." He preached, that the death of Christ was certainly effectual for all the elect, to make them partakers of grace and glory, and that it was so far beneficial to all men, that they are not left in the same desperate state with the fallen angels, but are made capable of salvation by the grace of the gospel: not capable as efficients to convert themselves, but as subjects to receive saving grace. He did so honour the sincerity of God, as entirely to believe his will declared in his word. He would not interpret the promises

of the gospel in a less gracious sense than God intended them; therefore, if men finally perish, it is not for the want of mercy in God, nor of merit in Christ, but for their wilful refusing salvation.—His books of practical divinity have been effectual for more numerous conversions of sinners to God, than any printed in our time, and while the church remains on earth, will [probably] be of continual efficacy to recover lost souls. There is a vigorous pulse in them that keeps the reader awake.

He that was solicitous for the salvation of other mens souls was not negligent of his own, but, as regular love requires, his first care was to prepare himself for heaven. In him the virtues of the contemplative and active life were eminently united His time was spent in communion with God, and in charity to men. He lived above the sensible world, and in solitude and silence conversed with God. The frequent and serious meditation of eternal things was the powerful means to make his heart holy and heavenly, and from thence his conversation. His life was a practical sermon, a drawing example. There was an air of humility and sanctity in his mortified countenance; and his deportment was becoming a stranger upon earth, and a citizen of heaven—Tho' all divine graces, the fruits of the spirit, were visible in his conversation, yet some were more eminent. There was a rare union of sublime knowledge, and other spiritual excellencies, with the lowest opinion of himself. He wrote to one that sent a letter to him full of expressions of honour and esteem, "You do admire one you do not know; knowledge will cure your error. The more we know God, the more reason we see to admire him; but our knowledge of the creature discovers its imperfections, and lessens our esteem." To the same person, expressing his veneration of him for his excellent gifts and graces, he replied with heat, "I have the remainders of pride in me; how dare you blow up the sparks of it?" He imitated *St. Austin*, both in penitential confessions and retractions. In conjunction with humility, he had great candour for others. He could willingly bear with persons of differing sentiments. He would not prostitute his own judgment, nor ravish another's. He did not over-esteem himself, nor under-value any. He would give liberal encomiums of many conforming divines. He was severe to himself, but candid in excusing the faults of others. Whereas the busy inquirer and censurer of the faults of others is usually the easy neglecter of his own.

Self-

Self-denial and contempt of the world were shining graces in him. I never knew any person less indulgent to himself, and more indifferent to his temporal interest. The offer of a bishopric was no temptation to him, for his exalted soul despised the pleasures and profits which others so earnestly desire. He valued not an empty title upon his tomb. [He was tried by many afflictions, and particularly by slanderous reports; but his patience was truly christian under all.] He was so far from being moved at the unrighteous persecution for his Paraphrase, that he joyfully said to a friend, "What could I desire more of God, than after having served him to the utmost of my power, I should now be called to suffer for him." One who had been a fierce Dissenter, was afterward rankled with an opposite heat, and very contumeliously in his writings reflected upon Mr. *Baxter*, who calmly endured his contempt; and when the same person published a learned discourse in defence of Christianity, Mr. *Baxter* said, "I forgive him all, for his writing that book."—The censures and reproaches of those whom he esteemed and loved, touched him in the tender part; but he, with the great apostle, 'counted it a small thing to be judged by mens judgment.' He was entire to his conscience, and independent upon the opinion of others; but his patience was more eminently tried by his continual pains and languishing. [He was dreadfully afflicted with the stone.] His complaints were frequent, but who ever heard an unsubmissive word drop from his lips? In his sharp pains, he said, "I have a rational patience, and a believing patience," tho' sense would recoil. His pacific spirit was a clear character of his being a child of God. How ardently he endeavoured to cement the breaches among us, which others widen and keep open, is publicly known. He said to a friend, "I can as willingly be a martyr for love, as for any article of the creed." Love to the souls of men was the peculiar character of Mr. *Baxter*'s spirit. In this he imitated and honoured our Saviour, who prayed, died, and lives, for the salvation of souls. All his natural and supernatural endowments were subservient to this blessed end. It was his meat and drink, the life and joy of his life to do good to souls. In his studies his industry was almost incredible. In his usual conversation, his serious, frequent and delightful discourse was of divine things, to inflame his friends with the love of heaven. He received, with tender compassion and condescending kindness, the meanest that came to him for counsel and consolation. He gave in one year 100*l.* to buy

Bibles for the poor. He continued to preach so long, notwithstanding his wasted languishing body, that the last time he almost died in the pulpit. It would have been his joy to have been transfigured in the mount.

Not long after his last sermon he felt the approaches of death, and was confined to his bed. § In this situation he wrote a letter to Mr. *Increase Mather*, then in London, upon reading his Son's Life of Mr. *Eliot*, which was probably the last that ever came from his pen. It is presumed most readers will be gratified with the perusal of it.—" *Dear Brother*, I thought I had been near dying at 12 o'clock, in bed: but your book revived me; I lay reading it until between one and two. I knew much of Mr. Eliot's opinions, by many letters which I had from him. There was no man on earth whom I honoured above him. It is his *Evangelical Work*, that is the *apostolical succession* that I plead for. I am now dying, I hope as he did. It pleased me to read from him my case. *My understanding faileth, my memory faileth*, (and my hand and pen fail); *but my Charity faileth not.* That word much comforted me. I am as zealous a lover of the New England churches, as any man, according to Mr. Noye's, Mr. Norton's, and Mr. Mitchael's, and the Synod's model. I love your *Father*, upon the letters I received from him. I love *you* better, for your learning, labours, and peaceable moderation. I love *your Son* * better than either of you, for the excellent temper that appeareth in his writings. O that godliness and wisdom may thus *encrease* in all families. He hath honoured himself half as much as Mr. Eliot. I say but half as much, for deeds excel words. God preserve you and New England. Pray for,

Your fainting, languishing friend,

Aug. 3, 1691. RI. BAXTER."

His last hours were spent in preparing others and himself to appear before God. He said to his friends that visited him, " You come hither to learn to die; I can assure you, that your whole life, be it never so long, is little enough to prepare for death. Have a care of this vain deceitful world, and the lusts of the flesh. Be sure you chuse God for your portion, heaven for your home, God's glory for your end, his word for your rule, and then you need never

* Mr. Cotton Mather, the author of Mr. ELIOT's Life, first printed by itself, and afterwards reprinted, with many other lives, in his HIST. of N. England. The above Letter is found V. III. p. 210.

fear

fear but we shall meet with comfort."—Never was penitent sinner more humble in debasing himself; never was a sincere believer more calm and comfortable. He acknowledged himself to be the vilest dunghill-worm (his usual expression) that ever went to heaven. He admired the divine condescension to us, often saying, "Lord, what is man? what am I, a vile worm, to the great God?" Many times he prayed, 'God be merciful to me a sinner!' and blessed God that this was left upon record in the gospel as an effectual prayer. He said, "God may justly condemn me for the best duty I ever did, and all my hopes are from the free mercy of God in Christ; which he often prayed for.—After a slumber, he waked and said, "I shall rest from my labour." A minister then present added, "And your works follow you." To whom he replied, "No works; I will leave out works §, if God will grant me the other." When a friend was comforting him with the remembrance of the good many had received by his preaching and writings, he said, "I was but a pen in God's hand, and what praise is due to a pen?"—His resigned submission to the will of God, in his sharp sickness, was eminent. When extremity of pain constrained him earnestly to pray to God for his release by death, he would check himself, saying, "It is not fit for me to prescribe:—when thou wilt, what thou wilt, and how thou wilt."—Being in great anguish, he said, "O how unsearchable are his ways, and his paths past finding out! the reaches of his providence we cannot fathom!" and to his friends, "Do not think the worse of religion for what you see me suffer."—Being often asked, how it was with his inward man? he replied, "I bless God I have a well-grounded assurance of my eternal happiness, and great peace and comfort within;" but it was his trouble he could not triumphantly express it, by reason of his extream pains. He said, "Flesh must perish, and we must feel the perishing of it; and though his judgment submitted, yet sense would still make him groan."—Being asked by a person of quality, whether he had not great joy from his believing apprehensions of the invisible state, he replied, "What else think you Christianity serves for?—The consideration of the Deity (said he) in his glory and greatness, was too high for

§ Mr. Baxter certainly did not mean to contradict the language of *the Spirit* in that passage, nor his own doctrine concerning the necessity of good works, and their influence on the saint's future glory; but only to disclaim all idea of MERIT. ED.

our thoughts; but the consideration of the Son of God in our nature, and of the saints in heaven, whom we knew and loved, doth much sweeten and familiarize heaven to me." The description of heaven, in *Heb.* xii. 22. was most comfortable to him. That scripture, he said, deserved a thousand thousand thoughts.—At another time he said, "He found great comfort and sweetness in repeating the words of the Lord's Prayer, and was sorry that some good people were prejudiced against the use of it; for there were all necessary petitions for soul and body contained in it."—At other times he gave excellent counsel to young ministers that visited him, and earnestly prayed to God to bless their labours, and make them very successful in converting many souls to Christ; and expressed great joy in the hopes that God would do a great deal of good by them, as they were of moderate peaceful spirits—He often prayed that God would be merciful to this miserable distracted world, and that he would preserve his church and interest in it.—He advised his friends to beware of self-conceitedness.—Being asked whether he had altered his mind in controversial points, he said, "Those that please may know my mind in my writings; what I have done was not for my own reputation but the glory of God."—Dr. *Bates* goes on to add, I went to him, with a very worthy friend, Mr. *Mather* of New-England, the day before he died, and speaking some comforting words to him, he replied, "I have pain, there is no arguing against sense, but I have peace, I have peace." I told him, "You are now approaching to your long-desired home." He answered. "I believe, I believe." —He expressed a great willingness to die, and during his sickness, when the question was asked how he did, his usual reply was, "Almost well:" (and sometimes as Mr. *Sylvester* says) "Better then I deserve to be, but not so well as I hope to be." His joy was most remarkable, when in his own apprehensions death was nearest.—I shall conclude this account with my own deliberate wish: May I live the short remainder of my life as entirely to the glory of God as he lived: and when I shall come to the period of it, may I die in the same blessed peace wherein he died; may I be with him in the kingdom of light and love for ever!"

Mr. *M. Sylvester* also published a sermon on Mr. *Baxter*'s death, which may be seen at the end of his Life and Times. —Besides Dr. *Calamy*'s Abridgment of that book in the first of his four volumes, there is an account of Mr. *Baxter*'s Life

prefixed to his Practical Works, where may be seen several testimonies from learned men to his character and writings. Let the following here suffice: Dr. *Bates* quotes Bp. WILKINS as saying, "Mr. *Baxter* had cultivated every subject he had handled, and if he had lived in the primitive times, he had been one of the Fathers of the church.—It was enough for one age to produce such a person." Dr. MANTON declared, in the hearing of several persons, "that he thought Mr. *Baxter* came the nearest the apostolical inspired writers of any man of the age."—The Hon. R. BOYLE, Esq; said, "Mr. *Baxter* was the fittest man of the age for a casuist, because he feared no man's displeasure, nor hoped for any man's preferment." Mr. *Sylvester* quotes a learned man of different sentiments from Mr. *Baxter*, as saying, after he had some discourse with him, "that he could say what he would, and could prove what he said."—Sir MAT. HALE spoke highly of Mr. *Baxter*'s piety and learning, before all the judges at the table at Serjeant's Inn, at the time of his being in prison upon the Oxford-act; and (as Bp. *Burnet* relates) he held great conversation with him when he was his neighbour at *Acton*, and looked upon him as a person of great devotion and piety, and of a very subtle and quick apprehension." And the great Dr. *Barrow* gives this as his judgment, "that his practical writings were never mended, and his controversial ones seldom confuted." Many foreign divines wrote to him with great respect, and commended his writings, several of which were translated into Latin and other languages.—Living and dying he was as much respected by some, and as much slighted and insulted by others, as any man of the age. §*Nash*, in his Hist. of Worcestershire has a portrait of him.

WORKS. They were in number above one hundred and twenty. [A complete list of them may be seen, in the order in which they were published, at the end of Dr. *Calamy's* Abridgment of his Life. His practical works were collected and reprinted in 1707, in 4 vols. folio, with high recommendations of them signed by 34 of the London ministers, among whom were many whose attachment to the principles of *Calvinism* is sufficiently known: A circumstance proper to be held up to the view of those *more knowing* Dissenters in the present day, who cannot mention the name of *Baxter* without a sneer, nor hear him quoted without the suspicion of heresy. The chief, however, of his practical pieces are well known and highly esteemed by the best judges. Some of these

these have been lately reprinted and abridged §, The principal of his controversial works are]—Aphorisms of Justification and the Covenants: The first he published, and as much written against as any; but though he signified his wish that some things had been otherwise expressed, and that he had let *persons* alone, he adhered to the substance of this book to the last.—Some pieces upon Infant Baptism, and upon Nonconformity.—Methodus Theologiæ, folio. Such as will excuse the *Latin* will find more than ordinary accuracy in it.—Catholic Theology, fol. designed to shew that there is no considerable difference between *Arminians* and *Calvinists*. A book never answered.—A Treatise of Universal Redemption, printed since his death.—His Paraphrase on the New Testament is not included in his 4 vols. of his practical works. The most useful of all his writings seems to have been, his Call to the Unconverted, which is given away by the Society for promoting Religious Knowledge. Six brothers were once converted by reading it. 20,000 were dispersed in a little above a year. It was translated into the French, Dutch, and other European languages; and Mr. Eliot translated it into the Indian. Mr. *Cotton Mather* gives an account of an *Indian* prince, who was so affected with this book, that he sat reading it with tears till he died.—He also wrote more Prefaces to the books of other authors than any person in his time.

LINDRIDGE [V.] Mr. JOHN GYLES. He may properly be mentioned here, because before the act in 1662, by which he was silenced, he often used to preach for his father, who was an eminent minister here, and who died before the Bartholomew-act came out, viz in 1661. He was so zealous, holy, laborious, and faithful in his place, that his enemies would not suffer him to be buried in his own parish church-yard; but his friends were forced to carry him to *Standford*, about three or four miles off. Mr. *John Gyles*, the son, was afterwards for several years pastor of the Dissenters congregation at *Henley* upon Thames, and there he died. He left three sons, who were all ministers among the Dissenters. The eldest, *John Gyles*, M. D. was pastor of a congregation at *Salop*. The 2d, *Jonathan*, at Farnham in Surrey, where he died suddenly. The youngest, *James*, was chaplain to Sir T. Clark, in Cambridgeshire, Bart. and promised well, but became insane.

MARTLEY [R.] Mr. AMBROSE SPARRY. Before he fixed here he was school-master at *Stourbridge*, as he also

§ The Saint's Rest, Dying Thoughts, &c. by Mr. Benj. Fawcett, and The Reformed Pastor by the editor of this work.

was

was after his ejectment. The Chancellor connived at him, as the chief persons in the place were his friends, he being a sober, prudent, moderate, humble, learned, judicious, and godly man. He was imprisoned for what was called *Baxter's* plot, of which see an account, Vol. I. p. 31.

MOSELEY [Chap. to *Kingsnorton*] Mr. JOSEPH COOPER. The son of Mr. *Hugh Cooper*, a worthy minister at Preston in Shropshire. His childhood and youth were vanity. At the 20th year of his age he began to live the life of a man and of a Christian. He applied to his studies with unwearied diligence, and in ten or twelve years acquired much useful learning. By familiar converse with the best Roman authors, he attained a good Latin style. He became well skilled in Greek also, but his chief excellency lay in the Hebrew. He took great pains to compare oriental versions and the Septuagint with the Hebrew text. He read the *Masorah*, and other Jewish and Rabbinical Commentaries, as if they had been in Latin. He was no stranger to natural philosophy and the mathematics, nor yet to medicine. He was a solid, convincing preacher. *Moseley* was a poor place. The inhabitants made up the salary to him 50*l.* a year, but the legal income was but twenty nobles. On this account there was nobody to supply his place after Bartholomew-day, 1662; so that he continued till December, when a troop of horse came to apprehend him. He was taken out of the pulpit, and confined in Worcester jail six months. He had the courage however to preach again the very day on which he was released. He was a man of great modesty and humility, who forbore to meddle with things which did not concern him. He was instant in his work, 'in season and out of season,' and useful to many souls. He died in 1699 aged 64. A worthy conforming minister preached at his funeral, and gave him this character; "His life was a curious delineation of religion and learning; his reputation was invulnerable as the air, and his unexampled goodness might justly stile him a match for antiquity, in its greatest purity and severity." An intimate friend of his said, "His deportment was so graceful and majestic, that "*Here comes Mr. Cooper*," hath often charmed a rude society into civil order, and composed lewd persons into a proper decorum."—A fuller account of him was published, and prefixed to a posthumous piece of his, containing a paper drawn up for his own use, which is worthy

thy the perusal of those, who desire to see spiritual matters managed with seriousness and judgment.

WORKS. Domus Mosaicæ Clavis; sive Legis Sepimentum: a book that gained the author reputation amongst judicious linguists. —The Dead Witness still speaking to his Living Friends: the substance of 8 sermons by way of farewell...Μισθοσκοπια; or a Prospect of Heavenly Glory, for the Comfort of Sion's Mourners.

NAUNTON *Beauchamp* [R.] THOMAS FRANKS.

NORTON, *Kings* [C. or D.] THOMAS HALL, B. D. Of *Oxford*, under Dr. Lushington. Born at Worcester. He here succeeded his brother Mr. *John Hall*, when he removed to Bromsgrove, and applied himself in earnest to do good to souls. His salary being small, he kept the free-school, and continued single. As God owned his labours in the place, he would not be persuaded to leave it, though solicited with a promise of far greater preferment. During the civil war, he was often accused, cursed, threatened with death, plundered, and five times imprisoned. He constantly preached twice on the Lord's-day, and held lectures abroad, besides his exposition, catechizing, private admonition, &c. He was a very hard student, and considerable scholar, a well-furnished divine, a man of a public spirit, and intent upon spreading knowledge. He gave many valuable books to the library at Birmingham, and persuaded his brethren to do the same. He prevailed with the parish to build a public library, and gave to it the books in his own study in his life-time. He was of a free and liberal heart; and when his property was gone, he lived by faith. In his last illness, his stock was reduced to sixpence; but he was easy, and said it was enough; and so it proved, with providential additions; for before it was gone, several sealed papers of money were sent him by unknown friends.—He was of a holy and unblameable life; very humble and easy of access to the meanest inhabitant of his parish, whom he was as ready to serve, if in his power, as the greatest. He was a great lover of peace, but would in no case part with purity to purchase it. He was a plain, but fervent and useful preacher; who taught by his life, as well as by his doctrine. He was a man of a very lovely and active spirit, never cast down with difficulties, and notwithstanding all he met with, was to the last as ready for his duty, when opportunity offered as ever. When he was near his end, he thus expressed himself; "I am now going where I shall have

have rest from sin and Satan, from all fear, weariness and watching; and from all the evils and errors of a wicked world; even so come, Lord Jesus, for I long for thy coming." And when the pangs of death were upon him, he said, "All the joys of this life are nothing, nothing to the joys I have in Jesus Christ." He died *Ap.* 13, 1665. His Life was written by Mr. *R. Moore.* § *Wood* gives an account of Mr. *Hall*, which on the whole is favourable, and quotes from *Moore's Pearl in an Oyster-shell*, the following passage—"He was a person of great integrity and single-heartedness in his ministry; of a fine and liberal heart; just, and one that lived much by faith; of a holy and unblameable life; of a humble deportment; a great lover of peace; a plain and profitable preacher," &c.—He was buried in the church-yard of King's-Norton.

WORKS, Apologia pro Ministerio Evang: Francof.—The Pulpit guarded...the Font guarded—the Schools guarded; a Defence of *H. L.*—The Beauty of Holiness—A Treatise against long Hair, painting, &c.—Wisdom's Conquest; a Translation of the 13th Book of *Ovid*'s Metam.—Phæton's Folly; a Translat. of the 2d Book of ditto.—Hometius Enervatus; or a Treatise against the Millenaries.—Sal. Terræ; or a Guard to Ministers, and their Maintenance...An Exposition by Way of Supp. on Amos, chap. iv.—ix.....Samaria's Downfall: a Comment on Hosea xiii. 12, 16.....The Beauty of Magistracy: an Expos. of Psalm lxxxii....A practical and polemical Comment, on 2 Tim. iii. & iv.....A Treatise against May Poles...A Scrip. Disc. of the Apostacy of Antichrist. § *Wood* mentions some others, of no great importance,

PIBLETON [R.] Mr. CORNELIUS WOOD. § So Nash enters his name, with this addition, "Cl. 21. Maii. 1661."

RIDMERLEY [R.] Mr. WILLIAM KIMBERLEY. A man of no contemptible learning, good ministerial abilities, and a becoming conversation. He lived very privately after his ejectment, and did not ordinarily preach, but contented himself with teaching a school, in which some thought he excelled most. He was the father of Dr. *Kimberley* of Coventry, afterwards Dean of Bristol.

SALWARP [R.] Mr. RICHARD WOOLLEY. He was the first who was indicted in this county for not reading the Common Prayer, before the Act of uniformity came out, and it cost him 4*l.* to get off. He was afterwards frequently indicted

indicted for not coming to church, and for keeping meetings, which proved very expensive to him. In 1670, some who pretended great respect for him, turned informers against him; and a warrant was issued out to levy 20*l.* upon him. All his cattle, to the value of 40*l.* were driven away, but were bought by a friend for 15*l.* and at that rate he had them again. The constable was afterwards forced to levy 5*l.* more upon his goods, which he also paid. The informer was afterwards generally hated, and died miserably poor.

—— Mr. GILES WOOLLEY. Brother to the former. He was a Nonconformist, but it does not appear where he was minister in 1662. [§ *Nash* mentions him as ejected at the Restoration]. He went afterwards to London, and preached somewhere about *Hackney*.

STONE [V. S.] Mr. RICHARD SERJEANT. He succeeded Mr. *Wm. Spicer*, the sequestered incumbent of this living, with his consent, and married his daughter. He was a good while assistant to Mr. *Baxter* at Kidderminster, who in his life speaks of him thus: "A man of such extraordinary prudence, humility, sincerity, self-denial, patience, and blamelessness of life, that I know not, of all the years he assisted me, any one person that was against him, or ever accused him of saying or doing any thing amiss. Tho' many excelled him in learning and utterance, none, that ever I knew, in innocence and sincerity." [He never preached statedly after his ejectment, but lived upon his estate at *Hagley*, where he was buried. He was employed with some of his nonconforming brethren in supporting several week-day lectures in adjacent villages. He was greatly respected by his neighbours, and very useful among them, as a friend and adviser in all their affairs. Being once called to preach where Mr. *Baxter* was expected, he observed some of the people leaving the church as soon as he appeared in the pulpit; upon which he addressed them as follows: "My friends if you come to hear Mr. *Baxter*, you will be disappointed, for he is ill; but if you are come to hear the WORD OF GOD, I am come to preach it." They took the rebuke, and retired again to their places. He left, by his two daughters, a numerous posterity. Mr. *Thomas Tayler*, minister of Carter-lane, is a great-grandson of his, and inherits his distinguishing virtues.]

SWINFORD

SWINFORD (Old) [R.] Mr. JARVIS BRYAN. Brother to Dr. Bryan of Coventry. A most humble, upright, faithful minister, of a blameless life, and sound doctrine, whose great design and business was to convert souls, and build them up in faith and holiness, and in a catholic peaceable, christian temper. It was his general character, that his life was a continual sermon. He spent the latter part of it among the Dissenters of *Coventry*, where he died about 1690. He was succeeded in his living, in 1662, by Mr. R. Pierson, who was very kind to him, but sorely distressed at his own Conformity, for which he seemed to suffer peculiar rebukes of Providence. (*Cal. Acc.* p. 771.) He often said, "Were it to do again, I would not do it for all the livings in England."

UPTON upon *Severn* [R. 150*l.* or 200*l.*] Mr. BENJAMIN BAXTER. Son of Mr. *George Baxter*, minister of Little Wenlock. [Mr. *R. Baxter* says of him] "He was a preacher of extraordinary skill, especially in matter and method, so that few that ever I heard excelled him. He lived uprightly to near 57 years of age, and suffered much, after his ejection, by the lowness of his estate." [The same great divine, in a preface to one of his books, says, "I have often heard him, and scarce ever heard a sermon from him which I thought not worthy to be published, even when he began to preach 26 years ago.]" He continued at *Upton* till his death, and left his children in a low condition. [It appears from the dedication of the above work to Mrs. Penelope Lechmere, that excellent lady "ministered to him in his necessities."]

WORKS. A Posing Question put by the Wise Man, &c. or the Ignorance of Man in what is good for him, &c. [being Sermons on *Eccl.* vi. 12. It was to this book that Mr. R. Baxter wrote the above preface.] The Doctrine of Self-posing.—Nonconformity without Controversy; [an excellent practical piece on *Rom.* xii. 2.]

WHITELADY ASTON [R. S.] Mr. ROBERT BROWN. He was a fifth-monarchy man, and wrote against hearing the parish minister. Dr. Stillingfleet remarked of his *Jerubbaal*, that it contained the substance of all that had been said by the Old Brownists. He was generally esteemed a good scholar. He died at *Plymouth* in consequence of excessive preaching. § He appears to have been of the Baptist denomi-

denomination. *Crosby* mentions him, but adds nothing to the above account. Mr. *James* says, There was a Baptist minister of this name, and doubtless the same person, who in 1670 resided in London, and in 1678 at Worcester. He was that year invited to succeed Mr. Hardcastle at Broadmead, Bristol; but in April 1679, he was settled at *Westmancot* in Worcestershire.

WHITLEY *(Magna)*. Mr. JOSEPH READ. He was born in *Kidderminster*, and sent to Cambridge by Mr. *Baxter*, who, when he had finished his studies, took him into his house, and had him for his assistant about a year at Kidderminster. After spending some time in the country, upon his ejectment at *Witley*, in 1662, he went to London, and assisted Mr. Baxter there also. He used to read the scripture sentences, the xcvth Psalm, the Psalms and Lessons for the day; sung the Psalms appointed for Hymns, and recited the Lord's Prayer and Creed, and the Ten Commandments, when Mr. Baxter preached. He fixed in the parish of *St. Giles*'s, where there were thought to be 30,000 souls more than could come within the church, and who had no public worship or instruction. He built a chapel in his own house, with the help of friends, and was much flocked after by poor ignorant people, among whom God owned his labours, for promoting knowledge and piety. As he was preaching there, *Ap.* 30, 1676, he was taken out of the pulpit and sent to prison. He met also with much trouble on account of his Nonconformity afterwards, and yet he was reflected on by some Dissenters, as advancing too far towards Conformity. In 1682 he published *His Case*, which satisfied some and displeased others. Upon K. James's liberty he continued his ministry at the chapel at *Bloomsbury*, and also after the Revolution. At length age growing upon him, he retired to *Hampstead*, where he died in 1713; and his funeral sermon was preached by Dr. *Williams*. He was a very serious and affectionate preacher, and many had cause to bless God for him.

WORCESTER. *St. Andrew's*. Mr. JOSEPH BAKER. A learned man, of a blameless life; who preached constantly, catechized the people, and conferred with families personally, especially before he first admitted them to the Lord's Supper. He was a man of extraordinary prudence, calmness, patience, gravity, and soundness of judgment. He was neither for Prelacy, Presbytery, nor Independency, as formed into parties,

ties, but for that which was sound in all parties, and for concord upon catholic terms. This parish had but about 6*l.* a year endowment, of which he took nothing, but gave it to a woman to teach poor children to read, and lived upon his own fortune and some small augmentation granted by the Parliament. [Mr. *Baxter*, (who gives the above account) at the end of his funeral sermon for Mrs. *Baker*, says, Mr. *Baker* had a living in Kent, of 100*l. per ann.* but that being desired by this congregation to help them to an able minister, he prevailed on Mr. *Baker* to accept of this great charge, upon two persons promising to make up the income 50*l. per ann.* without giving any security. Tho' he met with some discouragements, and his salary appeared very precarious, when he might have removed to his advantage, he said he had enough.] When Mr. Joseph Read asked him, upon his death-bed, what thoughts he then had of his Nonconformity, he answered, "That he would gladly have continued his ministry, if he could have had liberty for it without sinning against God; but when it came to that, there was no remedy."

—— *Cathedral.* Mr. SIMON MOOR. [Mr. *Baxter* says, he was an old Independent.] After Bartholowew-day, thro' the fury of the justices and people he was forced to leave Worcester; after which he retired to London.

—— *St. Nicholas.* [R.] Mr. RICHARD FINCHER. He first taught school for his support, and afterwards became pastor of a congregation in London. He died *Feb.* 10, 1692. Mr. *S. Slater* preached his funeral sermon, [from which the following account of him is extracted: "He was a very gracious and holy man, greatly set for the interest and honour of God, and much in communion with him. He had received a plentiful 'unction from the Holy One,' and was rich in spirituals; of a sweet affable, and loving temper. He had good natural abilities, which were cultivated and improved by learning. He had found Mercy to be faithful—standing his ground like a rock in the days of violent temptation; nor would he touch (tho' he saw others swallow down) those things which his conscience told him would prove defiling to himself, or stumbling-blocks to others. Yet he was a man of peace, so far as ever he could go without forsaking truth and holiness. While he was true to his principles he was no incendiary. He was a very modest person, 'cloathed with humility;' an industrious, painful labourer in God's vineyard;

in his conversation, a singular ornament to the gospel, and an excellent pattern to them that knew him."]

—— Mr. THOMAS JUICE. A sober, grave, serious, peaceable, blameless, able minister. He lost 100*l. per ann.* by his ejection. Afterwards for a livelihood for himself, his wife and three children, he taught a little school, till the Corporation-act took place, when he was forced to abscond. He was afterwards pastor of a congregation at *Reading* in Berks, and there he died.

The following were also silenced:

Mr. JOHN WOWEN. Of *Trin. Col. Camb.* He was chaplain to Lord Ward, and was offered a good living, but could not satisfy himself to conform. He died at the age of 78 or upwards, about 1715.

Mr. RICHARD COOK. Of *Trin. Col. Camb.* Born at *Kinver*. He was at the university, and prepared for the ministry, before the Act of uniformity passed. Not being satisfied to conform, he was a little time chaplain at *Prestwood*, in the family of Philip Foley, Esq; He afterwards lived a batchelor in the house in which he was born, and did some service there, preaching occasionally in several places, without being fixed. He studied hard, and died in his prime.

The following afterwards conformed:

Mr. THOMAS WRIGHT, of *Hartlebury*.—Mr. HYATT, of *Grafton*, (doubtful).—Mr. THOMAS SOLEY, of *Mitton*, a chapel of ease to Kidderminster.—Mr. SIMON POTTER, of *Wolverley*, who was sent by Mr. *Baxter*, with Mr. *Read*, to the same college, and ordained at the same time. When Mr. Read told him what he heard the terms of Conformity would be, he answered, "That he would be hanged up at his door rather than conform." However when he came to the trial, he yielded; but, some time after, freely told his friend Mr. Read, that God had never blessed his ministry since.

Mr. JOSEPH TREBLE conformed at *Church-Lench*, (thro' the importunity of his wife) and removed into Warwickshire. He was an able and serious preacher, and much followed before his conformity; but was heard to complain, that his labours afterwards met with but little success. He lived many years after, and never lifted up his hand against his brethren, but continued pious, moderate, and peaceable to his death.

Mr.

Mr JOHN DERHAM, [so Atkins has it from *Wood*] who left the living of *Tredington*, worth 700*l. per ann.* A person of great eminence, who probably conformed thro' the influence of the Bp. of London, his intimate, being often at *Compton-House* in Warwickshire. The rectory of St. Mildred, *Bread-srteet*, was given him,(scarcely worth a quarter of what he quitted) and here he died.—Dr. CROWTHER succeeded him at *Tredington*, and preached two or three Lord's-days at one end of the church, while Mr. *Derham* preached at the other. Tho' he had such preferment as, with this, amounted to 1300*l*, a year, he died in debt in the Fleet.

§ It appears from NASH, that from the year 1660 to 1663, there were above three score inductions to livings in this county, besides the preceding thirty-five; from whence it seems highly probable that the number of ejected ministers here, as well as in other places, was much greater than we have any account of. Mr. *James* has made out a list of those inductions, of which some proper use will probably be hereafter made.

MINISTERS EJECTED OR SILENCED

IN

YORKSHIRE.

WEST RIDING.

ACKWORTH [R. S.] Mr. THOMAS BURBECK. He had been here many years, when he was silenced in 1662, [probably 1660]. Upon Dr. Bradley's being restored, he frequently preached in his own house at *Sheffield*, and did much good. He died in 1674, aged about 60. He was a very worthy divine, a solid, substantial preacher, and a man of a chearful spirit, but much afflicted with the stone. Dr. *Walker* calls him "a stiff-rump'd Presbyterian."

ADDLE [C. or D.] THOMAS SHARP, M.A. Of *Clare Hall, Camb.* Cousin to Abp. Sharp. Born at Little Horton, near *Bradford*, of religious parents, who seeing his inclination to learning, and hopefulness for religion, dedicated him to God in the work of the ministry, tho' as their eldest son, he was likely to have a considerable estate. He was sent to *Camb.* in 1649, under the tuition of Mr. *D. Clarkson* (his mother's brother) who, on quitting the university, committed him to the care of Mr. (afterwards Abp.) *Tillotson*. He was very studious, and having excellent natural abilities and great advantages, he became a universal scholar. Having been episcopally ordained, he first entered on public work at *Peterborough*, from whence he removed into his native country about the year 1660. On the death of his uncle, Mr. Wm. Clarkson, minister of *Addle*, he was presented to that parsonage by ——— Arthington, Esq; the patron. He enjoyed

joyed it but a little while, for upon the Restoration, Dr. Hich of Guiseley challenged it as his. Mr *Sharp* was willing to resign, tho' Mr. Arthington was for trying his title to present by law; and the rather, as he foresaw a storm. He had easily gotten other preferment, but for the Act of uniformity, whereby he was silenced. Afterwards he lived privately in his father's house, and followed his studies very closely. In 1672 he took out a licence, and preached in his own house, whither great numbers resorted; and afterwards at *Morley*. When Mr. *Stretton* removed to London, he succeeded him in the congregation at *Leeds*, where he died *Aug.* 27, 1693, aged 59. He was every way a great man, and yet cloathed with humility. He was very laborious in his work, full of self-denial, exceedingly temperate, mortified to all earthly enjoyments, and of a peaceable, catholic spirit. He was excellent in prayer, and a fluent preacher. His sermons were elaborate and accurate; and all his performances were exceedingly polite and scholar-like. He made a very comfortable exit, as may be seen in the printed account of him.

WORKS. Divine Comforts antidoting inward Perplexities—Verses upon Sleep; printed under the name of Cleveland.—He left several MSS. Tracts, and Poems.—One Mr. Smith, having extravagantly commended the Liturgy, as if it had been compiled by a synod of archangels, and was superior even to the divinely inspired oracles, Mr. Sharp drew up this short account of it: "It is defective in necessaries, redundant in superfluities, dangerous in some things, disputable in many, disorderly in all:" and then gave instances of each. Calamy has preserved a copy.

ARDESLEY Chapel, near *Wakefield*. Mr. JEREMIAH MARSDEN. Of *Christ Ch. Col. Camb.* He left a MS. entitled *Contemplatio Vitæ Miserabilis.* By this it appears that his whole life was a scene of afflictions. He was born in 1626. He was sent to *Manchester* school, but having too rigid a master, and troublesome times coming soon after, he improved but little. He was then assisted in his learning by his father, who was a minister; and who about 1647, bestowed the small portion that he had for him, in his support at the university, where he continued about two years, but was often ill. His father died at Neeston, *June* 30, 1648, where his brother *Samuel* was minister; and there for a time, he taught school for a subsistance. At length he became an occasional preacher, and assisted other ministers. On *May* 24, 1654, he set out for London with Mr. *Jollie*, to apply to

the Triers for their approbation for the service of the gospel. Besides a certificate which he took with him, he had drawn up what he thought might be sufficient for their satisfaction. But when he appeared before them, his utterance and courage much failed him. They were however so indulgent as to appoint Mr. *Tombes* to confer with him in private, who had such satisfaction, that upon his making a report to the rest, he had their common approbation. He lived for some time at Wyrral in Cheshire, at Blackbourn, Heapy, North-Alerton, Thornton, Halifax, and Warley; and he every where found that God prospered his labours, for conviction and conversion. Afterwards he went into Ireland, and was for some time a preacher there. Soon after his return to England he had a second invitation to Ireland, to a place called *Carloe;* but being invited to *Kendal*, in 1658, he accepted, and obtained an augmentation of 60*l.* for the first year, as lecturer; but meeting with opposition he staid only nine months, and removed to *Hull*, where he and his family were planted in a garrison of safety, and a harbour of plenty, and amongst a number of serious christians, with whom he was well accepted. After about fifteen months residence here as chaplain, he was driven by the violence of the times (after some personal restraints) to *Hague Hall*, with *H. J.* and *W.* and Mr. *M.* He had good help from the society of Christians there, till a sad difference arose about the oath of allegiance. *Feb.* 13, 1661, he was committed to York castle, which he says, God made gain to him every way. While at *Hague*, he had a call to preach at *Ardesley*, which he did till Bartholomew-day, 1662.

His whole life afterwards was a perfect peregrination. About 1674, he mentions his twenty-second remove, and exclaims, "O my soul, what a sojourning state hath thy life been! now here, then there, and in no abiding posture! If ever soul had, thou hast cause to seek and look after a better inheritance, in the city that hath foundations of God's laying!" Afterwards, on reckoning up the mercies of his life, he mentions this, as one, Never to be silenced for Christ, but by human law, or external force. He blesses God, that tho' he was often pursued, and hunted from place to place, from the year 1662 to 1670, his pursuers, tho' sometimes near him, failed of apprehending him. In his flight out of the country, he was stopped at Coventry by a constable, and brought before the mayor, who found no cause of detaining either him or his. When he went to London, he met with friends, particularly

ticularly a good widow, with whom he and his family lived for some time. Provision was made for him by strangers, without his seeking for it; and once he had *5l.* sent him, by an unknown friend. After some time, he went to *Henley*, where for about a year he preached in a barn, till *July* 13, 1675. Tho' he was found only reading the scriptures, he was taken up and sent prisoner to Oxford. On his release, overtures were made for his succeeding Mr. *Hardcastle* at Bristol. After many removes, and fourteen years continuance in or near London, he was called to succeed Mr. Alexander Carmichael in *Lothbury*. Sometimes he held his meetings at Founders Hall, and afterwards, by Mr. *Lye*'s permission, at Dyers-Hall. In 1682 he appears troubled to hear of the restraint of Mr. Lawrence Wise, Mr. Francis Bampfield, Mr. Gryffith, and other good men in Newgate, but yet would not desist from taking all opportunities of preaching, till at length he himself was seized, and committed to the same prison, from whence he and Mr. *Bampfield*, about the same time, were translated to a better world, in the 58th year of his age. He outlived his three brothers, of whom he says, that they all obtained mercy to be faithful.—He was known about London by the name of *Ralphson*, (*Ralph* being the name of his father) which he took on escaping hither when charged with the Yorkshire plot. Under this name he was written against by Mr. *Baxter* in 1684, on account of his rigorous separating principles, which went so far as to decry parish worship as idolatry. He was inclined to the notions of the fifth-monarchists. He wrote several treatises.

ARMTHORP. Mr. Holmes.

BARLEY Chapel (near *Selbey*.) Robert Pickering. M. A. Of *Sidney Col. Camb.* Born at Kippax. A modest, humble, pious man; a good scholar, and a useful preacher. When ejected, he maintained his integrity. He was some time chaplain to Robert Dinely, Esq; at *Bramhope*, whence he removed to *Morley*, and continued his labours there till a few days before he died, *Oct.* 11, 1680. aged about 44. Upon his tomb-stone in *Morley* chapel-yard, it is said, "He accounted himself the meanest servant in the work of Jesus Christ."

BEESTON [C.] Mr. Cudworth. He was an old man when he was ejected in 1662. He was so intent upon preaching as often to forget himself, and to hold out so long as to

need some item to leave off. He died about the time that the Corporation-act passed.

—— Mr. LEONARD SCURR. Of *Sidney Col. Camb.* Born in Pontefract. He had a good estate in this neighbourhood. Some time after being silenced here (where he assisted Mr. *Cudworth*) he and his mother, with a maid servant, lived retired at a house in the park, where thieves broke in, robbed and murdered them, set the house on fire, *Jan.* 22, 1680, and then fled into *Ireland*, whither they were pursued. Two of them were taken and condemned; one was hanged in chains, on Holbeck Green; the other was reprieved, in hopes of a further discovery, which he could never be brought to make. A narrative of this tragedy was printed. It was said that Mr. *Scurr*, though a good preacher, was a man of a bad character, and a scandal to his profession.

BILTON [V. Augm. 6*o*/.] Mr. CORNELIUS TODD. Of *Clare Hall. Camb.* Eldest son to Mr. *Rob. Todd* of *Leeds.* He was born when his father was minister of *Ledsham*, and baptized *July* 28, 1631. He had his school-learning at *Leeds*, and at Cambridge was under the tuition of Mr. *D. Clarkson.* After taking his degrees he became chaplain to the religious and charitable Mrs. Leighton, and afterwards to Lord Fairfax. He was ordained at *Addle*, *Oct*, 31, 1655. Lord Fairfax gave him the living of *Bilborough*, and in about four years, he was preferred to *Bilton*, where he continued till *Aug.* 24, 1662. He afterwards held on his ministry in private, under many discouragements. But through the kindness of Lord Wharton he lived at Heaugh manor near *Tadcaster*, and received 8*l. per ann.* during life. Upon the Indulgence in 1672, he was chosen one of the four ministers who preached to a numerous congregation in a new meeting-house at *Leeds*; where as he was preaching, *Aug.* 16, 1674, the officers, upon the information of two perjured wretches, were sent by the mayor to discharge the assembly, when he mildly addressed them to this effect: "That he could not but lament it, that since, even in Rome and under Nero, *Paul* could for two years be permitted to preach in his own hired house, he should not be allowed to preach in a christian church and state." Tho' he was a very plain man, and no fluent orator, what he said had such an effect, that he went on quietly, without any farther disturbance that day, and the officers behaved with much civility. But being afterwards

afterwards obliged to retire, he lived very privately at Heaugh manor, preaching as he had opportunity, till he had a call to *Ellenthorpe*, where the benevolent Lady Brook had given 500*l.* the interest of which was to be applied to the support of a preaching minister. Mr. *Todd* had built a new vicarage-house at Bilton, which cost him 100*l.*; but not being quite finished at the time of his ejection, he was compelled to finish it, at the expence of 10*l.* more, tho' he never lived in it, nor was the old one habitable when he entered upon the living. As he was preaching afterwards at the house of John Disney, Esq; he was taken and sent prisoner to Pontefract, where he was kept so close, that he was seized with a fever and pleurisy, and narrowly escaped with his life. He died very suddenly, *June* 29, 1696, aged 65, and was buried at *Alne*. He was a pious man, an Israelite indeed. Mr. *James Taylor* succeeded him, and copied his good example. Mr. *Todd*, it is said, wrote the Confession of Faith, sometimes bound up with the Assembly's Catechism.

BIRKIN, [R.] Mr. DAVID BARNS.

BOLTON, upon *Dearn*. Mr. NATHAN DENTON §. Of *Univ. Col. Oxf.* Born in Bradfield parish in 1634, and brought up in Worsborough grammar-school. He went to Oxford in 1652, and was under Mr. T. Jones. When he became graduate, he went to *Cawthorne*, where he taught a free-school for some time, and preached for the minister of the parish, and at *High Hoyland*, once a fortnight alternately. He was ordained at Hemsworth by the presbytery of the West Riding, in order to serve High Hoyland parish. From thence he removed to *Darwent* chapel in Derbyshire, where he was useful, and from thence to *Bolton*, upon *Dearn*, about 1660. He preached for a year after he was ejected from hence, in 1662, at the parish church of *Heckleton*, by the encouragement of Lady Jackson, sister to Sir G. Booth. After that he preached occasionally, in this county and in Derbyshire, continuing to live at Bolton: except for two years, when the Five-mile-act removed him. He was living in 1713, when he some times preached at *Great Haughton*. He was a picture of an old puritan: A man of an unblameable life, who maintained his integrity to the last. He had

§ Dr. *Calamy* had mentioned a Mr. DENTON, as ejected from this place. But it is supposed that he is the person placed among the Conformists in this county, at Oswaldkirk and Stonegrave, whose name was JOHN.

several

several good offers in the church, and T. Vincent, Esq; would have given him a living of 100*l. per ann.* but he refused, and declared that he never repented of his Nonconformity. He had a son, a Dissenting Minister in this county.

BRADFIELD [C,] Mr. ROWLAND HANCOCK. He was fisst ejected from *Ecclesfield* [R. S.] in 1660. Upon the Oxford-act he was entertained by Mr. Sylvanus Rich, of Bullhouse. When that the storm was over, he returned to Shertliff Hall, near Sheffield, where he had before lived and preached, maintaining a weekly lecture at Bradfield. As he was preaching an occasional sermon at *Alverthorp*, he was taken and committed prisoner by two justices to York castle. In the latter part of his life he was seized with the palsy, and languished under other painful disorders, which he bore with invincible patience, and died *April* 14, 1685. He was a very pious man, of excellent natural abilities, and considerable learning, tho' he had not a university education. His sermons were succinct, methodical, and elaborate.

BRADFORD [C. or D.] JONAS WATERHOUSE, M. A. Sometime Fellow of *St. John's Col. Camb.* A learned man, a lover of peace, and greatly esteemed for his works-sake. After his ejectment he lived privately, and frequented the established worship; but usually preached on the Lord's-day evening in his own house.

BRAMHAM [V.] Mr. THOMAS HARDCASTLE. Born at *Barwick* upon Holm, and trained up there under Mr. *Jackson*, a learned divine. He was but a young preacher when the Act of uniformity came out; after which he preached at *Shadwell* chapel and other places. He was a man of good abilities and bold a spirit, fearing no danger; but of great moderation and catholicism. He was several times a prisoner at York, Leeds, and Chester. He became pastor to a society of moderate Baptists at *Bristol*, where he was sent to the house of correction.—He died in that city, in 1679. § The following account of him is extracted from the Church-book of Broadmead meeting. "He was a Champion for the Lord, very courageous in his work and sufferings. His zeal provoked many before he came to Bristol, after he had thrown off conformity. He suffered about eight months imprisonment in York castle, and there because he would not give bond to preach no more, as some ministers his fellow prisoners did to get free, he was carried thence out of his country

try eighty miles, to Chester Castle, and there he was kept fifteen months more, close prisoner, and there by an order from the King he was released without bonds, and came to London, and there he was baptized. After that he was taken up for preaching, and by the Conventicle-act was six months prisoner in London. Then being called by this Church to be their pastor; for the defence of the gospel was twice imprisoned at Bristol, two six months, still preaching as soon as ever he came forth, and so continued till his death, having been our Pastor about seven years and a quarter. He was seven times imprisoned for Christ and a good conscience, after he left off Conformity."

WORKS. A Treatise upon Matt. vi. 34. called Christian Geography and Arithmetic. He printed some excellent Discourses of Mr. Garbutt's, entitled, One come from the Dead to awaken Drunkards.

BRAMHOPE [C.] Mr. ZECHARIAH CROSSLY. He enjoyed liberty by connivance as long as he lived, (which was only two years after his ejectment) by means of his patron, Robert Dinely, Esq; whose house was a common receptacle for Nonconformist Ministers, where he maintained lectures to the time of his death, 1689, § aged 83. Mr. *Oliver Heywood*, in his diary, confirms this account of Mr. Dinely, and records some of his losses and sufferings.

BROADSWORTH [V.] Mr. WILLIAM HAWDEN. Born near *Leeds*. Upon the Five-mile-act he went to *Sherborn*, and afterwards removed to *Wakefield*. He preached both at home and abroad, when opportunity offered, as long as his sight continued; but for the last eight or nine years of his life he was blind. However, he still had frequent meetings in his own house. He was an orthodox divine, a great enemy to all vice, a zealous promoter of what was good, and a man of great magnanimity and resolution. In 1685, when the Duke of *Monmouth* landed, he was sent prisoner to Hull, and thence conveyed to *York* castle, where the commissioners required him to be bound to his good behaviour, which he peremptorily refused, knowing no occasion for it; but the matter was compromised, upon a friend's passing his word for him. He died *Aug.* 26, 1699, aged 88.

CAWOOD [C. or D.] ROBERT SHERBORNE, M. A. Of *Sidney Col. Camb.* His father was vicar of Brayton, near Selby,

Selby. His birth was premature, and so were his after improvements; for he was a man, a christian and a scholar, earlier than most others. He was put to Coxwold school, under the famous Mr. Smelt, where he became fit for the university at thirteen, and at fourteen was admitted, having Mr. Parrot for his tutor. He afterwards lived some time with Mr. Maskill of *Sherborn*, by whom he was assisted in the Hebrew, at the same time advancing in his other studies. His first ministerial labours were at *Kellington*, and in 1659, he removed to *Cawood*, where he was a pious and laborious preacher, joining with the neighbouring ministers in their public lectures and private exercises. He found so much sweetness in divine ordinances, that he earnestly recommended a constant attendance on them to others, and even to such as pleaded deafness in excuse, and related an instance of a good man in his parish at *Kellington*, who tho' totally deaf, attended constantly, and thought he enjoyed more communion with God, and had more comfort then, than at other times. He also urged the influence of example. Having laboured in the word and doctrine about three years, the Uniformity-act disabled him. His father conformed, and kept his living at Brayton, and the son went to live with him, and by connivance assisted him. The father read the prayers, and administered the sacraments, according to the usage of the church of *England*, preaching now and then, but the son more constantly; and he was generally beloved by the hearers, among whom his labours were greatly successful. The Abp.'s connivance engaged the hearts of many good people to pray for him. Thus he held on for several years; but his constitution not bearing hard labour, and that ardour of spirit which he discovered in all, he sunk under his burden, fell into a consumption, and in a few weeks died, 1670 or 1671. His loss was much lamented in all those parts. His funeral sermon was preached by Mr. *Ralph Ward*, in Brayton church.

CHAPPLETON [C.] Mr. STABLES.

§ COLEY, [a Chapelry] OLIVER HEYWOOD, B. D. Of *Trin. Col. Camb.* He was born of parents distinguished for piety and worth, at Little Leaver, near *Bolton*, in Lan-

§ Instead of the former account of Mr. Heywood, the following more perfect one is substituted, drawn up by the Editor's friend, the Rev. P. Smith, tutor of Homerton academy.

cashire,

cashire, *March*, 1629. He set a special remark on the day of his being baptized, using on its annual returns to renew his baptismal covenant, and dedicated himself afresh to God. He gave very early signs of great tenderness of conscience and delight in divine things, with an earnest desire to be, as he used to express it when a mere child, "a good minister." This encouraged his parents to think of devoting him to the work of the sanctuary. After being trained up in grammar-learning at home, he went to Cambridge in 1647, and, on the recommendation of Dr. *Hill*, then master of *Trin. Col.* was put under the tuition of Mr. *Akhurst*, who was esteemed a man of religion and learning, tho' he too much affected singularity in his notions, and afterwards fell into the wild excesses of the first Quakers; from which, however, he was recovered before his death. Mr. Heywood's good father, on settling him at Cambridge, left with him a paper containing these sensible and serious injunctions.

"My Son, labour above all things to make your peace with God, by humbling your soul evening and morning and oftener before him, that you may know that God hath begun a good work of grace in your heart.—Be very frequent in reading the Scriptures, with knowledge and understanding, that you may be a good scribe, armed against temptations, and able to convince gainsayers.—Labour to get every day some sanctified thoughts and spiritual meditations, which will be a heavenly life and walking with God; and write them in a book, and title it, *The Meditations of my Youth.* —Take short notes of every sermon you hear, and write some fair over for your loving mother.—Often remember how short and precious your time is, and that upon it depends eternity.—[as to society] Keep a mean: neither too solitary, lest you be melancholy; nor too much desire company, lest you be drawn aside; and above all take heed of bad company, and seek out for good."

Mr. *Heywood* was greatly benefited by attending the religious meetings of the serious scholars of his college, and often heartily blessed God for the profit and pleasure which he derived from the ministry of Dr. *Hill* and Mr. *Hammond*, who were then the most celebrated preachers in the university. He pursued his studies most industriously; but he afterwards declared that he blamed himself for not applying more to philosophical and other human learning, and said,— "I prize learning above all sublunary excellencies, and I might

might have been more useful had I improved my time better therein."

When he had taken his Bachelor's degree, he returned to his father's house, where he lived about half a year in close retirement. At length, by the advice and solicitation of several ministers, he began to preach; and after some time, in which his occasional services were greatly approved, he was earnestly invited to *Coley*, where he settled in *Nov.* 1650. He was ordained by the ministers of the second classis in Lancashire, at *Bury Church*, Aug. 4, 1652. In 1655 he married Elizabeth the Daughter of the excellent Mr. *Angier*, ejected from Denton, with whom he lived in the sweetest affection and comfort about six years. She died in *May* 1661. His annual income from the chapelry never exceeded 36*l. per ann.* and after his ejectment he was sometimes in distress; yet providence so seasonably and abundantly appeared for him, that he was not only enabled to support the heavy expences of fines, imprisonment, and much other hard usage, but he maintained two sons in academical learning, and completed their education at one of the Scotch universities, tho' his charitable donations to the poor generally exceeded his income from his people; and at his death he left a decent property to his family. But he enjoyed the greatest riches in the abundant success which it pleased God to give to his labours, in the conversion and edification of multitudes of souls.

It was even asserted by those who had the best means of information, that some *thousands* were indebted to his ministry for deep and abiding impressions of divine things. Yet with all this amaziug success, it was manifest that he habitually considered himself as less than the least of all saints. He was not, however, without painful difficulties. Some of his people were exceedingly displeased with him for not admitting all persons promiscuously to the Lord's Table, and others because he would not countenance their uncharitable rigidness in the opposite extreme. On account of his quiet and peaceable attachment to the exiled royal family, he suffered considerably. For his not returning God thanks for the defeat of the Scots, and the suppression of Sir George Booth's insurrection, he was cruelly treated by some of his own people, was apprehended by a party of Col. Lilburne's troops, and was fined by military authority. Notwithstanding these molestations, and his presentation by Sir R. *Houghton* to the vicarage of *Preston*, worth 100*l per ann.* he would not

not quit his humble and useful station. He greatly admired, and zealously put in practice Mr. *Baxter*'s admirable instructions in the *Reformed Pastor*.

After the Restoration, he was prosecuted with much malice and harassing vexations in the Consistorial Court at York, for not reading the Common Prayer, though it was a whole year before the Act of uniformity took place: and in a little time, he was by the Abp.'s chancellor suspended *ab officio*. The suspension was published at Halifax, *June* 29, 1662. Upon this Mr. *Heywood* forbore preaching at *Coley* for a short time, and did not attempt to get the suspension taken off, as he knew the Act of uniformity would silence him the following August. Yet he took a solemn farewell of his flock, by preaching two or three Lord's days among them before that fatal day. On the 2d. of *November* following, an excommunication was published against him in Halifax church. Hereupon he applied to the chancellor at York, but found that neither favour nor justice could be obtained, unless he would violate his conscience by taking the oath *de parendo jure*, &c. (to obey the authority and abide by the commands of the church). Going afterwards to *Coley* chapel, the church-warden (who at the same time declared that he would levy the fines upon him for not coming to church) ordered him to leave the place because he was excommunicated; but he refused, and ventured to stay till the worship was over. He was again excommunicated in the following year. In 1664, the writ came out to imprison him as an excommunicated person; but he mostly kept himself in privacy, preaching to small parties in his own house; tho' he several times ventured into the public churches of *Holmfirth* and *Penistone*, at the request of the clergymen and churchwardens; in which course he met with little molestation.—He was once sent for by the parish minister of *Honley*, a profane young man, then in a fatal consumption; who, on Mr. *Heywood*'s arrival, confessed with agonies of conscience his dreadful sin, in taking upon him the ministry while he knew himself to be unconverted, begged him to pray with him, and earnestly asked him what repentance was? Mr. *Heywood* gave him the best advice, and was desired to come again, but before he could go, this clergyman died, without any evidence of his obtaining mercy. An awful warning for ungodly ministers!—Upon the Five-mile-act, Mr. *Heywood* left his family and retired into Lancashire and other parts, coming home very privately and seldom. But after

some time he took more liberty. and often preached publicly in the chapels of Idle, Bramly, Farsly, Pudsey, Morley and Hunslet.—In 1667, he married a second wife, Abigail Crompton, a godly and excellent woman, who survived him five years.

In 1669, preaching occasionally in a private house near *Leeds*, he was taken before the Mayor, who treated him in the most outrageous manner, and threw him into a filthy prison, called Capon-hall: but the next day, on the interposition of some persons of influence, he was released, and civilly treated by the Mayor. In *July*, the same year, for preaching to his old people in *Coley* chapel, in the absence of the minister, Mr. Hoole, and at the desire of many parishioners, his goods were seized for the penalty of 10*l.* but nobody would buy them, and those who took and detained them were observably followed by troubles. Upon King Charles's Indulgence, he had a licence sent him without seeking it. He then preached constantly on the Lord's day to his own people at *Northouram*, near *Coley*, and on the week days in many neighbouring places. Mr. Hoole, mentioned above, was the most respectable of Mr. Heywood's successors; but there were several in a very short period after his ejectment, in the lowest life, and of the most immoral characters. Such in many other cases were they, for whose sakes the noble army of Nonconformists were ejected!

On the calling in of the licences, Mr. *Heywood* was again much persecuted, and in 1680, was cited into the Consistory Court at York, together with his wife and several of his neighbours, for not going to the sacrament at Halifax church. For not appearing, they were all excommunicated; but this storm soon blew over. The officers who were sent to execute warrants, usually gave previous notice of their coming, and so made no discoveries. In *January* 168$\frac{5}{}$, Mr. Heywood was indicted at Wakefield sessions for a *riotous assembly*, in worshipping God in his own house, and had a fine of 50*l.* imposed upon him; for non-payment of which, and for not finding sureties that he should forbear preaching, he was sent to York castle, where he had a very expensive confinement for a whole year. On this and other occasions, the excellent Lady *Hewley* was very kind to him. After K. James's declaration for liberty of conscience, he preached constantly to his congregation at *Northouram*, and built (in a great measure at his own expence) a meeting-house, which has continued to the present day, for the service of

God. The unwearied diligence, humility, self-denial and sweetness of temper which this holy man discovered, commanded the love of all that were not enemies to all righteousness; and his memory is precious in those parts of Yorkshire to this hour. It appears from his Diary, which he kept till within five days of his death, that in one year, 1681, (besides his stated work on the Lord's-day) he preached 150 times, kept fifty days of fasting and prayer, and nine of thanksgiving; and travelled 1400 miles in service to Christ and immortal souls. This was the greatest number of miles travelled in any year; but several years exceed in the other particulars. His last sermon was on the Sabbath but one before his death, from 2 *Tim.* ii. 19. He died in great peace and joy with little pain except debility, on *May* 4, 1702, aged 73. His publications are in high estimation for sound, lively, practical, heart-affecting divinity.

He left two sons by his first wife, both of them in the ministry; *John*, who was pastor of a church at Rotherham, and afterwards at Pontefract. *Eliezer* was minister at Droufield in *Derbyshire*, and died in 1730, *æt* 73. His son, the late Mr. *Eliezer Heywood*, was minister of the Presbyterian-meeting at *Mansfield* for thiry-three years, and died in 1783; where his respectable family yet continue.

§ To the above account it is proper to add, that a few years ago *The Life of the Rev.* Oliver Heywood, *with historical sketches of the times in which he lived*, &c. was published by the Rev. *J. Fawcett*, A. M.

That author has recorded among others, the two following remarkable interpositions of providence in favour of this man of God, which the editor thinks deserving of a place here.—Mr. *Heywood* being reduced to great straits, after the loss of his income, so that his children began to be impatient for want of food, called his servant Martha (who would not desert the family in their distress) and said to her, "Martha, take a basket and go to Halifax: call upon Mr. N. the shopkeeper, and desire him to lend me five shillings. If he is kind enough to do it, buy such things as you know we most want. The Lord give you good speed, and in the mean time we will offer up our requests to him who feedeth the young ravens when they cry." Martha went, but when she came to the house, her heart failed her, and she passed by the door again and again, without going in to tell her errand. Mr. N. standing at the shop door, called her to him, and

asked her if she was not Mr. *Heywood*'s servant. When she told him that she was, he said to her, "I am glad to see you, as some friends have given me five guineas for your master, and I was just thinking how I could send it." Upon this she burst into tears, and told him her errand. He was much affected with the story, and bid her come to him if the like necessity should return. Having procured the necessary provisions, she hastened back with them, when upon her entering the house the children eagerly examined the basket, and the father hearing the servant's narrative, smiled and said, "The Lord hath not forgotten to be gracious; his word is true from the beginning: they that seek the Lord shall not want any good thing."—The other anecdote is as follows:—

When the spirit of persecution was so hot against this good man that he was obliged to leave his family, he set off on horseback one winter's morning, before it was light, like Abraham, *not knowing whither he went*, and without a farthing in his pocket. Having committed himself to the care of providence, he determined at length to leave his horse to go which way he would. Having gone all day without any refreshment, the horse towards the evening bent his course to a farm-house, a little out of the road. Mr. *Heywood* calling at the door, a decent woman came, of whom he requested (after a suitable apology) that she would give him and his horse shelter for the night, telling her that he only wished for a little hay for the beast, and liberty for himself to sit by her fire-side. Upon calling her husband, they both kindly invited him in. The mistress soon prepared something for him to eat, at which he expressed his concern, as he said he had no money to make them any recompence, but hoped God would reward them. They assured him that he was welcome, and begged him to make himself easy. After some time, the master asked him what country-man he was. He answered, that he was born in *Lancashire*, but had now a wife and children near *Halifax*. "That is a town, said the farmer, where I have been, and had some acquaintance." After inquiring about several of them, he asked "if he knew any thing of one Mr. *O. Heywood*, who had been a minister near *Halifax*, but was now, on some account, forbid to preach." To which he replied, "There is a great deal of noise about that man; some speak well, and some very ill of him: for my own part I can say very little in his favour."—"I believe, said the farmer, he is of *that sect which is every where spoken against*:

against: but pray what makes you form such an indifferent opinion of him?" Mr. H. answered, "I know something of him, but as I do not chuse to propagate an ill report of any one, let us talk on some other subject."—After keeping the farmer and his wife some time in suspense, who were uneasy at what he had said, he at length told them, "That he was the poor out-cast after whom they made such kind inquiries." All was then surprise, joy and thankfulness, that providence had brought him under their roof. The master of the house then said to him, "I have a few neighbours who love the gospel: if you will give us a word of exhortation, I will run and acquaint them. This is an obscure place, and as your coming here is not known, I hope we shall have no interruption." Mr. Heywood consented, and a small congregation was gathered, to whom he preached with that fervour, affection and enlargement, which the singular circumstances served to inspire. A small collection was then voluntarily made to help the poor traveller on his way *.

WORKS. Heart-Treasure.—Closet Prayer.—Sure Mercies of David.—Life in God's Favour.—Israel's Lamentation.—Mr. Angier's Life.—Baptismal Bonds.—Meetness for Heaven—Family Altar.—The Best Entail.—A New Creature.—Job's Appeal.—Heavenly Converse.—The Two Worlds.—A Treatise of Christ's Intercession. He also printed and prefaced several books of others, § And he left a number of volumes in MS, neatly written and bound, some of which the editor has perused by favour of his descendants at Mansfield, to whom the public is indebted for his portrait.

CROFTON, near *Wakefield* [R.] EDWARD HILL, M. A. Of *Christ's Col. Camb.* He had formerly been a Conformist, but could not fall in with the new settlement in 1662. He was a pious, grave, and aged divine, of an excellent temper. Upon the Five-mile-act he removed to *Shibden* near Halifax. He and his wife, who lived together forty years, died within two hours of each other, in *Jan.* 1669. It

* Mr. Fawcett, at the end of his book, has this note, with reference to the above pleasing narrative. Mr. J. Hudson of Clayton, has been so kind as to inform me, that fifty years ago, he conversed with an aged woman of the name of Ann Shute, who was present on the occasion, and tho' then a child, had a perfect recollection of the circumstances recorded. The Farm-house was called Moneybents, three miles beyond Gisburn in Craven. This interview providentially introduced Mr. Heywood to a new circle of acquaintance, among whom he afterwards preached with great success.

was he who first subscribed the *Vindiciæ Veritatis*, &c. in 1648.—§ On a tombstone in Halifax church-yard, is this inscription: "In memory of Mr. EDWARD HILL, late Rector "of Crofton, aged 79 years; and of Ann his wife, who hav- "ing been married fifty-three years, died both on the same "day, Jan. 1668." The History of Halifax says, he had been vicar of Huddersfield.

DENBY Chapel (in *Peniston* parish) JOHN CROOK M. A. Of *Magd. Col. Camb.* under Mr. *Jos. Hill.* He was born at *Sheffield*, where his father, a hardware-man, was very remarkable for charity, statedly giving the tenth of his income to pious uses. And God so prospered him, that he left a good estate to his son, who was a sober man, of strong natural abilities both of body and mind; active and vigorous in a good cause, and well able to defend the truth by argument: but was said to be less generous than his father. After his ejectment, he preached but seldom and privately. Tho' he was very temperate, he was long afflicted with the gout, which at last rose upwards and suffocated him. He died at *Wakefield*, *Jan.* 9, 1687.

HALIFAX [V. 84*l.*] Mr. ELY BENTLEY. Some time Fellow of *Trin. Col. Camb.* Born at *Sowerby Ang.* 1652, he became assistant to Mr. Booth at Halifax, after whose death § he continued alone till *Aug.* 1662. The Five-mile-act drove him away: but in 1672 he returned and preached in his own house. He died *July* 31, 1675, aged 49. He was a man of good abilities, a solid, serious preacher, of a very humble behaviour, very useful in his place, and much respected.

——* CHAPEL-LE-BREARS, near *Halifax*. Mr. GAMALIEL MARSDEN. Of *Trin. Col. Dublin*, where he continued ten years, part of which time he was Fellow. He was turned out with Dr. *Winter* upon the Restoration, and then

§ That event took place A. D. 1657.—In the history of Halifax it is said, that "This Mr. *Booth* was a man of that worth and excellency in learning and divinity, that he deserved the title of another *Apollos*, and seemed like *Jeremiah* and the *Baptist*, to be separated from the womb to the ministerial office. So temperate and healthful, so indefatigable in the labours of his study, and so divinely contemplative in the exercises of his mind, that he appeared to be made up of virtue; being a stranger to all things but the service of heaven. When he spoke from the pulpit, it was with that power of truth, and eloquence of style, that he charmed his hearers into love and admiration."

came

came into England. He had but *5l.* when he landed at Liverpool, and knowing nobody there, he resolved to go to *Coley*, where his father had been minister long before. There he found friends, and was soon fixed in this chapel, whence he was ejected 1662. He afterwards went to *Holland*, and on his return taught some young students philosophy, &c. at *Hague-hall*. His brother *Jeremy* in a MS. of his says, He was a man of much sound learning and skill in the languages, a very hard student, but no very pleasing preacher. He was a moderate Congregationalist, a man of great piety and integrity, and after the death of Mr. *Chr. Marshal*, pastor of the church at *Woodkirk*. He died *May* 25, 1681, aged 47.

HANSWORTH. Mr. WILLIAM CART. An eminent scholar, and great divine. He resided here several years after his ejectment in 1662. Major Taylor, of Wallingwells, near Worksop, committed his only child to his tuition, when he was sent by King Charles to fortify *Tangier*, and he was faithful to his trust. His pupil proved a very worthy gentleman, and a useful magistrate. Mr. *Cart* died in 1674.

HEATON. Mr. LEA.

HEMSWORTH [C.] STEPHEN CHARMAN, M. A. A good scholar, a very substantial divine, a pious, laborious and faithful minister, but not so successful as some of his brethren. He died in 1667.

HICKLETON [C.] Mr. HUGH EVERARD. An eminent divine, a solid preacher, of excellent abilities. When he was turned out, Sir JOHN JACKSON took him into his house as chaplain, and his wife as house-keeper. He was very useful in the family, and died there in 1665.

HOLBECK [Chap. to *Leeds*]. Mr. ROBERT ARMYTAGE. A pious man, and a plain, useful preacher. A man of spirit, yet sober, solid, and peaceable; of great zeal for God, and against sin. He had been a chaplain in the Parliamentary army. When silenced, he lived privately in *Holbeck*, for a time, but upon the Five-mile-act retired to a private corner near Halifax. He afterwards returned and preached in his own house. Tho' some watched for an advantage against him, he was never imprisoned. So far was he from a party spirit, that it was never known whether he was Presbyterian,

Congregational, or Episcopal. He died *April* 20, 1689, aged 78.

HONLEY [C.] Mr. DAVID DRURY. A native of Scotland. After his ejectment he returned thither, where he fared much better than many of his brethren in the reign of Charles II. but was continually changing his place. He died at *Edinburgh*, about the time of the first General Assembly, in the reign of K. William. He was eminent for piety, and for his gift in prayer.

HOPTON [in *Halifax* parish]. Mr. RICHARD THORP.

HOWORTH. Mr. ROBERT TOWN, senior. Formerly minister at *Ealand*, in the vicarage of Halifax. He died in 1663, aged about 70. § It was said that he had imbibed some unsound principles, but he was a man of good character.

HOYLAND, Mr. INMAN. After his ejectment, he kept school at *Clayton*, and lived obscurely. He died in *March*, 1689, aged 66. He was a good scholar.

HUNSLETE [Chap. to *Leeds*.] THOS. HAWKSWORTH, M. A. Of *Magd. Col. Camb.* Admitted curate here in 1636. Upon the Five-mile-act he retired to Alverthorp Hall, near Wakefield, where he died *Nov.* 23, 1667. He was an able, judicious preacher, and an instrument of good to many; a good scholar, an excellent Hebrician, a pious man, and of a very peaceable temper.

IDLE [C.] Mr. THOMAS SMALLWOOD. Of *Oxford* university. Born in Cheshire. Some time chaplain to Lord Fairfax, and afterwards to Lambert in the army. He was turned out of *Batly*, a sequestered living, in 1660, and preached in *Idle* chapel till 1662. He was a man of a noble, valiant, active spirit. His great delight and excellency lay in preaching for the conviction and awakening of sinners, in which God wonderfully prospered him. He was a moderate Congregationalist, ready to act in concert with his brethren. Upon the Five-mile-act he removed to Flanshaw Hall near Wakefield, where he died *Nov.* 24, 1667, aged 60.

KERBY-HALL [Q. *Kirkby on the Hill*, N. R.] Mr. JOSHUA SMITH. Of *Clare-hall, Camb.* where he made good proficiency in learning. He was born at *Leeds*. When he settled here, he became a very zealous preacher, took much pains in instructing his people, both in public and private; and

and the Lord greatly succeeded his endeavours. He did much good in a little time, and quickly ended his race. He died in 1662.

KIRK-HEATON [R.] Mr. CHRISTOPHER RICHARDSON. After his ejectment, he retired to his own house at *Lassell-Hall*. Besides preaching on Lord's-days, he had a lecture in his house once a month, in which several of his brethren united. He afterwards went to *Liverpool*, where he preached once a fortnight, and the intervening day at *Tuxtoth Park* chapel. His preaching was to the last, very neat and accurate, tho' plain and popular. He had a healthful constitution, which continued till old age. He died in *December*, 1698, aged about 80. He was mighty in the scriptures, being able on a sudden to analyze, expound, and improve any chapter he read in the pious families which he visited. In Yorkshire he was much followed. A neighbouring minister, whose parishioners used to go to hear him, complaining once to him, that he drew away his flock, Mr. *Richardson* answered, "Feed them better, and they will not stray §."

LEEDS. ROBERT TODD, M. A. Of *Jesus Col. Camb.* Born in 1594, at *South-Cave*, in the East Riding of this county. After taking his degrees, he became minister of *Swinfleet* chapel, and afterwards of *Whitgift* church. He also lived and preached in his younger days at *Holderness*, where his memory was long esteemed. It appears from the Register at *York*, that he was one of forty-five who were ordained *Sept.* 2, 1621, by Abp. *Matthews*. In 1625 he was presented by R. Harebred, Esq; to the vicarage of *Ledsham*. Upon the death of Mr. Garbut he was called to be lecturer at the old church in *Leeds*, which being too small for the inhabitants, Mr. Harrison built a new one, of which Mr. *Todd* was the first incumbent. He was a faithful and laborious minister there above thirty years, and for twenty of them preached twice every Lord's-day, besides many occasional sermons. In the former part of his time he used to expound the church catechism in the afternoon. When the church was consecrated by Abp. *Neile*, Dr. *Cosins* (afterwards Bp. of *Durham*) preached on 1 *Cor.* xiv. 40. *Let all things be*

§ Not a very kind or modest answer; nor was it founded on a general truth. Sheep will sometimes stray from a good pasture, and many hearers will rove abroad after other preachers, who have better at home, preferring what is novel to what is useful. ED.

done decently and in order. Mr. *Todd* in the afternoon expounded these words in the catechism which fell in course, *Yes, verily, and by God's help so I will*. Something that he said, was supposed to reflect upon the hyperconformity recommended in the Dr.'s sermon; which was so resented that he was silenced for twelve months. Sir Arthur Ingram and Mr. Harrison procured his liberty. After this he so industriously applied himself to promote the good of souls, that even the danger of the plague, which followed soon after, did not deter him. During that visitation which swept away above 1300 persons, he preached on *Hezekiah*'s boil, which many have thought to be the plague; and his sermons were made effectual to the conversion of many souls. He was a great textuary, and a very scriptural preacher. He used to hold a weekly conference with some of his people on some passage of scripture, or some case of conscience, proposed the week foregoing. He was an excellent scholar, a solid, substantial, and agreeable preacher, tho' his voice was remarkable loud. He was also a very holy and humble man. When the Act of uniformity silenced him, he was deeply affected with it as a severe providence; but tho' he mourned in secret, he continued his attendance on public worship, and afterwards preached privately in his own house, till his last sickness; when R. Chomley, Esq; in gratitude for the good he had received under his ministry, desired leave to send for a physician: "No, says he, there is but one in England who can do me good, and that is K. Charles, by giving me liberty to preach." To a friend who enquired after the state of his mind as to his assurance, he said, that he would not be too confident, nor too diffident; that he would neither presume nor despair. He died in a very pious frame, *Jan.* 16, 1664, aged 67, and was interred in the chancel of the church in which he had been so long a useful preacher, where is a very modest inscription upon his tomb-stone. At *Leeds* his MS. sermons were kept in many hands as a precious treasure.

—— Mr. JAMES SALES. Of *Camb.* university. A learned and pious man, of fine parts, and an excellent preacher. He was born at *Pudsey*. When he left Cambridge, he spent some time with Mr. Reyner of Lincoln. He was some time minister of *Thorton* chapel, and was called to be assistant to Mr. *Todd*, 1647. When he was silenced, he lived at his own house at *Pudsey*, and constantly preached there to the neighbourhood, till God disabled him by a lingering disease, which

which issued in a palsey. He died in *April* 21, 1679. He was a companion and great comfort to old Mr. *Wales*, with whom he served as a son in the gospel.

—— Christopher Nesse, M. A. Of *St. John's Col. Camb.* Son of Thomas Nesse, of *North Cave*, in the East Riding of Yorkshire, where he was born *Dec.* 26, 1621, and educated under Mr. Seaman in grammar-learning, till he was sixteen. Having spent seven years at Cambridge, he retired into the country in the time of the civil war, and preached for a while at *Cliffe* chapel, under the inspection of his uncle Bearcliff, an eminent divine, vicar of North-Cave. From thence he received a call to *Holderness*, and after a few years, to *Beverley*, where he taught school, and preached occasionally. Dr. Winter being elected Provost of *Trin. Col.* Dublin, resigned to Mr. *Nesse* his living at *Cottingham* near Hull, where he was instrumental in the conversion of many souls, particularly *Thomas Raspin*, one of the most substantial persons in that town, when grey hairs were upon him. After some years he was called to *Leeds*, where also many had cause to bless God for him. From the year 1656 to 1660, he was lecturer to Mr. *Stiles*; and upon his death, to Dr. *Lake*, afterwards Bp. of Chichester, with whom there was very uncomfortable clashing; what was delivered in the morning being confuted in the afternoon, till *Aug.* 1662, when Mr. *Nesse*, being ejected for Nonconformity, preached in private. The Duke of Buckingham would afterwards have complimented him into Conformity, as related by himself in his *Divine Legacy*, p. 203. Upon the Five-mile-act he retired to *Clayton*, and from thence to *Morley*. When the times grew more favourable, he had a house of his own at *Hunslet*, where he instructed youth, and preached in private, till 1672, when the main riding-house being converted to a meeting-house, he there preached publicly to a numerous auditory. Having been three times excommunicated, upon the fourth there was issued out a writ *de excom. cap.* to avoid which be removed to London, 1675, and preached to a private congregation. He died *Dec.* 26, 1705, aged 84, and was buried at Bunhill-fields.

WORKS. The Crown and Glory of a Christian,—The Christian's Walk and Work on Earth.—A Protestant Antidote against the Poison of Popery.—The Chrystal Mirror; or Christian Looking-glass—Discovery of the person and period of Antichrist.—The Devil's Patriarch; in the Life of Pope Innocent XI.—A Spiritual

tual Legacy for young Men.—Half a sheet on the Blazing-star.—A Philosophical and divine Discourse on the Comet, 1681.—A Whip for the Fool's Back.—A Key, with the Whip, to unfold the Intrigues of Absalom and Achitophel.—A Church History from Adam, and a Script. Prophecy to the end of the World,—A Token or New-Year's Gift for Children.—Wonderful Signs of wonderful Times.—Advice to the Painter upon the Earl of Shaftsbury's enlargement from the Tower.—An Astrol. and Theol. Disc. upon the great Conjunction.—A Triplicity of stupendous Prodigies, *v.g.* Eclipse, Comet, and Conjunction.—History and Mystery of the Old and New Test. in 4 vol.—Antidote ag. Arminianism.—Divine Legacy.—A Confutation of Popery in MS.

LAUGHTON *en le Morthen.* Mr. RICHARD WHITEHURST. After his ejectment he had a congregation near Bradford, from whence he removed to a people near *Bridlington*, where he died September 4, 1697. § It appears from Mr. O. Heywood's MSS. that he "was living quietly in his old place, Nov. 4, 1666."—This village was the residence of the ancient family of the *Hatfeilds*, greatly distinguished for its piety and steady attachment to the principles of the Nonconformists. The mansion was spacious, and contained a large Hall, where worship was frequently performed, notwithstanding the severity of the laws. The preacher usually stood in a passage, leading to other rooms, having in times of uncommon danger, a thin curtain before him, thro' which he could see the audience, tho' he could not easily be seen.

LONG-HOUGHTON. Mr. RICHARD TAYLOR. Of *Mag. Col. Camb.* under Mr. *Jos. Hill.* From a MS. of his, entitled, "A Thankful Remembrance of some remarkable "Acts of the Lord's good Providence," it appears that he was born at *Sheffield*, May 17, 1636; that after he had spent some years in the university, he became chaplain in Mrs. Dalton's family, at *Fulburn* near Cambridge, and instructed her sons, preaching in several towns in that neighbourhood, as there was occasion; that from thence he removed into his own country, and fixed in this place, where the Bartholomew-act silenced him. He afterwards became chaplain to Sir E. Rhodes, and after that lived at Mr. Wadsworth's, at *Swath-hall*, near Barnsley §. On removing to *Sheffield*, he

§ Mr. Wadsworth was of a very respectable family and a steady Nonconformist. The Hall stands in a retired situation, very convenient for private meetings. Mr. O. Heywood in his diary, calls him, "a very useful man; member of a society at Topcliffe, who maintained meetings in his house many years, &c."

died

died in *March* 1681, aged not much above forty. He was a serious, zealous christian, and a plain, laborious preacher. God owned his ministry in these parts for the good of many. The above MS. discovers much of the true spirit of piety and devotion.

MOOR-MONCKTON. [R.] Mr. JAMES CONSTANTINE. A pious and discreet man, a good scholar, and a judicious preacher; very laborious in his Master's work, while he had opportunity, and very successful. He died in 1665.

NUN-MONKTON [C.] Mr. IZOTT. A sincere christian, a great scholar, and an excellent preacher; but a man of few words, and of a weakly constitution. He was a stranger upon earth all his days, and lived as if he was in heaven. He died about his fifty-second year.

PENISTON [V.] Mr. HENRY SWIFT. [He came to this living about 1649, and] continued preaching after Bartholomew-day, till he was imprisoned. He was three months in York castle, several Nonconformists supplying for him all the while; and as soon as he was at liberty, he began to preach again. Having been imprisoned a third time, he was prevailed with to take the Oxford oath. He read some few prayers, to keep his place, but neither declared his assent and consent, nor made the subscription required in the Act of uniformity; and this being but a small vicarage, for which there was no striving, he held on preaching here till death, *Oct.* 31, 1689, aged 68.

PONTEFRACT [V. 47*l.*] Mr. JOSHUA FARRET. A constant, laborious preacher, of competent gifts and learning. He was in great straits after his ejectment, but did not part with his library, which was a very good one. He died in 1663, aged about 64.

POPLETON (near *York*). Mr. JOSIAH HOLDSWORTH. born at Rippendon near Halifax, He was for some years minister in Essex, where he was useful to many. After his ejectment, in 1662, he removed to *Wakefield*. He afterwards preached, for a year, at *Idle* chapel. He died at Wakefield, *Oct.* 18, 1677, aged 75. He was a very intelligent and pious man, of a very venerable aspect, and had great judgment in physic.

PUDSEY

PUDSEY [C.] ELKANAH WALES, M. A. Of *Trin. Col. Camb.* He was the second of seven sons of Mr. John Wales of *Idle*, and was born there in 1588. When he had finished his studies, he accepted this poor chapelry, where, without the least secular advantage, he laboured mightily in the word and doctrine, in praying, catechizing, and expounding; tho' after all, without that success among his own people which he desired, and others expected. But his ministry was effectual upon multitudes of others, who from all the country round flocked to hear him. He was indeed an excellent preacher, of a profound judgment, and had an admirable art in pressing practical truths home upon the conscience, and illustrating things by pertinent and familiar similitudes. He was also a person of great piety and an unspotted life. He had several offers of preferment, and was invited to Newcastle. He was courted by some great men, with whom he might easily have made his own terms. Lord Thomas Fairfax had a singular esteem for him, and offered him several places of considerable profit. Mr. Isaac Ambrose also invited him, in Col. Rigby's name, to *Rufford* in Lancashire, promising him a good stipend. And the committee at London, for the northern parts, fixed on him for the city of *Carlisle*, where, the sum of 150*l.* was annually granted by parliament to a preaching minister, and he was accordingly invited thither. He was also earnestly solicited to a pastoral charge in New-England. But nothing could prevail with him to leave his people, for whose spiritual welfare he was extremely solicitous. And the great success of his ministry at *Leeds*, (where he often preached at the monthly lecture) and other adjacent parts, as well as upon strangers who heard him constantly at *Pudsey*, induced him to continue here, which he did till the Bartholomew-act separated him from his beloved flock. He was now reviled as a person disaffected to government, though he had suffered as a favourer of it. After he had been a faithful labourer at *Pudsey* above fifty years, an ill neighbour, taking the advantage of the Five-mile-act, forced him to leave the place; but at length he settled at *Leeds*, where he had many cordial friends. There he preached privately as he had opportunity, especially on the week-days; for on the Lord's-days he and Mr. *Todd* generally attended the public ministry, preaching at different hours. Having on a special occasion preached at *Bramley* chapel, he was taken before the justices, but he escaped imprisonment, as some of them had a respect for his years. The infirmities

infirmities of age however, excepting deafness, he scarcely knew any thing of; to which his temperance, both as to diet and passion, contributed much. He died at Mr. Hickson's at Leeds, *May* 11, 1669, aged above 80. He was a tall man, of a comely countenance, and an engaging behaviour, and his excellent disposition was so improved by grace, as to render him exceedingly amiable. His motto was, *Less than the least of all saints.*

WORKS. Mount Ebal levelled; an excellent treatise on Gal. iii. 13.—A Writ of Error; or a Friendly Examin. of a Question deeply concerning married Persons, or such as intend to marry.—A short Catechism, in 34 Questions and Answers, designed for the youngest sort of Catechumens.

RASTRICK [C.) Mr. WILLIAM ASHLEY *. Of *Camb.* university. Born in *Lancashire.* He was a preacher, but not fixed, when the Act of uniformity took place, and afterwards was minister of a congregation at *Hull.* A very moderate, pious man, of a pleasing disposition and behaviour; generally beloved and honoured by those that knew him. He was a very edifying practical preacher, and God succeeded his labours at *Hull* for converting many souls. By his prudence and good temper he brought off the people from some extravagancies, and from the rigid opinions which Mr. *Cann*, his predecessor, had inculcated; composed their differences, and kept them in peace as long as he lived. He was very laborious in his ministerial work, and shunned no opportunity to invite souls to Christ, and promote their eternal good. His common discourse was pleasant and profitable, tending to the same great end. His concern about the souls of his people was so ardent, that it contributed to impair the vigour both of his body and mind. He was mighty in the scriptures, having an excellent memory, which was strengthened by daily exercise. His preaching was scriptural and experimental, adapted to comfort the afflicted and raise the dejected; as that of his fellow labourer Mr. *Charles*, was to awaken the secure. He died *April* 4, 1695, having been declining some months, during which time his patience and resignation were very remarkable. He was buried in *Drypole* church.

RIPPON [C. or D. S.] EDWARD RICHARDSON, D. D.

* Dr. Calamy speaks of him as the same person who was ejected from Blackrode in Lancashire. But various circumstances shew this to be a mistake.

He

He left this living upon the Restoration, and soon after the Act of uniformity passed went into Holland, where he succeeded Mr. *Newcomen* as pastor of the English church at *Leyden*, and became very expert in the language of the country. He died at *Amsterdam* about 1677. He was a popular preacher.

WORKS. Anglo-Belgica; or the English and Dutch Academy. (A book very useful for the learners of English and Dutch),

ROTHWELL (near *Leeds*). Mr. JEREMIAH MILNER. Of *St. John's Col. Camb.* After his ejectment he removed to a place near *Felkirk*. Upon the Indulgence in 1672, he preached at Lady Rhodes's chapel at *Houghton*; and afterwards was chaplain in that worthy family, where many of his brethren found kind entertainment in the hardest times §. He was a pious man, of good abilities and learning; zealous, laborious, and very successful in his ministry. He died *March* 7, 1681, aged 41.

ROTHERHAM [V.] Mr. LUKE CLAYTON. A prophet who had unusual honour in his own country, on account of his real worth and pious labours. He was an excellent disputant, and very ready in every thing. For many years he preached twice a day to a numerous congregation, and catechized the youth in public. On Lord's-day evening about five o'clock, he constantly repeated the substance of his sermons. Having no successor provided, after Bartholomew-day 1662, he continued his ministry to the great advantage of this and the neighbouring places, till the *January* following, rather than the people should be wholly left destitute of sacred ministrations. He then chearfully suffered imprisonment, and was the first of the ministers who were sent to York castle for Nonconformity. He was indeed a very bold and resolute servant of Jesus Christ, baulking no opportunity of preaching, which occasioned his being several times imprisoned for six months together. He had no sooner obtained his liberty than he returned to his work. For several years he preached at *Graseborough* chapel. He died of a consumption, *June* 13, 1674, aged about 50.

SANDAL MAGNA (near *Wakefield*) [V. 48*l.* 17*s.*] TIMOTHY WOOD, M. A. A universal scholar, of a ready

§ The name is now lost, but the fine old Gothic mansion remains, together with the chapel above-mentioned; the property of R. S. Milnes, Esq; who engages a minister to perform divine service once a month.

wit, a good elocution, and prodigious abilities; a diligent student, of tenacious memory, an excellent preacher, and of a peaceable spirit. He was as far from plotting as any man, but thro' misinformation was imprisoned in York castle. He lived some time in *Sandal* after being silenced, and afterwards removed into Leicestershire, where he often preached in public churches. He died at *Belgrave* near Leicester, in 1680, aged 63. He had framed a common-place book on all the heads of divinity, containing the quintessence of the choicest authors he had read, but printed nothing.

SANDAL PARVA (near *Doncaster*) [R. 45*l.*] Mr. JOHN HOBSON. After being silenced, he lived about three miles East of York. He was a serious, pious man, and a faithful minister; of a sweet engaging deportment and unblameable conversation, and yet he met with many discouragements. He had little employment, but was comfortably provided for. He died about the year 1671.

SELBY [C. or D.] Mr. BURSDALL. Of *Trin. Col. Dublin*. In the beginning of Dr. *Winter*'s time he often acknowledged the goodness of God in the many advantages he enjoyed there, in public ordinances and godly society. After being silenced, he became domestic chaplain to Mrs. Hutton of Popleton, sister to Lord T. Fairfax. He was of great use in that honourable family, and to the neighbourhood, by his prayers, preaching, and example. Mr. *Hutton*, son of that Lady, continued his encouragement, and in his family he died in 1686. He was of a blameless life and very temperate, tho' his countenance indicated the contrary.

SETTRINGTON. Mr. MEKAL. Dr. Walker says, he was a kinsman of President Bradshaw, and that he paid Dr. Carter his predecessor his fifths.

—— Mr. BOON. Mr. Tong, in his funeral sermon for Mr. Joshua Merrel, mentions Mr. Boon of Finsham, as living and preaching in these parts.

SHEFFIELD. Mr. JAMES FISHER. He was congregational in his judgment, a man of great piety and worth, an excellent preacher, and an instrument of much good in this populous town In his younger days he had been minister in London, in conjunction with another, who had great multitudes to hear him, while Mr. *Fisher* had but very few. Enquiring

quiring the reason of one of the parish, he was answered, "Sir, you only preach the old hum-drum doctrines of faith and repentance, but the other preaches *dispensation truths.*" This much affected him. He afterwards succeeded worthy Mr. *Towler* and Mr. *Bright*, at *Sheffield*, and walked in their steps, preaching usefully and living exemplarily. Some time after his ejectment, in 1662, he was in much trouble about pretended plots. Being maliciously and falsely accused, he was forced to appear at the sessions at Rotherham, Doncaster, Wakefield and Pontefract, and at two assizes at York, where he was several times afterwards sent prisoner, and once without any reason given, or *mittimus* made, by order of the Dean of York. At one time, one of his accusers being perjured, ran away; and the other, a drunken clergyman, did not appear: so that Mr. *Fisher* was acquitted by proclamation in open court. At another time a man of Attercliff, in York castle, condemned for murdering his wife, was offered a pardon and a sum of money, if he would swear treason against Mr. *Fisher*; but he refused, saying, "That he knew no harm of him, and he would be hanged before he would so forswear himself:" and accordingly was hanged for the murder. The last time Mr. *Fisher* was in prison, it was designed to keep him there for life; but the Duke of Buckingham coming to York, enquired into the state of prisoners in the castle; and finding him and some others confined there out of spite, he set them at liberty. But he could not go home because of the Five-mile-act, and so staid at Hatfield, being very ill with his long imprisonment, in which he was sometimes denied pen, ink, and paper, as well as the sight of his friends; nor could his own son speak to him but through the windows. He continued at Hatfield four or five months in a languishing condition, and then died, and was buried there, in *January* 1666.—He wrote little besides The remarkable History of Mr. Martha Hatfield.

—— Mr. MATTHEW BLOOM. Of *Magd. Col. Camb.* Born at Brotherton. A man of good abilities and an excellent preacher. He was first at *Attercliff* chapel, and afterwards assistant at *Sheffield*. To procure a maintenance for his family, after he was ejected, he became a maltster, but preached in private as he had opportunity. He was some time a prisoner in York castle. He died suddenly at Sir W. Ellis's in Lincolnshire, *April* 13, 1686. Being taken ill soon after he got up, he was carried to bed again, when he cried

cried out, "Oh what need is there to be always ready for death?" and so breathed his last.

—— Mr. EDWARD PRIME. Of *Christ Col. Camb.* under Mr. Ball. Born at Weston in Derbyshire, and brought up at Chesterfield school. When he left the university he was some time in the family of Mr. *Westby*, of *Ranfield*, whence he removed to *Baslow* in the Peak, and was soon after, A. D. 1655, called to be one of the assistants at *Sheffield*, where he was ejected in 1662. He was very clear about the point of Nonconformity, and by his frequent conversation shewed that he had much satisfaction in it. After his ejectment he fixed his residence in *Sheffield*, tho' advantageous offers at other places were not wanting. The serious gentry of those parts had a great value for him, and he frequently exercised his ministry amongst them, particularly in his native county; by which means he was a great instrument of promoting religion in families. He also kept up a fortnight's lecture at *Weston* for 45 years (*viz.* from 1662 to his death) where many neighbouring ministers were his hearers. For the last ten years of his life he often preached at *Attercliff*. His learning, piety and ministerial abilities, were very conspicuous. He had a warm heart, and a clear, methodical, casuistical head, by the help of which he went farther into several points than most. He repeatedly pressed some duties to which he conscientiously adhered, because he judged them highly conducive to the honour of God and religion, and to the benefit of christian societies. He met with a course of comfortable providences during his Nonconformity, particularly in being skreened from the persecutions that some neighbouring ministers underwent, and in the supplies that were sent him from the bountiful hand of God, by raising him up friends, and other means of support. He had a great blessing in a wife, by whom he had a numerous family. But this was attended with sharp family afflictions.—He had a latitude of judgment above many, so that he did not refuse occasional communion with his conforming brethren. He had a respect for all godly and pious ministers, whether of one denomination or another, and kept up a loving correspondence with them to the last. He continued his labours till numerous infirmities disabled him. He always very solemnly observed Bartholomew-day, and preached upon that occasion. The last time was in 1707, on *Josh.* xiv. 10. 'And now behold, the Lord has kept me alive these forty and five years!'

In the winter following he grew ill, and died *April* 26, 1708, aged about 77. His funeral sermon was preached by Mr. *Robert Fern*, on *Heb.* xii. 23 §.

SHERBURN [V.] Mr. THOMAS JOHNSON. After his ejectment he preached at *Sandal* in this county.

SILKSTON [V.] Mr. JOHN SPAWFORD. Many years vicar at this church; which, on account of its beautiful structrue, is called the Minster in the Moors. He was a pious man, of competent abilities; very plain in his preaching, holy in his life, facetious in his discourse, and a lover of all good men. When he was ejected, Mr. Robert Cotton (a worthy, pious gentleman in that parish) took him to his house, and kept him as long as he lived. He died in 1668, aged 80.

SMETON JOHN NOBLE, M. A. Of *Christ Col. Camb.* Born at Asleby in Holden parish, 1611. Admitted at Cambridge in 1630. In 1637 he was minister at *Whitgift*. In 1646 he removed to *Smeton*. He was an excellent, useful, and solid divine; a man of an happy memory, a great presence of mind and readiness of wit; a mighty opposer of the factions and tumults of the times. He had much trouble with the Quakers, whom he often confuted in occasional and set disputations. He was an excellent disputant, and never lost or disparaged his cause or his reputation by ignorance or passion. In the latter part of his life he preached to a private congregation at *Pontefract*. He died *Feb.* 11, 1679, aged 68.

*** SOWERBY Chapel. Mr. HENRY ROOT, senior. Of *Magd. Col. Camb.* In early life he was a considerable traveller. In 1645 he gathered a congregational church, of which he was pastor till 1662. He preached in this chapel after Bartholomew-day half a year, but was at length severely dealt with. [In 1663 he was forcibly taken out of his own house, by virtue of a *mittimus* upon a *significavit*, by three

§ The editor being favoured with a copy of the above sermon, has inserted a few additional passages from it. The preface to it is dated Crutched-Friars, March 13, 1710, and signed John Billingsley; who says, "This excellent person was to me many years as a father, instructing, counselling and comforting me; and his name and memory will always be most precious to me."—Mr. Fern was a dissenting minister at Wirksworth, in Derbyshire, who died June 6, 1727, at an advanced age: a man of great zeal, integrity, and courage in reproving sin; and was very useful.

bailiffs, who broke the inner door of a room where he was, hurried him faster than his age could bear, not suffering him to take so much as a coat or staff, or money in his purse, and treated him with other instances of cruelty. He was twice a prisoner in York castle for three months, but discharged by the justices having discovered the commitment to be illegal. He was a third time sent to the same prison, by Sir *John Armitage*, [a bitter enemy to the Nonconformists] shewing no cause, till further order, where he was kept close in a small room, and not suffered to have his wife come to him for a considerable time, or even into the castle. At length he was removed into the city prison. The whole of his confinement was near 12 months. (*Conform 4th Plea*, p. 50.) He died *October* 20, 1669, aged about 80. [He had a son, Mr. *Timothy Root*, who preached at the same chapel, and suffered greatly for his Nonconformity, but saw fit afterwards to conform. *N. B.* It was the son, and not the father, (as Dr. *C.* says) who was dragged out of the chapel. This was not till 1670. See more of his sufferings in *Conform. Plea*, p. 51.]

§ The following is the copy of a letter written to Mr. *Root*, by Mr. *Tillotson*, (afterwards Abp. of Canterbury) when a student at Clare-hall Cambridge, under Mr. David Clarkson. It has no date, but from the contents it was evidently written in the year 1649*.

"*For his much respected friend Mr. Root, at Sorbey in Yorkshire, are these*:—

"SIR, ——— I cannot but thankfully acknowledge my engagements to you for your kindness shewn to me, both when I was in the country, and at other times. I shall not here let my pen run out into complimental lines; gratitude (and that as much as may be) being all that I desire to express. As for our university affairs, they are as before I came into the country, only we have less hopes of procuring Mr. Thomas Goodwin for our master than we then had. We are in expectation of the visitors every day; but what will be done at their coming we cannot guess. The Engagement is either coming down hither or, as I hear, already come; to which how soon we shall be called upon to subscribe, we

* Published in Watson's Hist. of Antiquities of Halifax, from the original, and communicated by a clergyman to the editor. Tillotson was a native of the township of Sowerby, in the parish of Halifax, where Mr. Root was minister.—Mr. *Holbrooke*, mentioned as then at *Camb.* was afterwards ejected from SALFORD, Lincolnshire.

know not. As for myself, I do not for the present, at all scruple the taking of it. Yet because I dare not confide too much to my own judgment or apprehension of things, and because matters of such serious consequence require no little caution and consideration; therefore I shall desire you, so soon as with convenience you can, to return me your opinion of it, in two or three lines. Mr. Richard Holbrooke, desires me to present his respects to you and your wife.—No more, but your prayers for him who remains your's,

"Whilst JOHN TILLOTSON."

STANINGTON [near *Sheffield*] Mr. DARWENT.

THORNHILL [R. 300*l.*] JOSHUA WHITTON, M. A. Of *Camb.* university. Born at *Sowerby*. He had been chaplain to Lord Ferdinando Fairfax. Being blessed with a plentiful estate, and having a large acquaintance and great influence, he was an excellent friend to his poor brethern, to whom he was purse-bearer and distributor of the contributions made for them. When he heard that the Act of uniformity was passed, he and two other ministers, hoped that they should have been able to comply with the terms of it, so as to keep their livings, and therefore rode to York (as one said) "with their cloak-bags full of distinctions," but having read the act, tho' they were all men of catholic principles, as well as prudence and learning, they returned with a resolution to quit their places rather than comply. Mr. *Whitton* afterwards removed to *York*. He was a witty man, a good scholar, an able, judicious preacher, a man of an excellent temper, of great integrity, and unusual sagacity. He was found dead in his bed, *June* 1, 1674, aged 60. He was god-father to Archbishop *Tillotson*.

THORNTON Chapel. Mr. JOSEPH DAWSON. He had a venerable aspect, and a good report of all men. After his ejectment he lived near Halifax and preached near *Burstall*. He was a very pious and learned man, greatly esteemed for his integrity, prudence, humility and meekness. A hard student, and an affectionate preacher, who natually cared for the good of souls; unwearied and very successful in his ministerial labours. Even in his advanced age he travelled to a considerable distance, at all seasons of the year, to preach to a poor people, whom he took as much care to serve as if they could have given him a large salary. He suffered considerably from the straitness of his circumstances, having a numerous

numerous family; yet he never repented of his Nonconformity, but was patient and submissive, being eminent for faith and self-denial. [In the year 1688 he was chosen minister of the chapel at *Morley*, four miles from *Leeds*, which has this peculiarity belonging to it, that it was for many years the parochial church, but in the year 1650, the Lord of the manor, who is also the Impropriator, (then the Earl of *Sussex*, now the Earl of *Dartmouth*) granted a lease for 500 years, to a number of feoffees, of the chapel, chapel-yard, parsonage-house, and two small closes for the use of a preaching minister, paying for the same only 20*s*. *per ann*. On the death of Mr. *Dawson* (*June* 1709 aged 73) the trustees chose Mr. *Aldred*, and on his resignation in 1763, the late Mr. *Thomas Morgan*.—Mr. *Dawson* brought up four sons to the ministry, three of whom survived him. The youngest of these, Mr. *Eli Dawson*, had seven sons, of whom six were Dissenting Ministers, but all left that profession. Four of them conformed. Dr. *Benj. Dawson* is well known in the world by several learned publications, particularly in defence of religious liberty. Dr. *Thomas Dawson* was an eminent physician at Hackney.

THORNSCO [C.] Mr. WILLIAM BENTON. Born at Whisket-hill in *Burstall* parish. He was a man of ability, and courage. After his ejectment, in 1662, he took a farm for the support of his family, and afterwards followed the malt trade. He lived at *Barnsley*, where by his affability and chearfulness, he maintained good correspondence with the neighbouring gentry, by which he was kept much out of trouble, but had not the same opportunities for preaching as many of his brethren. He died *Aug*. 22, 1688.

THURSBY [V.] North-riding. Mr. JOHN CARMITCHEL, who afterwards went into *Scotland*. § This article is now transposed from *Cumberland*.

TONG Chapel. RICHARD COORE, D. D. A sober man, and a good scholar [but inclined to Antinomianism] and his writings were much admired by people of that stamp. He practised physic, and died at Leeds, *Dec*. 10, 1687, aged 71.

WORKS. A Practical Expositor of the Holy Bible, with the Interpretation of the Dreams and Visions in Daniel; together with the two mystical Books of the Canticles and Revelation.

TREETON. [R.] Mr. CHRISTOPHER AMGILL. A person of great abilities, and likely to have been very useful, but he died soon after his ejectment, § viz. in 1663. This is a valuable rectory.

WAKEFIELD. JOSHUA KIRBY, M. A. Born in London, and educated in Oxford. He lost a good living for refusing to take the Engagement. Lady Camden, about this time, gave 100*l. per ann.* to maintain a lecture at *Wakefield*, and appointed the company of mercers in London trustees, who chose Mr. *Kirby* the first lecturer. He went thither in 1650, and preached on Lord's-day afternoon. He called his first child born there *Camdena*, out of respect to his benefactress. He was a solid, substantial preacher, and a great scripturist. Some persons complaining of his citing too many scriptures in his sermons, he answered, "That is like complaining of flour being too fine to make bread of; can we speak more properly than in God's language?" He had a notable faculty in expounding scripture, on which he had many pretty and unusual glosses. But his chief excellence lay in prayer. A Conformist Minister once hearing him, said, "Mr. *Kirby* prays apostolically." He was rather reserved in discourse, but if engaged by questions, there was much depth and significancy in his short answers. He had something singular in his sentiments, and common behaviour, but both were innocent. His garb was wonderfully plain, and he required the same of all under his roof. He was a man of extraordinary sanctity, very strict in family discipline, and faithful in instruction and admonition: of great courage and resolution, and inflexible when he had once fixed his principles. [He was a zealous Royalist] and was sent to London, and there imprisoned for praying publicly for Charles I. He was afterwards a prisoner at Lambeth in 1659, for his concern in Sir G. Booth's business. Being turned out by the Act of uniformity, he preached in his own house, [till a lecturer was provided, and then he went to church, preaching at home only in the evening, for which, *Nov.* 21, 1662] he was sent to *York* castle [as he also was again upon the Conventicle act, *Conform. 4th Plea*, p. 46.] He was not idle there, but improved his solitude in meditation and prayer, and (when permitted) in preaching also. He sometimes diverted himself in making verses; many copies of which were in the hands of his friends; but the sense of them was far beyond the poetry. After travelling much about in the

the latter part of his life, he finished his course at *Wakefield*, *June* 21 1676, aged 59, and being excommunicated, was buried in his own garden. He printed only a little *Protestant Catechism* in scripture phrase.—§ He had a grandson who died 1744, pastor of a congregation in Tucker street, *Bristol*; a volume of whose sermons was published after his death, by Dr. *Lardner*.

WHISTON [A valuable rectory in the gift of the Duke of Norfolk] Mr. THELWELL, [or *Thetwell*]. He died in 1684, aged about 60.

WHIDKIRK. Mr. CHRISTOPHER MARSHALL. Born in Lincolnshire; educated partly in Cambridge, and partly under Mr. Cotton at Boston in New-England. He was a Congregationalist; a good scholar, of considerable abilities, and of a serious spirit, but inclined to melancholy, on account of many personal and domestic afflictions. Being ejected in 1662, he lived privately near his people, in a house of his own. Upon the five-mile-act he went to live at *Horbury*. but returned and preached privately. In 1672 he preached at *Topcliff-hall*. He was accused and imprisoned on the account of a plot, with several of his brethren, but they came off clear, nothing being proved against them. He was so zealous against error, and so impartial, that he was a witness against the famous Mrs. *Hutchinson*, and caused her to be cast out of the church, for the disturbances she raised, tho' he was related to her by marrying her niece. He had a sound mind in an infirm body, from which it was released in *Feb.* 1673, aged 59.

WORSBOROUGH. Mr. SHAW. A pious man and a good Scholar. After his ejectment he was tutor to Mr. *Bosville*'s two sons, whom he fitted for the university. He afterwards preached at a place about six miles west of Hull. He died of a consumption. § Mr. O. Heywood says, he was buried at Warsbro' *Sept.* 3, 1691.

YORK. EDWARD BOWLES, M. A. Son of Mr. Oliver Bowles, of *Sutton* in Bedfordshire. Born in *Feb.* 1613. He was for some time chaplain to the Earl of Manchester, but upon the reduction of York was constituted one of the four ministers maintained by the state in that city with honourable stipends. The work was equally divided amongst them: two were at the Minster on Lord's day for a month, and

two ar *Alhallows* on the Pavement for the other month alternately. The Lord's Supper was constantly administered by one of them at one of these places every month. Mr. *Bowles* preached one part of the day, expounded the scriptures the other, and took his share in expositions and lectures on the week-days. He was indeed a great man, an excellent scholar, and of unusual prudence. He had a clear head, and a warm heart. His preaching was so acceptable, even to those of a contrary judgment, that the very sequestered and decimated gentlemen were his hearers, among whom was Sir Chr. Wyvel. They sometimes came to his house, where in the evenings he used to repeat his sermons. He had a neat and sententious way of expressing himself, and such a clearness of conception, that he was intelligible to the meanest of his hearers. He did not take up their time about 'mint and cummin,' *&c.* but about the weightier things of the law and gospel. Repentance and faith in Christ, with the other indubitable truths of Christianity, were his constant themes. And his prayers were much of a piece with his sermons. There were four things which he particularly prayed for, *viz.* sound doctrine, purity in worship, true christian liberty, and the power of godliness.—In conversation he was rather reserved to strangers, but open and familiar with his friends. He had a strong bias for real goodness, and he endeavoured to promote worthy designs upon all occasions. He had frequent access to the magistrates, by whose means he promoted a reformation of many disorders without appearing himself. It was commonly said, that he was the spring that moved all the wheels in this city §.

He was particularly active about the Restoration, in 1660, when General Monk passed thro' Yorkshire, where most of the gentry, with Lord Fairfax at their head, addressed him for a free parliament. That address was printed, and was the pattern of all the rest that followed in the counties thro' which he passed. Mr. *Bowles*, indeed, had a considerable hand in the management of this business. He accompanied Lord Fairfax to *Breda*, as one of the Commissioners from

§ A MS. Life of Barnes has this anecdote. "Mr. Bowles, son of Oliver Bowles, a presbyterian divine, had been one evening visiting Sir Henry Vane; at his taking leave, Sir Henry followed with a candle in his hand to the head of the stairs. Mr. Bowles desired him not to give himself that trouble. 'Nay, says Sir Henry, I will see you down.'—'Indeed, Sir Henry, (says Mr. Bowles) I believe you would *see us down*.' Merrily intending, that if Sir Henry Vane might hold the candle, all ordinances, orders, and forms of worship should go down."

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the Parliament to invite K. Charles back to *England*. But he never sought after preferment in the new establishment, tho' his merits might have recommended him to the best. He was contented after all to suffer with his brethren, and determined to adhere to his old principles, whoever veered with the wind and turned with tide. Among others of that cast, there was one Mr. H——r, who, soon after his Conformity, was met by Mr. *Bowles*, who being a very facetious man, thus accosted him: "Well, brother H. how like you the Common Prayer?" "Truly, said Mr. H. it's but dry stuff." "I always thought so, said Mr. *Bowles*; and I suppose that may be the reason why our vicars-choral run to the alehouse as soon as they have done reading it." It was credibly reported that the Deanry of York was offered him; but not being satisfied with Conformity, he was presently excluded the Minster, tho' he still kept his turn at the Wednesday lecture, and continued preaching at *Alhallows*, and afterwards at *St. Martins*. He was elected to the vicarage of *Leeds*, April 1661, as appears from authentic documents; but, thro' the favour of the times, Dr. John Lake (afterwards Bp. of Chichester) was instituted into it. Mr. *Bowles* preached also once a month at *Tadcaster*, where he was often opposed by the Quakers. He likewise held a lecture every Thursday morning at *St. Peter*'s in York, where he went through the Epistles to the *Romans*, the *Corinthians*, and 1 *Peter*, which were his last sermons, and well worthy the light; but he was very backward to print.—He was always the mouth of the city and country ministers at their quarterly meetings. Mr. *Matt. Poole* once told a friend, that he never undertook any business of importance to the public without consulting Mr. *Bowles*, as he relied more upon his judgment than upon any one man's in England. He was held in high esteem by Dr. *Tillotson* and Dr. *Stillingfleet*, who were more desirous to bring him into the church than any one man in the kingdom. For this purpose they spent a whole afternoon with him before the Uniformity-act took place, but in vain. Being asked in his last illness, What of Conformity he disliked? he answered, "The whole." He died at the age of 49, and was buried on the eve of Bartholomew-day, 1662. His death was very generally lamented. Mr. *Hunter* preached his funeral sermon, on *Phil.* i. 21. but gave him no character, as he desired to be buried without ostentation. His person was tall and handsome; his deportment modest and obliging.

WORKS.

WORKS. The Mystery of Iniquity still working, 1633—A Serm. at St. Paul's.—Another of Oaths.—A plain and short Catechism, [which may be seen in *Calamy*.]—Manifest Truths; a Narrative of the Proceedings of the Scotch Army, &c. 1646...Many volumes of his sermons, taken from his mouth, were preserved in York, and read in families after his death.

—— Mr. PETER WILLIAMS. Born at *Salisbury*. Having been tutor to Sir John Brook, he resided at York, where his father was Mayor. He was a sweet-tempered, meek-spirited man, of great abilities and considerable learning, and had a well-furnished library. He was an exact and curious preacher, very spiritual and sententious. He lived a holy, retired life. After being silenced, he kept close to his study, but preached a week-day lecture at Lady Lister's. Many envied his liberty, but durst not disturb him, while under the wing of such an honourable person, who was nearly related to thirty knights and persons of the first rank. After her death he held his lecture at Lady Watson's house, which she gave to him by will. He died of the stone, attended with a fever, *March* 26, 1680, aged 55.

WORKS. Φιλανθρωπια or the Transcendency of Christ's Love to the Children of Men.

—— *Alhallows*, THOMAS CALVERT, M. A. Of *Sidney Col. Camb.* under Mr. *Bell*, and cotemporary with the famous Mr. *Cartwright*: both natives of York. When he left the university, he was chaplain to Sir *T. Burdet* in Derbyshire, and afterwards went into his native country. He was episcopally ordained, and was some time vicar of *Trinity* in the King's court, York. He also preached at Christ's Church, and was one of the four learned ministers whom the state supported at the Minster, where he preached in his course till the Restoration, and afterwards at *Alhallows*, whence he was ejected in 1662. After that, he lived privately in the city, till the Oxford-act banished him, when he withdrew to the good Lady Berwick's, near Tadcaster, but after some time returned to York. He was a pious, devout man, and a profound preacher. His matter was excellent, but he was not very solicitous as to method. He read and studied much, even to the last; and had great acquaintance with the Jewish Rabbies. He had a peculiar talent in translating and expounding scripture. He was greatly hurt in mind, body, and estate, by an extravagant son; but much comforted

comforted in his nephew, Mr. James Calvert. He corresponded with Dr. Castel, Mr. Poole, and many other learned men. He died in *March* 1679, aged 73.

WORKS. Mel Cœli; Medulla Evangelii: an Expos. of Isaiah, 53.—The Blessed Jew of Morocco; a Demonstration of the true Messias, &c. by Rabbi Samuel, a converted Jew; written in Arabic, translated first into Latin, and now englished: Mr. Calvert added learned Annotations.—Mr. Fox's Christus Triumphans: Commœdia Apocalyptica: with a learned Epistle to School-masters.—A Poetical Piece against the Papists.—A Translation of Gerard's Schola Conslatoria, with Additions.—Heart-Salve for a wounded Soul.—Eye-Salve for a blinded World.—The Wise Merchant, 2 Serm. on *Mat.* xiii. 45.—A Fun. Sermon for Lady *Burdet*.—Also many Elegies.

—— Richard Perrot, B. D. Of *Sidney Col. Camb.* Fellow of Sir John Hart's foundation. He was the son of Mr. Richard Perrot, vicar of *Hesil-cum-hull*, where he was born, 1629, and was brought up at the noted school at Coxwold. When he left the university, in 1658, he was one of the preachers in York Minster. He was a most learned, ingenious man, and an incomparable preacher. After his ejectment for Nonconformity, he lived some time with Dr. Robinson of Barniston, where he studied and practised physic with good success. He died at York, 1671, aged 41. He wrote an elegy and epitaph on his friend Mr. *Ed. Bright*.

NORTH AND EAST RIDING.

Ayton *Magna*. Mr. George Evanke. § From his farewell sermon in the London Collection, preached at this place, it appears that he was "Chaplain to the Right Worshipful Sir George Narwood, Bart. at *Cleveland*," which is all the account we have of him. [From this sermon on *Matt.* xxvi. 39. he appears to have been a man of considerable abilities; a judicious as well as serious and popular preacher.] § Towards the close of the discourse (which abounds with pertinent anecdotes) he thus addresses his hearers: "Beloved, I have not many words to speak to you, for the hour of my departure hasteneth; therefore I will comprise what I have to say into this dying request. You and I, like Elijah and Elisha, are at the point of parting: I do therefore

therefore require of you, and in the name of God conjure you, so to improve this hour's discourse, that we may take comfort at our next meeting, and rejoice to see one another's faces at the judgment day; which we shall never do, if we appear there in a sinful and unsanctified state. O that the Lord would make me a happy instrument to convey converting grace into your souls this day! That as Sampson slew more at his death than he did all his life before, so I may save more with this dying speech than ever I did with all that's gone before! I have read of a rich Florentine who, being about to die, called his sons together and thus bespoke them:—"It much rejoiceth me, now upon my death-bed, to think that I shall leave you all *wealthy*. But Oh! my friends, it would rejoice me more if now, at my departure, I could leave you all *gracious*; and if before I die, I could see *Jesus Christ live in you*."—In recommending resignation to the divine will, he closes the discourse thus:—"In a word, how much soever God takes from you, its less than you owe him; and how little soever he leaves you, its less than he owes you: therefore instead of murmuring that your condition is so ill, bless God that it is no worse."

BEDAL [R. 500*l*.] JOHN GUNTER, LL. B. A native of Berkshire: educated first at London, and afterwards at Eaton; from whence he went to *Queen's Col. Camb.* and afterwards removed to *St. John's Oxf.* where in 1646, *Wood* says, he took the degree of LL. B. and was soon after made Fellow of *New College*, by the Committee of Parliament, and the Visitors for the reformation of the university. Here he was chamber-fellow with the learned *Stephen Charnock*, and was burser to the college two years. The Resident at *Hamburgh* writing to Dr. Goodwin, for a chaplain to the company of Merchant-Adventurers, Mr. *Gunter* was sent thither; but not having his health, he staid only two years, and then returned to his Fellowship at *New-College*, where he remained till Lord Wharton presented him to *Wadesden* in Bucks. *Oliver* the Protector, hearing of his name, (which he said he respected for his uncle Major *Gunter*'s sake) sent for him to preach before him, made him his chaplain, and afterwards preferred him to this rich living of *Bedal*, which he enjoyed till 1660, when *Charles* II. presented Dr. Samwaies. He then removed to *Whittlebury* in Northamptonshire, where he was a preacher in 1662, [*and therefore should have been mentioned at that place*]. Upon the Uniformity-

formity-act be retired to *Helaugh* in Yorkshire, where he managed Lord Wharton's concerns, which required frequent journies. But when he was at home, he preached constantly to the poor neighbourhood (except occasionally at *Leeds*) which he did *gratis* as long as he lived. He died *Nov.* 27, 1688, aged 63, and was buried in Lord Wharton's vault at Helaugh.—He was a person of great learning and worth, and of fine abilities; eminent for piety, prudence, and temperance; constant and serious in the devotions of the closet and family. He was a great blessing in the several places where he successively lived and laboured. His faith was sound, his preaching warm, his conversation exemplary, and his death comfortable.—He was well acquainted with the memorable *John* Earl of *Rochester*; [and once, after having dispatched some business with him, being urged to stay with some dreadfully prophane company, excused himself, and at the same time took the liberty to tell his Lordship of his condition; who then made light of the admonition; but, upon his death-bed it came fresh into his mind, and he expressed to Mr. *Gunter*, who came to visit him, the deepest remorse: and when Mr. *Gunter* remarked to a Fellow of a College, then present, "that he thought there had not been so much wickedness on this side hell, as he found when the Earl and his company were blaspheming," the Earl replied, "that he himself was *Belzebub* amongst them*."]

WORKS. The Just Man's Fall and Recovery: on David's Sin, &c.—Memoirs of Mr. Steph. Charnock.—The broken Heart: or Grand Sacrifice...Britain's Remembrancer.—A Sov. Remedy for a Sick Commonwealth,—The Princess Royal: on *Ps.* xv. 15.

BEVERLY. Mr. Joseph Wilson. After his ejectment (tho' he once attempted to preach here when the doors were locked against him) he lived privately till 1672, when he took out a licence and preached at *Hull*. He was a very worthy man, a bold, rouzing preacher, and very zealous against ceremonies. Once when he was preaching upon the brazen serpent's being beat to powder, cast into the river, and called *Nehushtan*, he said, "I durst tell the proudest prelate of them all, that if they bring up any thing into the worship of God, without the authority of his word, it is no better

* The above is the best meaning the Editor can make of this perplexed passage in the original account.

than

than *Nehushtan*, a piece of dead brass."—He died suddenly, in *Feb.* 1678.

BISHOPTHORP. Mr. Ellwood.

BOYNTON [V.] Mr. Laughthorn.

BRAMLEY. Mr. Bovel. § The report before mentioned of his Conformity is confirmed by the MSS. of Mr. *O. Heywood*, his near neighbour, who says, He was ejected from Monk-Fryston, and lived two years a nonconformist at Bramley; he then conformed, and was curate at *Sowerby*, and afterwards vicar of *Rotherham*.

BRANSBY [R.] Mr. Pomroy. He was about 70 years of age at the Restoration, and died at *Beverley* soon after his ejectment. Some say he preached at the Minster at *Beverley* every Lord's-day Morning, as Mr. *Hill* did in the afternoon; a man of considerable abilities, and an exemplary conversation, who was afterwards chaplain to Sir *William Strickland*. Probably this was the Mr. *Stephen Hill* said to be ejected from *Serraby*, there being no such place. [Perhaps the place intended was *Sowerby* or *Ferryby*].

BRIDLINGTON [C. or D.] Mr. Lucks.

BUGTHORP [V.] Mr. Cranford.

BURSTWICK [C.] Mr. Hill. A very laborious and useful minister, who often preached at *Outthorn*, six miles from Burstwick, for Mr. Samuel Picard, who died there in 1659.

BUSBY [C.] Mr. Eubank.

CHERRY-BURTON [C.] Mr. Thomas Micklethwait. One of the Westminster Assembly, and no less famous in the country for his piety, gravity, prudence, and learning, in his profession of divinity, than his son Sir *John Micklethwait* was in London, for his skill in medicine.

COTTINGHAM. Mr. Robinson. He was a man of great piety, but was clouded with melancholy, and died soon after his ejectment.

COWSCOTTS (near *Hull*). Mr. Luddington. He lived at Hull. Being much afflicted with the stone, he was at length unable to go to *Cowscotts*, and therefore used to preach

preach at his own house, where he died, in 1667, aged 77. Mr. *Askley* succeeded him.

EASINGWOLD [V.] Mr. GEORGE WILSON. He continued here till his death, *Sept.* 22, 1671. His motto was, *Ut vivas vigila.* Mr. Thomas Calvert of York, his brother-in-law, printed a sheet of English and Latin verses to his memory.

ELLINGTON [R.] Mr. HULSTON.

ESSINGTON. Mr. FOX. A man of a holy life, and a good preacher.

FARNLEY (near *Leeds*) Mr. LLOYD, He had a small estate, which he lived upon after his ejectment.

FERRYBY [V.] Mr. JOHN RYTHER. Of *Sidney Col. Camb.* The son of a noted Quaker at York He had been minister of *Frodlingham* and *Bromby* in Lincolnshire *, from whence he was ejected [probably at the Restoration]. He afterwards removed to York, and staid there some time. [At length he settled at *Ferryby*]. At the time of his [second] ejectment he lived at *Brough*, (a noted ferry in the London road over the river Humber) two miles and a half from Ferryby. In his own house there he preached his farewell sermon, on *Ps.* cxxxvii. 1. 'By the rivers of Babylon there 'we sat down: we wept when we rembered *Zion.*' His discourse was very affecting both to himself and auditory. He continued here some years, and preached as often as the times would allow. He went afterwards to *Allerton* near Bradford. About the year 1668 or 1669 he assisted in gathering a church in *Bradford-dale*, where his useful labours were much valued, and the serious impressions made by his affectionate preaching were long retained. He had a very particular way of adapting his discourses to remarkable seasons and circumstances. Upon occasion of the plague, and the fire of London, he preached several sermons which were very affecting, and shewed his true sympathy with the sufferers at that distance. He was at length taken up for preaching, and imprisoned six monshs in York castle; and venturing again upon the same crime, he was again committed, and continued in the same place 15 months more. Upon the

* The short account there given of him is hereby superseded, and should have been cancelled.

Five-

Five-mile-act he was forced to remove, when his wife was near her time. They were in great straits, and she in much danger for want of help. About 1669, not finding the country like to grow more hospitable, he and Mr. Hardcastle took their leave of a people by whom they were greatly beloved. He came to London for shelter, and some time after built a meeting-house in Broad-street, *Wapping*, where he continued preaching to the last, with great acceptance and success, though not without trouble. Warrants were often issued out against him, but he was never apprehended, tho' the officers and their attendants were many times vexatious to his wife. They came once and again to search for him at midnight, and not finding him, they rifled his study. One time, when he was preaching in his meeting, the officers came to seize him; but the sailors (of whom he usually had a good number in his auditory) made a lane for him, which he passed through and escaped. He died in *June*, 1681, aged 49. He was a man of strict piety, and a very affectionate preacher; whom God wonderfully prospered in his work. The seamen so delighted to hear him, that he used to be called *The seamans preacher*. Sir John Gayer, Governor of Bombay, left 100*l*. a-piece to his daughter's four children.

WORKS. The Morning Seeker; or the Benefit of being good betimes.—Sermons on *Prov.* viii. 17.—The best Friend standing at the Door; Sermons on *Rev.* iii. 20.—A plat for Mariners; or the Seaman's Preacher, in several Sermons upon *Jonah*'s Voyage †. Sermon on *Eccles.* viii. 11.—A Looking-Glass for the Wise and Foolish.—A Discourse of making a Mock at Sin.—The Hue and Cry of Conscience after secure Sinners; on *Gen.* xlii. 21.—Sea Dangers and Deliverances improved; on *Acts* xxvii. 18. at the end of Mr. *James Janeway*'s Legacy, &c.—Also a Pref. to a P. SS. Piece of Mr. *Janeway*'s...A Vol. of Sermons in MS. prepared for the press, were in the hands of Mr. *J. D.* He had a son, who having gone as chaplain with merchant ships to both the *Indies*, to avoid persecution, settled on the Revolution at Nottingham.——

§ It is supposed this was he who wrote against Mr. Barrett in the Neonomian Controversy.

GANTON. Mr. COLEWHONE.

HEMMINGBURGH [C.] Mr. ANTHONY FIDO. Of *Trin. Col. Camb.* Younger brother of Mr. John Fido. Born *Aug.* 20, 1640. At his first admission at *Camb.* he

† This will shortly be republished, with a Recommendation to SEAMEN, by the Rev. JOHN NEWTON, of London.

was examined by Mr. *Ray*, then steward of the college. Mr. *Valentine* was his tutor. He was thrown out at the Restoration, when he was under-graduate, but ready to take his degrees. [His tomb-stone says he resigned a Fellowship in *Trin. Col.* and a considerable living in Cambridgeshire.] Upon his ejectment from *Hemmingburgh*, in 1662, he became chaplain and steward in a gentleman's family, and afterwards preached in several parts of England. He at length went to London, about 1685, where he had a small congregation. He continued there, a batchelor, till his death, which was in *Jan.* 1715, aged 75, having been some time disabled by weakness. He was buried in *Bunhill-fields.*

HESSLE [C.] Mr. WILSON.

* HOLDEN. STEPHEN ARLUSH, M. A. Of *Peter-House, Camb.* A man of singular abilities, an excellent preacher, and of a very public spirit. He had a good estate, and did good to many with it. He spent the latter part of his life at York, where he died in 1680, aged about 57.

HOLLAM [V.] Mr. JOHN BLUNT. A man of a holy conversation, and a good preacher. He was but young when ejected.

HULL [V.] JOHN SHAWE, M. A. Of *Christ's Col. Camb.* He left a MS. account of his life and times, of which the following is an abstract:—He was born at *Sickehouse*, in the parish of Ecclesfield, in the West Riding of Yorkshire, *June* 23, 1608. Part of the family estate here was, upon his father's death, taken from him by the parish; and he, for peace sake, never contested the matter. Being an only child, he had his school-learning near home; and when between 14 and 15 years of age, at his own earnest desire, was sent to *Cambridge*, and admitted pensioner into *Christ's Col.* under the tuition of Mr. W. Chappel, afterwards Bp. of Cork. He had at that time little sense of religion, but as Providence ordered it, he had some good chamber-fellows, who kept him from bad company. When he was about two years standing, Mr. *Weld* (who afterwards went to New-England) preaching one Lord's-day at a church about three miles from Cambridge, Mr. *Shawe*, with some of his fellow students, walked to hear him; and from that day he dated his first fixed serious impressions. He was afterwards taken notice of in the college, and opposed as a Puritan, but continued there till he commenced M. A. in

1630, when a raging pestilence drove him from the university. The first place he accepted was *Brampton* in Derbyshire, where he was lecturer three years. Dr. *Morton*, (then Bp. of *Coventry* and *Litchfield*) to whom he applied for a licence to preach in his diocese, was strict in his examination; and when he had done, gave him his hand full of money, and laying his hand upon his head, without demanding any subscription, said, "Your licence shall be this: you shall preach in part of my diocese, when and where you will." God gave a blessing to his endeavours there for the good of many. On the intreaty of some friends, he went to London and preached there; when some merchants from *Devonshire* heard him, who resolved (as they afterwards told him) that if they could prevail with him, they would send him to preach at *Chimleigh* in that county, and maintain him themselves. But he went away before they could speak to him, and not knowing his name, nor where to meet with him, they were disappointed. About a year afterwards however, some of the same persons heard him there again; and following him to his lodging, told him their desire; and added, that it was their custom to maintain a minister for three years at one place; and if his ministry proved so acceptable that the people would maintain him afterwards, he still continued; if not, they supported him in another place. They pressed him much, and he complied, and God blessed his labours with great success. When his three years were almost expired, a complaint was made to K. *Charles*, by Attorney-General *Noy* and Abp. *Laud*, that the city merchants maintained in the several counties Puritanical and Nonconforming Preachers; whereupon the feoffees were prosecuted, (*Fuller*'s Church Hist. Book II. p. 136.) and he was forced to leave the place.

In 1636, his father being dead, he returned to *Sikehouse*, his own estate, and was soon called to be lecturer at *Alhallows* on the Pavement in *York*, where Mr. Ascough was then pastor; and there he continued with much comfort and good success for three years more. When he had preached his first sermon there, Abp. *Neile* sent for him by his Apparitor, and at first began to deal roughly with him; but when he heard that he was chaplain to Philip Earl of Pembroke, then Lord Chamberlain, he told him that he had nothing against him, but that he heard he was a rich man, and was brought in by *Vaux*, the Mayor of York, to head the Puritans against him. "But (said he) I tell you, I will break

Vaux

Vaux and the whole Puritan party." However Mr. *Shawe* continued without disturbance. He afterwards accompanied the Earl of Pembroke as chaplain, when he attended the King to *Berwick*, at the time of the pacification with the Scots. On his teturn, that noble Lord gave him the vicarage of *Rotherham*, where God signally owned his ministry. During the treaty at *Rippon*, between the English and Scots, 1640, he was chaplain to the Lords Commissioners, who treated him with great respect. Afterwards the Earl of Holland being appointed to disband that army, Mr. *Shawe* attended upon him at Doncaster, and the King came one day and dined there at Lady Carlingford's. At dinner, the King asked Sir T. Glenham, (who had lately been Governor of Hull) "Whether he could not starve that town? I am told (said he) that I can take their fresh water from them." Sir Thomas answered, "Your Majesty is misinformed; for tho' you may cut off from them the fresh spring that runs to Hull, yet the very haven is fresh at low-water, and every man can dig water at his door." This Mr. *Shawe* relates as what he heard before any war was begun.—When the King set up his standard at Nottingham, and the Earl of Essex came after him with an army, Mr. *Shawe* fled by night from Rotherham to Hull; but when he had preached one sermon there, Sir John Hotham, the Governor for the Parliament, would not suffer him to stay, for fear he should oppose him. He returned therefore to Rotherham, and was in the town when it was taken by the Earl of Newcastle, *May* 4, 1643. He then, with three others, had a fine of 1000 marks set upon his head. The rest were taken and imprisoned, but he absconded in the steeple for some time; and tho' they plundered his house, he fled by night, with his man servant, and got safe to Manchester. Upon his arrival there, Sir W. Brereton, Commander in those parts for the Parliament, offered him the living of *Lyme* in Cheshire, which he accepted. He lived in *Manchester*, where he preached every Friday *gratis*. Upon an earnest invitation, he went from thence to *Furness-fells*, and the parts in and about *Cartmel*, where they had had no preaching of a long time, and was extremely laborious and amazingly successful, among a people grossly ignorant and stupid. But was forced to fly from thence (not without great difficulty) into Yorkshire, upon the coming up of Prince *Rupert*'s forces.

After York was surrendered, and Lord Fairfax was well settled there, a standing committee of the gentlemen of York-

shire was appointed in the city of York, for the better ordering the affairs of the county, and advising Lord Fairfax. Mr. *Shawe* was chaplain to this committee. There was also an assembly of ministers of that county, appointed to sit every week in the chapter-house, to assist Lord Fairfax in casting out ignorant and scandalous ministers, &c. Mr. *Shawe* acted as secretary; but upon the turn of the times, burnt all the papers. At this time Lord Fairfax gave him the living of *Sherringham*, seven miles from York, where he preached a while, and then was invited to Hull, which he accepted of as a place of visible quiet. He preached at first in the Low-church there, and upon Mr. *Wait*'s removal, at the High-church; and there continued 17 years, preaching every Wednesday, and on Lord's-days once at least: for some time at both churches, and often to the soldiers at the castle, besides other occasional labours. He was promised by the Mayor, Aldermen, and Burgesses, 150*l. per ann.* and a good house; but when he left them they were about 1000*l.* in arrears. While here, he went frequently to the Committee and Assembly at York, as occassions required; and preached at the Minster, *Sept.* 20, 1644, on the taking of the Solemn league and covenant.—He had much success at Hull, and yet much opposition; especially upon attempting to set up a regular church discipline. "But (says he) I never repented of it, tho' I suffered much from men thereby; which I well knew how to have prevented, if I had looked at my own advantage and mens friendship above God's glory.—In 1646 he attended the Six Commissioners from the Parliament to the King, who was then with the Scots at Newcastle.

In 1653 he was made Master of the Charter-house or hospital near Kingston upon Hull, by the Mayor and Aldermen of Hull; which place was promised him at his first coming among them. He found the house 100*l.* in debt; no money to begin with, and but twelve poor people belonging to it; whereas there ought to have been twenty-six. There was but 10*l. per ann.* and a house for the Master, by the laws of the foundation; but former Masters had taken all the fines upon leases to themselves. Mr. *Shawe*, instead of this, gave away to the poor of the house most part of his own 10*l.* and in seven years time paid the 100*l.* debt; enlarged the number of the poor to forty, increased the weekly pay of each, and added to their occasional allowance. He also laid out 600*l.* upon the buildings of the house, and when he

came

came away, he left with the Mayor and Aldermen for the use of the poor, above 253*l.* for which he had their receipt.

In the time of the Protectorship, he was sometimes called to preach before *Oliver* at Whitehall, and sometimes at Hampton-court, which he did with the freedom and plainness of *Latimer*. *Oliver* and his council gave him an augmentation of 100*l. per ann.* which was duly paid. He usually attended also on the Judges in their circuits, and preached before them; and he once preached at Whitehall before *Richard Cromwell* while he was Protector.—Soon after the Restoration, *July* 25, 1660, Mr. *Shawe* was sworn chaplain to the King; but before the end of that year, some of the officers and soldiers of the garrison of Hull complained against him to Bp. *Sheldon*, and by him to his Majesty, tho' he could never hear what was the ground of it; and some time after, *June* 1, 1661, an order was sent down in the king's name, signed by Mr. Secretary Nicholas, to the Mayor and Aldermen, to remove three of the Aldermen from their places, and to inhibit Mr. *John Shawe* from preaching any more at Trinity-church. Upon this he went to London, and was introduced by the Earl of Manchester, to his majesty, who told him, He should continue Master of the Charter-house, and promised to take care of him as his chaplain; but desired him to submit to his order of not preaching any more at Trinity-church. Mr. *Shawe* then waited on Bp. *Sheldon*, who said, that he heard he was a leading man among the clergy in the North, but was no great friend to Episcopacy or the Common Prayer. He answered, "That in all those times, when there was liberty enough for it, he had never said a word against either of them; tho' he owned that, if they had *never come in*, he would never have *fetched* them." But his Lordship would give him no account of the matter for which he had complained to his Majesty against him.

Mr. *Shawe* then returned to the Charter-house, and preached to the poor every Lord's-day, when the people of Hull flocked thither to hear him; so that the churches were empty. The officers sent some soldiers to beset the house and hinder the town's-people from entering; yet by some means they got in; and one day they confined 300 of them in the house till the next morning. On account of these difficulties, and being forbid to go into the town to converse with the people there, Mr. *Shawe* thought himself not capable of much farther good, and therefore, after making up his accounts, he removed with his family (*June* 20, 1662) to

Rotherham, where he had formerly been vicar. There he preached one part of the Lord's-day, as Mr. *Clayton* did the other, and sometimes on the week-day, till *Aug.* 24. He had not then any living, but declares in his Narrative, he would refuse neither living nor work, upon any terms that would satisfy his conscience. He afterwards continued preaching to his family, and often to other persons, without any great trouble. He died *April* 19, 1672, aged 65, and was buried in Rotherham church; where, upon a brass plate there is this epitaph:

> JOHANNES SHAWE, M. A. e Col. Cti. *Cantab.* oriundus, quondam hujus Ecclesiæ Vicarius, ob insignem Eruditionem Pietatem, et ΚΟΠΟΝ ΕΝ ΛΟΓΩ inter præcipuos Theologos piis Doctisq; constanter numeratus, ac tam *Barnabas* quam *Boanerges* rité habitus, in Mansiones cœlestes translatus, Anno, *&c.*

WOKKS. Single Sermons, *v. g.* Two clean Birds, on *Levit.* xiv. 4, 8. at Selby, before Lord Fairfax and his Army, 1642.—A Broken Heart: on *Psalm* li. 16, 17.—On a Fast-day at Beverley.—The Three Kingdoms Case: on *Isa.* xlii. 24, 25.—Britain's Remembrancer: at York Minster, *Sept.* 20, 1644, at the taking the Covenant.—Britannia Rediviva: an Assize Sermon on *Prov.* xiv. 34.—The Princess Royal (another, do.) on *Psalm* xlv. 16.—Some Memorials of the holy Life and happy Death of his Wife.

KIRBY-MALL. Mr. WALTON.

KIRKBY *Underdale.* [V.] PETER CLARK. M. A. Fellow of *St. John's Col. Camb.* Born at *Beverley*, of pious parents, and noted for his early proficiency at the school there. When he left the university, he settled at *Carnaby*, where he was useful in his ministry till the civil war, when he was forced to London, and was chosen Member of the Assembly. After the troubles, he returned into Yorkshire, where he was beneficed at *Kirkby*, and there continued till the Uniformity-act displaced him. He then retired with his wife and four children to *Walkington* near *Hull*, where he had a good estate which descended to him from his father. There he continued as long as he lived, teaching a private school, and boarding young gentlemen, some of whom were great ornaments and blessings to their country.

KIRKLINGTON [R. 200*l.*] Mr. PHILIP ANISBIT. A gentleman of distinguished abilities, great learning and a public

public spirit, who went about doing good. He much honoured his office and doctrine, by a very prudent and engaging conversation, and especially by his charity and catholicism.

LESTINGHAM [V.] Mr. PECKET.

OSMOTHERLY. Mr. SHEMHOLD.

ROSS [R. 150*l.*] Mr. ANTHONY STEVENSON. This living was in the gift of the Countess of Exeter. Mr. *Stevenson* had good ministerial furniture, and was also well skilled in physic, which he administered to the poor *gratis*. He was an old man when ejected, but in good circumstances, and continued at *Ross* till his death.

SAND-HUTTON [C.] Mr. DUNKINSON.

SIGELSTHORP [C.] Mr. LAW.

SKIRRINGTON [R.] Mr. PLACKSTONE. An active, judicious, grave old man. After his ejectment he lived at *York*, and there died, 1686, aged 84.

SLINGSBY [R.] Mr. SINCLERE. He had the character of a godly man, and a good preacher.

STILLINGFLEET [V.] Mr. THOMAS.

STILLINGTON [V.] Mr. ALEXANDER MEDCALF.

SUTTON [C.] Mr. JOSIAH HOLDSWORTH. Of *Camb.* university. Afterwards chaplain to Sir Richard Houghton, of Houghton Tower in Lancashire. In 1672 he set up a meeting at *Heckmondwyke*. He died in 1685, under fifty years of age. A man of great piety, sincerity, strictness, and industry for the good of souls, and blessed with abundance of success. § He was much beloved, and it is said, is still spoken of with great respect. His successors at Heckmondwyke were, Mr. *David Noble*, Mr. *Kirby*, and the late Mr. *James Scott*, who was for near thirty years the tutor of a flourishing academy, now under the care of Dr. *Williams*, at Rotherham.

THIRSK [C.] MATTHEW HILL, M. A. Of *Magd. Col. Camb.* under Mr. *S. Hammond*. Born at *York*. He made good progress in learning, and when he left the university, improved himself much in Hebrew, under the direction of Mr. Sherwood of Popleton. He preached first at

Helaugh near *York*, where he settled, after having been solemnly ordained. Dr. Calamy has a copy of his testimonials. He met with much opposition from the Quakers, but gained upon many of them by degrees. From hence he removed to *Thirsk*, where he was ejected in 1662, and was wholly destitute of a subsistence. He preached for a while privately at *York*, but in great danger. He could not bear being burdensome to his relations, and therefore casting himself wholly upon divine providence, he travelled to London in search of some employment. There he obtained a chaplainship at *Gatten* in Surrey, where he had 20*l. per annum.* Some time after removing thence, he lost his little all in a fire at London, upon which he subscribed a letter thus: "Your brother, *sine re, sine spe, tantum non sine se, M. H.*" He had several relations, who from the first pressed him to Conformity; but no necessities could tempt him to think of offering violence to his conscience. At last, though he had a very tender constitution, he determined upon a voyage to the West-Indies. He embarked with little besides a few cloaths, a Bible, a Concordance, and a small parcel of MSS. He fixed at Charles county in *Maryland*, in 1669, where a brighter scene began to open, and he had a prospect of considerable usefulness in the ministry, and of a good advantage by his labours in temporal respects. But new troubles afterwards arose, which greatly disappointed his hopes; so that it may be said as truly of him, as of most in modern times, that "thro' many tribulations he entered into the kingdom of God." He was a man of ready abilities, a good scholar, a serious, warm, and lively preacher, and of a free and generous spirit.

TOPCLIFF. Mr. JAMES CALVERT. A graduate of *Clare Hall, Camb.* Son of Robert Calvert, a grocer and sheriff of *York*. At Cambridge he was cotemporary with Abp. *Tillotson*, under Mr. David Clarkson. He had been several years at *Topcliff* when he was silenced by the Act of uniformity. He afterwards retired to *York*, and lived privately, but not idly; for he studied hard. He was an ingenious and pious man, of a meek and quiet temper. When he could not conform, he peaceably submitted. He had several interviews with the Arminian party, and the churchmen, many of whom, by his learning and moderation, he kept from extremes, and brought to fall in with Mr. *Baxter* in the middle way. Many pious Conformists, as Mr.

Chr.

Chr. Jackson, Mr. *Ratcliff*, &c. loved and honoured him, and would fain have won him over to the church, but they could not remove his objections; so that, with all his moderation, he was a true Nonconformist. Having dedicated a learned work to Bp. *Wilkins*, he waited on him at Scarborough with Mr. Williams of York. The Bishop received them with much respect, and encouraged them to live in hope of a comprehension. About 1675 he became chaplain to Sir W. Strickland of *Boynton*, where he continued several years, preaching and educating his son, till both he and his Lady died. Then he removed to *Hull*, and thence into Northumberland, as chaplain to Sir W. Middleton, where he preached constantly in the chapel, and educated his only son, to whom he was left tutor when the father died; and he was very careful in his education, both at home and in Cambridge. He was a man of great reading, and a good disputant. He died in *Dec.* 1698. He left his books and a good collection of MSS. to his cousin, Mr. Harrison, Fellow of *Sidney Col. Camb.*

WORKS. Napthali; seu Colluctat. Theolog. de reditu 10. Tribum, Conversione Judæorum, & Mens. Ezekielis. Lond. 4to. 1672.

WALTON [C.] Mr. HAINES.

WETWANG [V.] Mr. WAIT. He was diligent in his work, but seemed not to have any great success. He continued here after his ejectment, and preached in his own house publickly, His wife taught school, and he assisted her. Having three children, he kept several cows, and in the winter looked after them himself, and he hired the tilling of a piece of land which he had purchased, the crop of which he used himself to thresh out. He kept also a flock of sheep, which, in winter, he foddered commonly in his own yard. Being well esteemed by Lady *Norcliff*, she allowed him 5*l*, a year. He was sometimes disturbed by the constable when preaching in his house, where he would have all his wife's scholars attend; but he continued doing it without fear, and with his doors open. He was a man of singular piety, whose way of living was so different from that of his neighbours, that he seemed like a man of another country.

WELL [V.] Mr. PROCTOR.

WHELDRAKE [R.] Mr. BOYARD.

§ Mr. ROBINSON, it is believed, was ejected somewhere in the West Riding. He died at Rastrick.

The following persons were not fixed when the Act of uniformity took place.

Mr. JENNISON.—Mr. WHEARAM.—Mr. JAMES BAYOCK. He had a university education, and many years preached at *South Cave*, where he trained up several for the ministry.

Mr. NOAH WARD; a student. Born at *Derby*. A serious disposition was observed in him betimes, and he early devoted himself to God in the ministry, whose service he afterwards pursued as the great end of his being. But after he had been two years at the university, he met with a sudden check to his improvements in literature, by the Act of uniformity; so that he returned to his native place. Having a good genius, and a serious spirit; being fervent in prayer, and zealous to serve God in the gospel, with the divine blessing he acquired an ability for usefulness. He had good assistance from Mr. *Beresford*, who had been minister of St. Werburgh's at Derby. The people there consulted about some provision for this young man, and got him to be usher to the school-master in that town. But this not answering his purpose, he quitted the place, and went to a gentleman's house to teach his children, where he was seized with a fever, which forced him to return home. After his recovery he taught school at *Asheby*, but some trouble there drove him home again. He was ordained at *Sheffield*, and was some time chaplain to Sir John Wentworth, in whose family he married. He continued here till Sir *John's* death, and till his Lady married the Lord Winchelsea, who dismissed him. He then went to *Askam*, about three miles from *York*, where he lived eleven years. He preached in several other places, and was an itinerant preacher all his life. He was reduced to many straits, but never thro' his own fault. He managed all his domestic affairs with great frugality, so that neither he nor his wanted food or raiment; and contentment made their little enough for them. He often acknowledged his great obligations to Mr. *Ralph Ward*, who, tho' a stranger, employed him; and who, after K. *James's* Declaration for liberty, finding himself decline, desired his assistance every third sabbath and

and week-day lecture. So that at length his itinerancy was confined to *York*, *Selby*, and *Ellinthorp*. A little before his death, he left *Selby*, and bestowed one of his days at *Helaugh*, but continued at the two other places to his death. Had he not lived by faith, he had died by his discouragements. He had a deep sense of the sins of the times, and of the general decay of piety. This made the terrors of the Lord usually fill up the greatest part of his sermons. He studied not language, but plain, convincing truths.—He used to say "There were two sorts of professors that he did not like: those that were all for heaven, and nothing for the earth; and those that were all for earth, and nothing for heaven: the one makes himself all spirit, and the other all body; whereas man is a compound of both, and Christianty divides our cares between them, with a due preference of our more excellent part."—A person of considerable note for wealth, who had a place in the bishop's court, and was much prejudiced against the Dissenters, had procured a writ *de excom. cap.* against Mr. *Ward*. Upon this some private christians met at his house to pray with him, for his deliverance. The very next Lord's-day this angry gentleman was killed in a duel, with an intimate friend, who was very unwilling to accept the challenge. By this unexpected and undesired means Mr. *Ward* was, for a good while, free from disturbance. The fear of losing a daughter seized on his spirits, and it was thought, hastened his death; which however was serene and joyful. A few minutes before he departed he said, "That he had given himself up to God when he was young, and served him with sincerity, tho' with much weakness; and he humbly hoped that God, for Christ's sake, would pardon and accept him." "God (said he) will redeem my soul from the power of the grave, for he shall receive me." These words he desired might be his funeral text. He died *May* 22, 1669, aged 59.

Mr. JOSIAH MARSDEN should probably be somewhere inserted. He was the youngest son of Mr. Ralph Marsden, who had four sons ministers. *Jeremy*, the second of them, (mentioned p. 421.) says of his three brethren, that "they all obtained mercy to be faithful;" which expression seems to imitate, that they all suffered for the same cause. This Mr. *Josiah Marsden* signed the testimony of Mr. *Ed. Veal*, in the capacity of Fellow of *Trin. Col. Dublin*. But nothing further can be certainly said concerning him.

Mr.

Mr. INGHAM and Mr. PEEBLES were ejected somewhere in the West Riding of Yorkshire.

The following afterwards conformed.

Mr. JOHN HOOL, of *Bradfield*.—Mr. JOHN HIDE, at *Slawhwait*.—Mr. KENION, of *Riponden*.—Mr. JOHN HEPWORTH, of *Lotwel*.—Mr. LISTER, of *Giggleswick*.—Mr. RALPH WOOD, of *Saddleworth*. § He was for a time remarkably peremptory against conformity. After he conformed he became a vain and debauched character.—Mr. SCARGIL, of *Chapleworth*.—Mr. MOORHOUSE, of *Castleford*.—Mr. ETHERINGTON, of *Morley*. § He succeeded Mr. Bovel at *Bromley*.—Mr. MOOR, of *Bayldon*.—Mr. OBADIAH LEE.—Mr. BUCKLEY, of *Horsford*.—Mr. LAMB, of *York*.—Mr. SAMPSON, of *Rawcliff*.—Mr. DENTON, near *York*. He was afterwards at *Oswaldkirk* and *Stonegrave*.—Mr. TIMOTHY ROOT, of *Sowerby Bridge*. He had a good reputation for piety, and had been a great sufferer for Nonconformity, in the year 1683. *(Conformist's* 4th. Plea, p. 51.*)* yet just at that time, when K. *James* granted liberty of conscience, he conformed, but had little satisfaction afterwards. Mr. *Tricket*, and others thought his complying, after such sufferings, so extraordinary, that they wanted to know whether he saw with clearer eyes than they, and desired he would give them an account of the reasons of his proceedings; but this he declined. He brought up his son for the ministry, who was then about 19 years of age. He and his mother were greatly troubled at his father's Conformity, and died soon after. The son had 24*l. per ann.* settled upon him by a relation, for life, on account of his being designed for the ministry. This of course was lost at his death, and his father did not long survive.

MINISTERS

MINISTERS EJECTED OR SILENCED

IN

NORTH WALES.

CARNARVONSHIRE.

MR. JOHN WILLIAMS. He was silenced, though not ejected here. He was an ingenious and learned man, and a good preacher. He afterwards preached *gratis*, as he had opportunity, and died about the year 1674.

DENBIGHSHIRE.

DENBIGH, [R. and V. 48*l.*] Mr. WILLIAM JONES. Born in *Merionethshire*. After an advantageous education, he was settled at a school at *Ruthin*, from whence he removed to this place, where he was chosen by the Governor, Col. *Twisleton*, to be preacher in the castle, and about 1648 became minister of the parish. He took a journey to London, to confer with Mr. *Baxter* and others, before the Uniformity-act passed, and returned fully bent for Nonconformity, to which he was most inclined before. When the Five-mile-act forced him from the town, he found a comfortable retreat in *Plâs Tég* in *Flintshire*, a seat belonging to the ancient family of the *Trevors*, where some land was generously allowed him by Mr. *Trevor*, to the value of 20*l. per ann.* Having lived there for several years, he removed to *Hope*, where he died in a good old age, in *Feb.* 1679, and there he was buried. Dr. *Maurice*, of Abergeley, a Conforming Minister, preached his funeral sermon, and gave him his due character. He also penned this inscription, which is

on

on his grave-stone: "Hic exuvias reliquit mortales *Gulielmus* "*Jones*, assiduus verbi divini præco, felici concionum fructu "& pio exemplo adhuc loquitur."—He was a person of a sweet and pleasant countenance, of an unquestionable learning, prudence, moderation, and piety. He suffered three months imprisonment for performing family duty in a gentleman's house, after he was silenced. He could not think himself discharged from preaching, by the laws of men, and therefore continued his ministry in private as he had opportunity. Being solicited by his wife and relations to conform, on account of his family, he answered, "God will provide: None of you will go with me to judgment." He had a good report of all men, and of the truth itself. He translated into *Welch* Mr. *Gouge*'s *Word to Sinners and Saints*, and his *Principles of the Christian Religion*.

HOLT [C. to *Gresford*, 32*l.* 13*s.* 4*d.*] Mr. RICHARD TAYLOR. Of *Oxford* university, under Mr. *Samuel Jones*, who was afterwards a noted tutor in a private academy. He settled at this place in 1659 when he was very young. After being silenced, he continued preaching twelve months in the church *gratis*, by connivance. He then removed to London, and at length was pastor of a congregation at *Barking* in Essex, where he died about 1697.

LLANVAIER [V.] JONATHAN ROBERTS, M. A. Of *Oxford* university. He was one who, in 1681, assisted at the conference concerning Nonconformity, in the town-hall at *Oswestry*, before Dr. Lloyd, Bp. of *St. Asaph*, with Mr. *Henry*, and Mr. *James Owen*. Mr. *Henry* describes him as "a learned man, an *Israelite* indeed, for plainness and integrity; a silent sufferer for his Nonconformity, for which he quitted a good living; and died with comfort in the review, *Sept.* 26, 1684." The summer before, he had visited Oxford, Cambridge, and London, where he heard and saw what much confirmed him in his dissent.

RUTHIN [*Wardenship*, C.] Mr. ELLIS ROWLANDS. At the time of ejectment he was occasionally in Carnarvonshire, and was there hauled out of the pulpit as he was preaching. He was a laborious, worthy man; but after being silenced, he was reduced to extreme necessities, and a collection was made for him at Denbigh. His wife kept school in *Carnarvonshire* for a livelihood, and he drew patterns for the girls to work by. He could not be permitted a quiet

abode, but was forced to flee into Cheshire. He died a Nonconformist about the year 1683.

WREXHAM [V. S.] Mr. AMBROSE MOSTYN. Son of Dr. *Mostyn*, of an ancient and honourable family at Greenfield in Flintshire. When he came from the university, he preached for some time at *Redcastle* in Montgomeryshire, in connexion with Mr. *Powel*. At length he fixed his usual residence in this county. *Holt* had some time the benefit of his labours, till about 1659, when he removed to *Wrexham*, and was the stated preacher there, till the restoration, when he gave way to the sequestered minister. Having no children, he and his wife were entertained by Lord *Say and Seal*, [§ who was converted by old Mr. *Dodd*] as his domestic chaplain, at his seat in *Oxfordshire*, and were treated with much respect. On his Lordship's death, he preached his funeral sermon, and soon after removed to London, where he lived with Mr. *Johnson*, a Nonconformist Minister, and there he died, about 1664. He was generally esteemed a good scholar, and remarkably humble, mortified, and pious; but was inclined to melancholy. In his younger days, when he was assistant to another minister, some good people in his hearing, ascribing their conversion, under God, to that minister's preaching, he seemed dejected, as if he was of no use; when a sensible countryman present, who had a particular value for his ministry, made this observation for his encouragement: "An ordinary workman may hue down timber, but it must be an accomplished artist that shall frame it for the building." Mr. *Mostyn* upon this rose up, and chearfully replied, "If I am of any use, I am satisfied." Indeed his preaching was always solid and judicious, and highly esteemed by all but himself; but was especially useful to grown Christians. He was noted for a happy way of explaining and improving difficult texts, and was much against unpremeditated sermons. He shewed a very tender spirit to any in distress. His last wife, (daughter of Sir *E. Broughton*, Bart.) tho' eminent for piety, was exercised with great trouble of mind, in which he was a successful comforter. He was inclined to heat in his temper, but was the first to censure himself for it. He had but a small income of his own, and yet was very charitable. In those times, when so many worthy men were in lower circumstances than himself, he was unwilling to receive the bounty of his friends, and said, he would not eat the bread out of poor men's mouths. He had

had an agreeable address, which, with his great abilities, recommended him to persons of rank who were no friends to Nonconformity; yet he delighted to converse with poor christians, and had a very happy turn for profitable conversation with them. He used a familiar way of starting practical questions, that would either set people a thinking themselves, or make them eagerly attentive to his own instructions.—He was sorely afflicted with the stone many years. The Lord's-day before his last long illness he preached on these words; 'I bear in my body the dying of the Lord 'Jesus.' He died at London soon after the fire.

Mr. JENKINS, of *Gresford*, afterwards conformed.

FLINTSHIRE.

BANGOR † [R. S. 300*l.*] Mr. ROBERT FOGG. sen. He succeeded Mr. H. Bridgeman, and was ejected at the Restoration. He was a strong man, of a stern countenance, of warm passions, and of a bold and zealous spirit. He had some particular fancies, but his piety was very eminent. He had been a very active man in the parliament times. When Prince *Rupert* took Bolton, and put so many to the sword, he had a narrow escape. Having set his man to wait with two horses at a certain place, he determined, if the town was taken, to ride for his life; but when he came to the place, his man and horses were gone. He happened however to meet with another horse, or else he had been killed, for the Prince had a particular aim at him. In the time of the war, he married his second wife, who proved a Papist. Her sons were in the King's army, and much enraged against their father-in-law. One of them sent him a challenge. He took his sword under his coat and met him, and so humbled the young man that he was glad to be reconciled. When his wife was afterwards acquainted with it, she expressed the highest approbation of his conduct. About the year 1660, a person came to him to have his child baptized, and would have it crossed; upon which he pleasantly said to the man, "I will not cross it, but if you will go to my son *Rowland*, he will cross it, and cross thee, and cross me too."

† Or BANCHOR, *Monachorum*; a small village, which is famous for a large monastry of British christians, who were all Presbyterians, and who were murdered at the instigation of Austin the Monk—*In the Index Vil.* the city BANGER, this village, and another in Cardiganshire, are spelt all alike.

Vincent . Alsop.

From an Original Painting in Dr. Williams's Library.

Published by Baldwin & Son, Paternoster Row.

Mr. *Fogg* went constantly to church at Namptwich or Acton, and preached after sermon on the Lord's-days, and also on week-days. In the latter part of his time he lived alone, and kept his coffin by him. He ordered a friend, if he should not be seen after a certain time, to break open his door. [However he did not die alone]. On his death-bed he spoke much of the evil of sin, wishing he could persuade all that visited him to have the same thoughts of it as he had, and to forsake it. He was large and affectionate in his penitential confessions; very earnest in prayer for pardon, and discovered a peculiar sense of God's pardoning love and mercy, to his great joy and the refreshment of others. Once, after a fainting fit, he said "I had like to have got to heaven too easily." He often spoke to this effect; "The will of my Heavenly Father be done. Let him lay upon me what he pleases. I am in his hand, who waited on me a great while; and why should not I wait? God's time is the best for all things." When one asked him how we might know our interest in Christ? he answered, "By the working of his Spirit in us, as a guiding and ruling Spirit." As he drew near his end, he was sometimes insensible for some hours, and then coming to himself again, and finding his christian friends about him, he said, "O what has my dear Father done for me, unworthy me, to let me have the company and prayers of his dear children at such a time as this!" He was lively in his spirit to admiration, rejoicing when he spoke of death, and discovered his longing to be at rest, tho' he was content to wait God's time. The day before he died, Mr. *Philip Henry* coming to see him, he begged him to pray with him, and was much revived by his prayer, said *Amen* several times with rejoicing; and when he had done, thanked him and blessed God for him. When Mr. Henry asked him about his Nonconformity, he said, "I have conformed too far;—thank Mr. Henry for it." He died at *Namptwich*, in *April*, 1676, aged 80, and was buried at *Acton*.

Mr. ROWLAND FOGG of Harding-Castle, (afterwards Dr.) son of the former, was a sufferer by the Act of uniformity, and stood out some time; but he at length came in. He was displeased that in the first edition of this work he was mentioned as conforming; and therefore this account of him is taken from his own letters to the Author.—"His case was in some respects singular, for tho' he was conformable in worship, ceremonies, and other matters ecclesiastical, (be-

ing among the first who restored the public use of the liturgy in 1660, and continuing the use of it till *Aug.* 1662) yet he could not satisfy his conscience to keep in his living, when not only *assent* and *consent* was required, but a subscription to a second declaration, in which some clauses relating to matters of state, seemed to him ambiguous. Not being permitted to subscribe in any other acceptation than what was commonly accounted the sense of the imposors, he chose rather to quit his livelihood than his inward peace, and resigned his benefice before the act took place. And yet, in obedience to the law, he neither joined with any separate congregation, nor officiated in the church, till his sentiments of the *Declaration* were justified in *Wesminster-Hall* in 1665, by persons sufficiently authorized to interpret an ambiguity in a law, so long as the law-makers forbore by an explanatory act to do it themselves. He then subscribed the said *Declaration*, as Dr. *Bates* and others did at *London*. The bar being (as he said, by divine Providence) thus removed, he returned to his ministerial employment, having for several years only a curacy; but he was at length made Dean of *Chester*."

HANMERE, [V.] Richard Steel, M. A. Of *St. John's Col. Camb.* A very valuable and useful man; a good sholar, a hard student, and an excellent preacher. He met with much trouble on the account of his Nonconformity, particularly in 1665, when just as he was setting out for London, by a warrant from the neighbouring justices, under colour of the report of a plot, he was stopped and searched; and finding nothing to accuse him of, they seized his almanack, in which he kept his diary for that year: it not being written very legibly, they made what malicious readings and comments they pleased, to his great reproach and injury; tho' to all sober people it only discovered him to be a man who kept a strict watch over his own heart, and was a great husband of his time. Fixing afterwards at London, he became pastor of a congregation there, and died *Nov.* 16, 1692, aged 64. [Mr. P. Henry speaks of him thus: "My old and dear friend and companion in tribulation, and in the kingdom and patience of Jesus Christ—a man that had been greatly useful in his generation, both in the country and at London." —It is observable that he joined in the ordination both of Mr. *P. Henry* and of *Matthew Henry*, his son.] His funeral sermon was preached by Mr. *George Hammond*, on 2 *Tim.* ii. 15. [entitled

[entitled *A good Minister of Christ.* Of which see the high character given, in the account of Mr. *Hammond*, Vol. II. page 129.]

WORKS. The Husbandman's Calling—A Discourse of Uprightness—An Antidote against Distractions in the worship of God—The Tradesman's Calling. [One of the books given away by the Society for promoting Religious Knowledge]—A Discourse of Old-Age—Four Sermons in the Morning Exercises—A Preface to the Life of Mr. T. Froysel.

WORTHENBURY [C. now R.] PHILIP HENRY, M. A. Of *Christ Church Oxf.* Born at Whitehall, Westminster, *Aug.* 24, 1631. His father, Mr. John Henry, was gentleman to the Earl of Pembroke, who being made Lord Chamberlain, preferred him to theKing's service: and he liv ed and died a courtier. This son, being born in the court, Philip Earl of Pembroke, James Earl of Carlisle, and the Countess of Salisbury were his sponsors in baptism. Prince *Charles* and the Duke of *York* being about his age, he in his childhood often attended upon them in their play, and might have expected future preferment. But the public changes that ensued separated him from court, and he was well satisfied in his removal, not daring to think of a return, for fear of being ensnared; otherwise he wanted not encouragement. However, the tincture of his first education so far continued, as to leave the most sweet and obliging air of courtesy in his conversation, which made him universally beloved. He was brought up in Westminster school under Dr. Busby, and being a great proficient, was particularly caressed by him. In 1645 he was admitted King's scholar, and was first of the election, partly by his own merit and partly by the interest of the Earl of Pembroke. While he was at school he constantly attended on the Morning lecture in the Abbey church, carried on by seven members of the Assembly, as also upon the monthly fasts at St. *Margaret's*, and found such good effects from it, that he often recommended it to parents to bring their children betimes to public ordinances.—He was one of the scholars whom Dr. Busby employed in reading Greek authors, to collect materials for his excellent Greek Grammar. The Dr.'s care to assist him in his preparation for the Lord's Supper, (which, according to the custom of the school, he received before he went to the university) was very beneficial to him, and he often thankfully acknowledged it. *May*, 1647, he was chosen from school to *Christ Church, Oxon,*

jure loci, with four others, of whom he had the second place In *December* following he was entered Commoner, Mr. Underwood being his tutor. His godfather, the Earl of Pembroke, gave him 10*l.* to set out with. He applied himself vigorously to his studies, and in the *March* following was admitted student of the house by Dr. Hammond, then Subdean. Upon the visitation of the university by order of Parliament, when this question was put to all, to be answered in writing, "Will you submit to the power of the Parliament in this present visitation!" Mr. *Henry*'s answer was, "I submit as far as I may with a safe conscience, and without perjury," having taken the oath of allegiance and supremacy. His answer was allowed, and he was continued in his student's place. He made good improvement in his studies, took his degrees at the usual time, and gained great applause by several college exercises.

He preached his first sermon at *South-Hinesey*, Oxfordshire, in *Jan.* 1653. Serjeant Puleston's Lady, of Emerald in Worthenbury, writing to Mr. F. Palmer of *Christ-Church*, to recommend to her a young man to take the care of her sons, and preach at Worthenbury, he proposed it to Mr. Henry; who was willing to make a trial for half a year, and went in *Sept.* 1653. When the time was expired, he returned to Oxford; but afterwards, upon the earnest invitation of Judge Puleston, and all the people of the parish, he fixed among them. For two or three years he kept his place in Christ-Church, attending once a year, and disposed of most of his income among poor scholars. The Judge settled 100*l per ann.* upon him (in lieu of the tythe) free of all incumbrances. He was ordained at Prees, *Sept.* 16, 1657. Being thus fixed, he was abundant in his labours to win souls. Besides preaching he expounded the scriptures, catechized, and explained the catechism. He set up a monthly lecture, and had also a monthly conference. He was very industrious in visiting the sick, instructing and praying with them. He preached at the funerals of all whom he buried, thinking it a peculiar opportunity of doing good. He was very careful in admission to the Lord's Supper, that the weak might not be discouraged, nor yet the ordinance prophaned. His deportment towards his parishioners was very exemplary, condescending to the meanest, bearing with the infirmities of the weak, and 'becoming all things to all men'. For about eight years his ministry in this place was signally successful. He constantly laid by the tenth of his income for the poor, which he faithfully

fully disposed of in the liberal things which he devised, especially the teaching of poor children. He had several offers of more considerable places, but was not given to change; and tho' the family of the Pulestons, after the death of the Judge and his pious Lady, grew very unkind to him, he resolved to see his call clear, before he would leave a place where God had owned and blessed him.—When at the Restoration, Dr. Bridgman, the sequestered rector of Bangor, asserted his right to *Worthenbury* as a chapelry belonging to it, Mr. *Henry* was but as his curate; however, he continued above a year in the enjoyment of his liberty under him.

The grand question then on foot was about Conformity. Mr. *Henry* used all means possible to satisfy himself, by reading and conversation; particularly at Oxford with Dr. *Fell*, afterwards bishop, but in vain. Being about that time at Chester, he discoursed with the Dean and Chancellor about the matter. The great argument they used to persuade him to conform was, that he would otherwise lose his preferment. "Besides (said they) you are a young man, and are you wiser than the King and the Bishops?" Upon which he made this reflection in one of his papers: "God grant I may never be left to consult with flesh and blood in such matters!" He was repeatedly presented at Flint assizes for not reading the Common prayer, before there was any obligation, and it was not without some difficulty that he got off. His annuity from the Emerald family was withheld; but what troubled him most was, that he was hindered from doing good in his former manner. At length Mr. Pulestone and Dr. Bridgeman, having had a dispute about the tythe, came to an agreement, (by the mediation of Sir T. Hanmer, *Sept.* 11, 1661) of which this was the condition: that before the first of *Nov.* following, he discharged Mr. *Henry* from the chapel of *Worthenbury*, without suffering him to officiate there any more. Upon this Dr. Bridgeman discharged him by a writing under his hand, which was published in the church by one of Mr. Puleston's servants, *Oct.* 27. Thus Mr. *Henry* ceased to preach to his people, but he ceased not to love and pray for them. He afterwards preached occasionally, in neighbouring places, till Bartholomew-day, 1662. "The day (says he) which our sins have made one of the saddest days to England, since the death of Edward VI. But even this is for good, tho' we know not how."—The first time he visited Dr. Busby afterwards

terwards, the Dr. asked him, "Prithee, child, what made THEE a Nonconformist?" "Truly, Sir (said he) YOU made me one, for you taught me those things that hindered me from conforming." He could not be satisfied to be reordained; nor could he assent and consent to all and every thing in a book which he found liable to many just exceptions. But tho' he was a conscientious Nonconformist, his moderation was remarkable. He wished for Abp. *Usher's* Reduction of Episcopacy. Thinking it lawful to join in the Common prayer, he practised accordingly, and endeavoured to satisfy others concerning it. He was much afraid of extremes, and more solicitous for nothing than to maintain christian charity among professors.—At Michaelmas, 1662, he removed from *Worthenbury* to *Broad Oak*, where he had an estate which came to him by marriage, which not only supported him, but enabled him to relieve many who were in want. Here he constantly went with his family on the Lord's-day, to Whitewell chapel, or Tylstock church, preaching only occasionally. He used to say that he went to bear his testimony to public ordinances.

In *Oct.* 1663, Mr. *Steel* and he were taken up and imprisoned, on pretence of a Plot; upon which he wrote in one of his papers, "It is sweet being in any condition with a clear conscience." After some days, they were examined by the deputy-lieutenants, charged with they knew not what, and dismissed upon their verbal security to be forth coming upon 24 hours notice. In 1665 they were made sub-collectors of the royal aid. In *Sept.* the same year, Mr. *Henry* was again taken prisoner to *Hanmer*; but after some days confinement, he was discharged upon recognizance of 20*l.* with two sureties to be forth coming upon notice. When the *Five-mile-act* took place, he left his family, but soon returned in peace. In 1667 he removed to *Whitchurch*, where he attended constantly on the public ministry, and in the evening instructed his family, when some of his neighbours were admitted in. Here it was that he first administered the Lord's Supper, after his ejectment. [For which see his modest Apology in his Life, p. 153.]—In *Feb.* 1668, Mr. *Lawrence* and he being at *Betley* in Staffordshire, ventured one Lord's-day, with the consent of all concerned, to preach in the parish church. This was soon reported in the House of Commons, with these additions: that they tore the Common prayer-book, trampled the sur-

plice under their feet, pulled the minister of the place out of the pulpit, &c. These and other such like falsehoods, produced an address from the House to the King to issue out a proclamation, for putting the law in execution against Papists and Nonconformists.—In 1668 Mr. *Henry* returned with his family to *Broad Oak*, being desirous to be useful to those among whom God had given him an estate, and by whom he was generally loved and honoured. In the common concerns of the township and country he was a prudent counsellor; and in private differences, he was the common arbitrator of those parts, and a successful peace-maker. References were sometimes made to him by rule of court, at the assizes, with consent of parties. He was given to hospitality, and very compassionate towards poor strangers and travellers; and all that he had and did evidently prospered.

Upon the Conventicle act, in 1670, he kept private, being loth to offend those in power. Obtaining a licence in 1672, he preached with open doors, *gratis*. He also held many lectures abroad in Shropshire, Cheshire, and Denbighshire, laying himself out for the good of souls, for several years. In 1681, he and Mr. *Bury* of *Bolas* keeping a day of fasting and prayer, at a private house, on occasion of extreme drought, were disturbed by the justices, who took the names of 150 persons. By the oath of two witnesses; they signed and sealed two records; by one of which they convicted the master of the house, and fined him 20*l*. and 5*l*. more as constable that year; and all the persons whose names they had taken 5*s*. each. By another they convicted Mr. *Bury* 20*l*. and Mr. *Henry* 40*l*. for which they distrained upon Mr. *Henry*, and carried away 33 loads of corn which lay cut upon the ground, hay, coals, &c. This he bore with his usual evenness of mind.—In the same year there was a public conference between Dr. *W. Lloyd*, Bp. of *St. Asaph*, and some Nonconformist Ministers. The bishop, on coming into those parts, set himself with vigour to reduce Dissenters, and affected to do it by reasoning. He publickly discoursed with the Quakers at *Llanvillin*, and had often conversed privately with Mr. *Owen* of *Oswestry*. At length he appointed to meet him in the town-hall, *Sept.* 27, 1681, to shew by what right he exercised the ministry, not having episcopal ordination. He desired him also to procure what other ministers he could to assist him, but gave him only four or five days notice.

The bishop brought with him the learned Mr. Henry Dodwell, and Mr. Owen was accompanied by Mr. *Henry* and Mr. Jonathan Roberts of Denbighshire. Mr. *Henry* pressed much for the management of the discourse in private before a select number, but could not prevail. However, his Lordship promised, that nothing said by way of argument, should be any way turned to the prejudice of the disputants. There were present many of the clergy and gentry of the country, with the magistrates of the town, and a great multitude of people. The discourse began about two o'clock in the afternoon, and continued till between seven and eight at night. Much was said *pro* and *con* about the identity of Bishops and Presbyters, the validity of presbyterian ordination, &c. but not under the strict laws of disputation. The bishop managed his part with great gravity and calmness, and Mr. *Henry* gained no small reputation. Even they who were adversaries to his cause, were brought by his meekness, humility, and truly christian spirit, apparent in the whole management, to entertain a better opinion of him and his way. The conference broke off abruptly. Mr. *Roberts* whispering to Mr. *Henry*, "Pray let my Lord have the last word." A Justice upon the bench over-hearing him, replied, "You say my Lord shall have the last word, but he shall not; I will. We thank God we have the sword of power in our hands, and by the grace of God we'll keep it, and it shall not rust; and I hope every lawful magistrate will do as I do; and look to yourselves, gentlemen, by the grace of God I'll root you out of the country." To which a forward man in the crowd said, "Amen, throw them down stairs." But the Mayor of the town gave order for their safety. The bishop afterwards often corresponded with Mr. *Henry* by letter, and conversed with him when he came into those parts, with great openness and freedom, telling him that he did not look upon him as σχισματικὸν, [a schismatic] but only as παρασυνάγωγον, [a separatist; and said, that if he were in his diocese, he did not question but he should find out some way to make him useful.]

In 1612 Mr. *Henry* kept an open meeting, by the magistrate's connivance. In 1683 and 1684 he preached privately at home without disturbance. But in 1686, at the time of *Monmouth's* rebellion, he was made a prisoner in Chester castle, without the shadow of criminality. With joy

joy he accepted K. *James's* indulgence in 1687, tho' being sensible of it's design, he could not but rejoice with trembling. When the King came into that county, to court the compliments of the people, he joined with several others in an address, the purport of which was only to thank him for the liberty given them, with a promise to demean themselves quietly in the use of it. When the Commissioners came down to enquire what injury the Dissenters had sustained by the penal laws, and how the money levied upon them was disposed of, Mr. *Henry* being sent to, answered, "That he had long since forgiven all the agents, instruments, and occasions of his troubles, and had purposed never to say any thing more about it."—In *May*, 1688, he was nominated a Justice of Peace for the county; but he refused to act, and vigorously applied himself to his ministerial work, in which he persisted to the last. He died in peace [tho' in dreadful agonies from the stone] *June* 24, 1696, aged 66, [When his son came in, who had been sent for from Chester, he said to him, "O son, you are welcome to a dying father! I am now ready to be offered, and the time of my departure is at hand." His pain was very acute, but he had peace within. "I am tormented (said he) but blessed be God, not *in this flame*." When he found himself ready to depart, he said, "O Death, where is thy"—— when his speech faltered, and he quietly breathed out his soul into the hands of his Redeemer. Mr. *Talents* of Salop preached his funeral sermon on *Rom.* viii. 23.

Thro' his excess of modesty he would publish nothing. But some Latin verses of his were among the Poems which the University of Oxford, printed upon the peace with *Holland* in 1654, which shew him to have been no less a poet than an orator.] *Wood* says not a word about him, tho' he was a noted *Oxonian*. [Few readers need be informed that Mr. *Matthew Henry* was his son, and that he wrote his father's life, from which the foregoing account is extracted. The Editor could with pleasure enlarge, much to the Reader's edification; but our limits will not admit. This is the less to be regretted, as that excellent life may easily be procured, Mr. *Job Orton* having re-published it. It will be acceptable to most readers to close this article with a few extracts from Mr. *Henry's* Diary, which have never before been printed.

A solemn covenant with God. (No date.)

"Forasmuch as I have, by often experience, found the treachery and deceitfulness of my own heart, and being taught that it is my duty to engage my heart to approach unto God, and that one way of doing it is by "subscribing with my hand unto the Lord," therefore let this paper be witness, that I do deliberately, of choice and unreservedly, take God in Christ to be mine, and give myself to him to be his, to love him, to fear him, to serve and obey him; and renouncing all my sins, with hearty sorrow and detestation, I do cast myself only upon free grace, thro' the merits of Christ, for pardon and forgiveness; and do propose, God enabling me, from this day forward more than ever, to exercise myself unto godliness, and to walk in all the ways of religion, as much as ever I can, with delight and chearfulness, as knowing that my labour shall not be vain in the Lord.

Feb. 1657. "These following sins were in this month set home with power upon my conscience. (1) Omissions innumerable. I fall short of duty in every relation. (2) Much forwardness upon every occasion, which fills my ways with thorns and snares. (3) Pride; a vein of it runs thro' all my conversation. (4) Self-seeking. Corrupt ends in all I do. Applause of men oftentimes regarded more than the glory of God. (5) My own iniquity. Many bubblings up of heart-corruption, and breakings forth too. O Lord shame hath covered my face! Pardon and purge for Jesus's sake!"

The following is a specimen of the addition that might be made to the collection of his sayings in his life, Chap. x. "Guilt in the soul is like a mote in the eye; not at ease till wept out.—Let him be afraid to die that is afraid to go to heaven.—It were a good thought in a doubtful matter, What would Jesus Christ do if he were here?—The evil of an affliction is the wrath of God in it. (To encourage faith under afflictions)—The pilot is wise, tho' the sea is rough."—Other extracts from his private papers have been communicated by the Rev. Mr. *Stedman*, who has been conversant with Mr. *Henry's* family.

Mr. JOHN BROSTER, of *Penley*, afterwards conformed.

MERIONETHSHIRE.

Mr. HUGH OWEN, He was a candidate for the ministry when the Bartholomew-act passed, and about that time removed

moved from *Oxford* to *London*. He soon after fixed in this his native county, where he lived upon a little estate of his own, and preached the gospel to the poor ignorant people *gratis*. He was a burning and shining light in this obscure corner; a bright star, that moved in a large orb. He had five or six places where he used to preach in this county, some of them 20 miles distant, and near as many in *Montgomeryshire*, of which some were about 30 miles from his habitation. He also sometimes preached in *Carnarvonshire*, and other parts. He performed his circuit in about three months, and then began again. His preaching was very affectionate and moving. Great numbers of people attended his ministry, and were much impressed by it. His indefatigable labours much impaired his health, as he often rode in the night, and in cold rains over the mountains, scarcely allowing himself necessary food. He rarely ate any flesh and avoided all strong liquors: his principal food was milk, to which he had used himself by lodging in poor houses, where they had nothing else, and only beds of straw. He was a primitive apostolical christian; eminently meek and humble, esteeming himself the least of all the ministers of Jesus Christ. He used to say, he envied no man's gifts, but desired faithfully to improve his own little talent for the service of his Lord. He was tender of grieving any, and tho' strict in his own opinions, was candid towards those who differed from him. He often said "he valued no man for his opinion, or his adherence to this or that party, but for what he saw of the grace of God in him." His unblemished and exemplary deportment, procured him the esteem of the gentlemen of the country, to several of whom he was nearly allied.

He had many remarkable deliverances in answer to prayer. As he was once coming home, in a very dark night, he lost his way, and found himself in a dangerous place. In this extremity he alighted from his horse, and prayed to God to direct him. Before he had done praying, the heavens cleared over his head, so that he plainly perceived his way, and escaped the danger. Another time, going to preach in a frosty, snowy season, he was benighted on the hills, and a sudden storm arose, which drove the snow so violently in his face, that the horse could not go forward. He therefore let him go as he would, till he perceived himself in danger of the bogs, so that it was not safe to ride any farther. After he had committed himself to God by prayer, he left his

his horse to shift for himself, and walked in his boots in a deep snow till midnight, when he was so spent, and so affected with the cold, that he dispaired of life. Providentially, in a little time he came to a cow-house, into which he attempted to enter; but when he got to the door, he found it barred within. He scrambled about for above an hour, trying to get in, but to no purpose. At length, when all hope was gone, he discovered a hole at one end of the place, and with much difficulty got in that way, and lay between the cattle till morning; when he crept out again, and seeing a house not far off, he went to it and knocked at the door. The Master of the house arose, and let him in, when he found his hair and beard frozen, his hands benumbed, his cloaths stiff with frost and snow, and himself scarcely able to speak. He made a good fire, gave him some hot milk, and put him into a warm bed, where he lay some hours. He then got up so well refreshed, that he went that morning to the meeting-place, and preached without any sensible prejudice. He died, *anno* 1669, aged 62. Mr. *James Owen** (who was afterwards at *Oswestry* and *Salop*, and very useful as a tutor) was for some time his assistant, and at his desire preached his funeral sermon, but was forbid mentioning him in it. All who knew him esteemed him an Israelite indeed, in whom was no guile. He had a son, Mr. *John Owen*, a Dissenting Minister, who died at the age of 30.

The late Rev. Mr. *Hugh Farmer*, of Walthamstow, who was his grandson by the female line, favoured the Editor with the following additional account of his venerable ancestor: "His character was strongly marked by compassion and charity. The numerous poor in his own neighbourhood, and under his extensive pastoral inspection, he constantly visited and relieved. When in his travels he has met with persons suffering greatly by the severity of the weather, for want of proper cloathing, he has spared from his own person (not without some hazard) what their pressing necessities seemed to require. At a time when the sweating sickness carried off great numbers, and the infected were in want of proper assistance, he diligently attended them, and condescended to perform, even for the meanest, any ne-

* An account of his life and writings was published by his brother, Mr. Charles Owen of *Warrington*. See also Mr. *M. Henry's* Life, p. 282, Mr. Orton says—"Mr. Owen, died at my father's house, and was buried at "Shrewsbury. Dr. John Evans drew up his epitaph."

cessary

cessary service.—With respect to the impression which his unaffected piety and goodness made upon others, the following particulars are remarkable: When the Under-sheriff of Merionethshire apprehended him at his own house, in the reign of *James* II. he readily consented to go with him, and only begged leave first to pray with his family. This he was allowed to do. When he had done, the officer, being deeply affected with his devotion, said, he would now have nothing to say to him, and went away, leaving his prisoner at liberty.—He was once confined at Lord Powis's, at Powis castle, but was treated with remarkable kindness during his confinement. His Lordship, tho' a Papist, on hearing him pray, said to his priest, "Surely this is a good Christian!" and on his discharge, engaged him to come to Powis castle every Christmas.—He left behind him a letter of advice to his people, which he styled his *Last Legacy*, of which the following is the substance:

"Beware of worldliness, for I fear lest the world, like a canker, should eat up all the good that is in many, and leave their souls like dry shells. Set yourselves against secret pride, and take care to keep down every proud and high-conceited thought of yourselves upon any account. Set yourselves to practice the great duty of self-denial; yea, rejoice in opportunities of humbling yourselves to the very dust for the sake of Jesus; striving to be forward to forgive, forget, and pass by, whatever any body may do against you: yea, apply yourselves first for peace. Beware of the proud and high temper that says, "It's they offended, and not I; they should come to me, and not I to them." These are but the effects of pride, and more of love to ourselves than to the Lord Jesus Christ and his ways."—Having given the officers and ancient members of the church a hint concerning the prudence and moderation to be used by them, to prevent disputes about baptism, he observes, That such disputes had occasioned a great breach at Wrexham, to the dishonour of God and the contempt of religion; and that those who had engaged in them had acknowledged to him, that they had lost the presence of God which they had formerly enjoyed, and that there was a stop put to the work of conversion among them. "I press you to this, (says he) because it should be the desire and design of every member to increase the kingdom of Christ, to have the image of Christ and not their own opinion stamped upon the souls of men. If I have the image of Christ stamped on my soul, I shall be

be sure to go to heaven; but I may enjoy both sorts of baptism, and go to hell after all."—It is said, that Mr. *Owen's* amiable character, especially for modesty and humility, is spoken of in *Wales* to this day with great applause and veneration, and that an ancient and worthy clergyman of the church of *England*, yet living (A. D. 1775.) communicated some of the above particulars to Mr. *Farmer's* correspondent, in a letter now in the Editor's hands.

MONTGOMERYSHIRE.

Bettus [V. 40*l.*] Mr. Gabriel Jones.

Llandrissil. Mr. Martin Grundman. Being at London at the time of the Plague, he was so poor that he was not able to remove his family, and was carried off by it. He was a very holy, humble man, and an able minister.

Newton [R.] Mr. Hugh Rogers. Mr. *Matthew Henry* describes him as a man of excellent converse, and whose peculiar felicity lay in pleasant and edifying discourse. He died in *March*, 1680.

Welsh-Pool [V. 46*l.* 18*s.* 9*d.*] Mr. Nathaniel Ravens.

Mr. Henry Williams. An itinerant preacher. Being disabled from the public exercise of his ministry in 1662, he continued to preach more privately in several parts of this county, as he had opportunity. He was an upright man, very active for God, and a lively preacher. He suffered much for the sake of a good conscience, both by imprisonment and spoiling of his goods; but he endured all patiently, and went on doing the work of the Lord in the most difficult times. He subsisted on a small estate of his own, and preached the gospel freely to such as were willing to receive it. He died about 1685, aged about 60. § He was of the Baptist persuasion. The enemy burnt his house and killed his father. His daughter was mother to Mr. *Davies* of Rowell. He became pastor of Vavasor Powell's church at *Newtown*, in this county *(Dr. Ryland.)* Crosby has copied Calamy's account, without any further anecdote.

Mr. Maurice Lloyd, of Aberhafais, afterwards conformed.

MINISTERS

MINISTERS EJECTED OR SILENCED

IN

SOUTH WALES.

BRECKNOCKSHIRE.

KATHEDINE [R. 40*l.*] Mr. JON. EDWARDS. This cannot be the person *Walker* speaks of as a shoemaker, since both his names, and the name of the place, are different.

PATRICEO [Chap. to *Llanbede* R.] Mr. ELIAS HARVEY (or *Harry*) *Walker* says he was a weaver.

—— Mr. DAVID WILLIAM PROBERT. *Walker* says he was a ploughman. Whatever profession these or any others had been in, they might have kept their livings if they would have conformed. [And it is well known many of the parishes in *Wales* are, at this day, no better supplied.]

§ To the ministers of this county should be added [Mr. THOMAS EVANS, of *Maesmynys*, of the Baptist denomination.] He was grand-father to the late *Hugh Evans*, M. A. and great grand-father to *Caleb Evans*. D. D. both of them respectable ministers at Bristol, and eminently useful tutors of the Baptist academy in that city—*Crosby* makes no mention of this Mr. Evans.

CARDIGANSHIRE.

BANGOR, [R. 20*l.*] Mr. JOHN EVANS. A native of this county. He was converted in a remarkable manner. Having been prophaning the Sabbath in the morning, he heard

heard a sermon in the evening, which was the means of his becoming a new creature. In process of time he was called to the ministry, and ordained by Presbyters. Tho' his acquired furniture was not remarkable, his zeal was great. He was indefatigably diligent, and his labours were crowned with success. He served the congregation at *Kellan* several years. After the Restoration he was much tempted to conform. His great patron, *David Lloyd Gwyn*, offered him a rich parsonage, but he durst not accept it. He died soon after the Uniformity act took place.—§ He was the father of Dr. *John Evans*, Author of *The Christian Temper*: of whom Dr. Erskine has given some memoirs, with a new edition of those admirable discourses.

CARDIGAN [V.] Mr. CHARLES PRICE. A native of *Radnorshire*. He preached some years in this county as an itinerant. He was diligent in his public work, and edifying in his private discourse. After the Restoration he went to England, and lived and died at *Hammersmith*.

LLANBADAMVAWR [V. 27*l*.] Mr. DAVID JONES. Born in this county, and well educated. A man of good learning; a plain and successful preacher, who was ordained by Presbyters. When he was ejected, he maintained himself and his family by keeping a grammar-school, preaching as he had opportunity, for which he was several times in trouble. He died of a consumption, with a joyful hope and steady trust in God.

LLANDEVRIOG [V. 13*l*.] Mr. EVAN HUGHES. Born in this county, and ordained by Presbyters. He was a very plain and affectionate preacher, and was useful to many. He had various trials and difficulties, but his patience was exemplary. Tho' he was low in the world, he was contented and easy.

LLANYGNLLO [R. 26*l*.] Mr. LEWIS PRICE.

PENBRIN [V.] Mr. RICHARD DAVIS.

TREGARON [R.] Mr. JOHN HARRIS. Dr. *Walker* mentions him and Mr. *Honmer* as *Welsh* itinerants, who received a salary both in Brecon and Radnor.

Mr. JOHN HANMER. A native of *Radnorshire*. He served the congregation of *Kellan* with great humility and success several years. Meeting with troubles, he went into his own country, but did not give over preaching to his dying day. He lived to a good old age.

Mr.

Mr. RODERICK THOMAS. He was designed and brought up for the ministry in the church of England, but his thoughts afterwards took another turn. He and Mr. *Evan Hughes* were ordained together by Presbyters. For some years he served the parish of *Llanyhangel Croyddyn* in this county. He was once prevailed with by his friends to read the English liturgy, but was troubled for it ever after, and would never do it any more.

Mr. MORGAN HOWEL.

The following afterwards conformed:

Mr. RICE POWEL, of *Llanbeder*.—Mr. RODERICK DAVIS, of *Llanllohayrne*.—Mr. THOMAS EVANS, of *Iscard*.

CARMARTHENSHIRE.

§ CILMAENLLYD. Mr. WILLIAM JONES. He was imprisoned four years in Carmarthen-castle, where he altered his opinion concerning baptism, in consequence of which he became the founder of an Antipædobaptist church at *Rhydwillim*, which was the mother-church of the South-west Association. It was formed by thirty-three members, in 1668, and at the Revolution it consisted of 113, among whom were nine or ten ministers; one of them Mr. *Jenkins*, the father of the present Dr. Jenkins of Walworth.

LLADNISSILIO [V. 17*l*.] Mr. DAVID JONES. He took great pains in printing and spreading Welch Bibles. When Mr. *Gouge*'s impression was out of print, he undertook a new one, and distributed 10,000 of them. He also printed the *Assembly*'s *Catechism*, in Welch, twice; Mr. *Allein of Conversion*, and Mr. *Pritchard*, the old Puritan's *Poem*, which did much good in this country. He was generously assisted in these things by Lord Wharton, and many other persons of quality, as also by the ministers and citizens of London. But while he was labouring to do good to souls he met with much difficulty and opposition. Once a writ *de excom cap.* was out against him.

*LLANGYNDERUM. Mr. JOHN POWEL.

LLANGYNWR. Mr. DAVID PRICE.

LLANNUM [C.] Mr. MERIDETH DAVIS.

MERTHYR [R. 47*l.*] Mr. JAMES DAVIS. A native of Radnorshire. A humble, modest man, who had a good share of school-learning, and was regularly ordained. He left a good living, tho' he had nothing to trust to but the providence of God for his livelihood. For some time he maintained his family by keeping a grammar-school, and often preached *gratis* up and down the country. He afterwards served the flock allotted him in the lower part of *Cardigan*, and in the uppermost part of *Pembrokeshire*, in the heat of persecution, as well as in the time of liberty. He was a hard student, ever intent upon improving himself, and was very kind and respectful to all the sincere lovers of Christ. His sermons were solid, clear and affectionate, and they were eminently, attended with a blessing. He bore many afflictions patiently, and at last died comfortably, much lamented by all that knew him. *Walker* says he was a labourer. [If so, his attainments were the more extraordinary].

MYDRYM [V. 43*l.*] Mr. STEPHEN HUGHES. Born at *Carmarthen*. Some time after his ejectment he married a pious woman in Swansey, whose portion, frugality, and industry, contributed very much to his comfortable subsistence and future usefulness. He was a plain, methodical, affectionate preacher, and insisted much upon the great and substantial things of religion. He seldom preached without melting into tears, which often drew tears from his auditors. It was his choice to go into the darkest corners, and into places where the people had ignorant readers that could not preach. His moderation and lively manner recommended him to the esteem of the sober part of the gentry, by whose connivance he often preached in the public churches, which were much thronged with hearers from the neighbouring parishes. He generally preached twice every Lord's-day in distant places, and often rode eight or ten miles between the sermons. He often used, in a very striking manner, to expose the sinful and dangerous nature of ignorance, and to represent the usefulness, amiableness, and necessity of knowledge. He excited heads of families to teach their children and servants, and one neighbour to teach another; and he actually engaged many to learn to read at forty and fifty years of age and upwards. He was of a very public spirit; and though he had but a small income, he was very charitable, and much given to hospitality. He printed several Welch books

books at his own expence, and among others, the excellent *Poems* of Mr. *Rees Pritchard*, vicar of *Llanymddfri*, which contain the summary of christian duties in British verse. This book, of which he published several editions, has occasioned many hundreds of the ignorent Welch people, who delight in songs, to learn to read their own language. He assisted in the correction of the Welch Bible, which Mr. *Gouge* published; and was very instrumental in getting subscriptions towards that edition, which is the best extant of the old British Bible. He also published translations of *The Practice of Piety*, *Baxter's Call to the Unconverted*; his *Now or Never*; *Alleine of Conversion*; *The Plain Man's Path-Way to Heaven*, &c. And at the end of most of them he added the Welch alphabet, to direct people to read.

He was a great encourager of young ministers and christians. He was inoffensive and obliging in his conversation, and generally beloved. But his ministry, which was mostly itinerant, being much frequented, exposed him to the displeasure of the clergy, who considered themselves as the keepers of the sacred keys; they passed the censures of the church upon him, and delivered him to the secular power, which confined him to a close prison in Carmarthen, to the prejudice of his health and hazard of his life. But it pleased God, by a favourable and unexpected providence, to effect his enlargement. He used upon all occasions to speak to the people with great freedom about their souls, even those whom he occasionally met with. When several persons were present, he would apply himself to each particularly: and when he saw them again, would ask them what they remembered of what he spoke last to them. He had very encouraging seals to his ministry, in the great numbers who were reclaimed by it from their sinful ways, and became serious Christians. His abundant labours impaired his health, and probably shortened his days. He frequently expressed great concern lest on his death-bed he should fail in his intellects, so as to speak any thing dishonourable to religion; and often prayed, "Lord, remember us in our dying extremities, and leave us not to ourselves to dishonour thee in our last minutes." It pleased God to hear his prayers, for he finished his course with great composure of mind, and inward peace, about the year 1687. Having set his house in order, given directions about the church of which he was pastor, and committed his family to God, he turned his face towards the wall, and immediately expired, aged about 65.

Mr. Rice Pruthero. He was born, ordained, and died, on St. *Paul*'s day. A man of great worth, and of equal modesty. He was the most eminent school-master in these parts, and educated many good scholars, who were useful men in church and state. He had considerable offers made him, if he would have conformed, by Dr. *Thomas*, Bp. of St. *David*'s, who always carried it to him with great respect.—He was an affectionate, awakening preacher; and his ministry was eminently owned of God, for the conversion of souls. He died in 1698. A little before his death, he told his friends that his life had been a life of wonder. The day that he fell ill, he had a meeting in his own house; and after he had finished the service, he took his leave of the people in a familiar way. He told one of them that he was not well, and desired him to help him up stairs to his study, where his bed was; upon which he laid himself down, and spoke no more.

Mr. Philip Lewis.—and Mr. William Thomas, were itinerant candidates. § The latter, a Baptist, preached about *Carmarthen*, and dying *July* 26, 1671, was buried at *Llantrisaint*, Monmouthshire.

Morrice Meredith, afterwards conformed.

GLAMORGANSHIRE.

St. ANDREW's [R. S.] Mr. Joshua Miller. He had been a London bookseller, but was ejected merely because he could not conform. Mr. *Lewis*, in his written observations, asks, "How could that be, if he was not in orders? Could a layman be minister of a parish?" It is answered, If he could have conformed, as some others in the like circumstances did, he might have been ordained and continued in his living. So that Nonconformity was properly the cause of his ejectment.

CADOXTON [V. 20*l.*] Mr. Jenkyn Jones. Of *Oxford* university. He was a Catabaptist, [*i. e.* against all baptism] and was a preacher before the wars. He took great pains in several counties, and was for some time imprisoned.

CHERITON [R.] Mr. Thomas Proud. A Baptist.

St. FAGON's [R.] Mr. Edmund Ellis. A Skinner from London.

GLYNCORRWG [C.] Mr. Howell Thomas.

ILSTON [R. S.] Mr. John Miles. A Baptist. He afterwards went to *New-England*. § When he settled first at *Swansey*

Swansey and afterwards at *Boston*. MATHER in his Hist. of New Eng. b. iii. p. 7. mentions him, with *Hanserd Knollys*, among "some godly Anabaptists." who went thither from this country. "Both of these (says he) have a respectful character in the churches of this wilderness."

*LANGEINWR, [Q. *Llangynyer*] Mr. THOMAS Joseph. A Baptist. He was an ingenious husbandman, but was an ignorant preacher.

LLANGYNWYDD [V. 45*l*.] SAMUEL JONES, M. A. Of *Jesus Col. Oxf.* Born near Chirk Castle in *Denbighshire*. Fellow of his college, and a tutor there, for several years. He was ordained at *Taunton*. Having from a principle of conscience fallen in with the Nonconformists, in 1662, he afterwards taught academical learning in his own house. Dr. *Lloyd*, Bp. of *Llandaff*, had a great respect for him, and made him considerable offers; but the more he thought of the terms of Conformity, the less he liked them. He was a great philosopher, a considerable master of the Latin and Greek languages, and a pretty good Orientalist; an excellent casuist, well read in the modern controversies, and a very useful preacher. He was a christian of the primitive stamp, always meek and humble, loving and peaceable. His conversation had a sweet air of gravity and pleasantness. He was a man of uncommon prudence in his conduct; by which he gained such an esteem among the gentry, that many of them put their sons under his tuition. Lord *Mansel* spent several years in his family. And some who were educated under him proved good scholars and useful men. He was a great sufferer for Nonconformity in the time of Dr. *Davies* [the Archdeacon] and was frequently imprisoned. But none of these things moved him, nor did he ever complain. His patience was also exemplary under severe bodily pains, especially from the stone, tormenting paroxysms of which generally seized him once in a fortnight, for several years before his death, and continued some days. He usually went on in his ministerial service, tho' his pains often extorted tears and groans, which occasioned frequent and affecting pauses in his sermons. He died in 1697, about the 70th year of his age.—A report being spread, that he had renounced his Nonconformity, he sent a letter to a friend, of which the following is a part:

" I was a little surprized by your last. But the father of lies is not yet dead. I account it a mercy that God hath thus lengthened out my dying life, that I might vindicate not so much my own little name, as the great name of the holy and blessed God, and his good ways, wherein myself and christian friends have walked with peace and concord, notwithstanding all the reproaches and sufferings we meet with.—I declare to you and all the world, as in the words of a dying man, that I had not [at the time referred to] and have not since, the least check from my own conscience for my non-submission to those impositions that were then made the indispensable terms of communion with the church of England. I confess that I had then, and have still, a very honourable respect for the able and conscientious ministers of it. But to declare an unfeigned *assent* and *consent*, &c. to deny my former ordination, to swallow several oaths, and to crouch under the burden of the other impositions, were such blocks which the law had laid at the church-door, that upon mature consideration I could not, durst not then, and dare not now leap over, though to save my credit and livelihood, though to gain a dignity and preferment, without odious hypocrisy, and the overthrowing of my inward peace, which is and ought to be dearer to me than my very life. To this choice I was then led, not by the examples of other leading men, nor with any design that others should be led by mine. This is the living testimony of, Sir, your dying friend, *J. S.*

Brynllwarch, Feb. 16, 1696.

With this letter he sent a copy of some *Queries* which he drew up in 1665, when he was pressed hard by the Archdeacon, and the Bp. of *Llandaff*, to accept of a presentation which they then offered him. He also enclosed the copy of another letter, which he had sent with a view to confirm a worthy brother who, many years after his ejectment, was wavering in regard to Conformity. [These shew him to have been a man of excellent abilities, as well as great integrity. See them at length in *Calamy*.]

*LLANMODOCK. Mr. MORGAN JONES. An honest ploughman. § He was a Baptist, and preached at *Ilston* and *Swansey*.

LLANSTRISSANT [V.] Mr. HENRY WILLIAMS. An honest man, but weak. He would take no tithes, and so received 60*l. per ann.* out of the Exchequer.

St. LYTHAN's

St. LYTHAN's [V. 42*l.*] JOHN POWELL, M. A. He was turned out in the year 1660, for not burying a gentleman's son according to the liturgy. Dr. *Lloyd* afterwards offered him his choice of two places, if he would have conformed, to which he could not be satisfied to yield. He continued to preach at *Newport*, and about the country, as he had opportunity, and suffered much. He was a meek, self-denying man, and a very affectionate preacher. He died *April* 30, 1691. Some of his children inherited a blessing.

St. MARY CHURCH [R. 40*l.*] WILLIAM THOMAS, M. A. Of *Jesus Col. Oxf.* A man of eminent piety and learning. He afterwards kept a school at *Swansey*.

ROSSILLY [R. *S.*] DANIEL HIGGS, M. A. Born at *Chadwitch* in Worcestershire. Being ejected here in 1661 *, and forced to leave his house, and wife, and seven children, to avoid the fury of the mob, he retired to his father's in Worcestershire. His father told him he must expect no assistance or encouragement from him, unless he would conform, and urged upon him the strongest arguments he could think of; telling him how miserable and abject a life he must expect to lead, and what contempt he would fall under if he did not, *&c.* He replied, "That he would a thousand times rather trust himself and his family with divine providence, than offer to conform contrary to his conscience." He was once in prison for Nonconformity. When the storm was blown over, he became pastor to a dissenting congregation at *Swansey*, who had a strong affection for him. He was a good scholar, a judicious preacher, a vigilant pastor, and a strict observer of church discipline. He was indefatigable in his Master's work at *Swansey*, and the neighbouring parts. He preached constantly once a month, at a place about ten miles off. Once, as he was riding thither, having prepared a discourse, his thoughts were so fixed on another subject, that he could not get it out of his mind: upon which he resolved to preach upon it, and that proved one of the most successful sermons, for doing good to souls, that he ever preached. His hard study and labours at length brought on him such disorders and weakness, as almost incapacitated him for public service; so that he left his people and retired into *Worcestershire*. But there, tho' his disorder confined him,

* He was cast out from some other living in 1662, which Dr. *Calamy* calls PORTYNON; but no such place is to be found.

so desirous was he of advancing the public welfare, that he undertook to teach academical learning, in which he took great delight, and had good success. His indisposition at length wearing off, his people at *Swansey* earnestly desired his return; and he, willing to serve God and them to the utmost of his ability, complied. Not being able to go by land he went by sea. But the return of his illness soon obliged him to take his final leave of them. He again retired into his own country, and preached as long as he could amongst his neighbours, in his own house, and died in *Sept.* 1691. A clergyman of the church of *England* gave this character of him to one from whom the author received it: "That he was one of the best scholars, philosophers, and divines, that he ever had the happines to be acquainted with."

SWANSEY. St. JOHN's [V. 36*l.*] Mr. MARMADUKE MATTHEWS. He had been in New-England. He left a good living for conscience sake, tho' he had nothing else to subsist upon. He afterwards preached, by connivance of the magistrates, in a little chapel at the end of the town. He was a very pious and zealous man, who went about to instruct people from house to house. Almost all his discourse was about spiritual matters. He made no visits but such as were properly ministerial, and received none but in a religious manner. When any came to visit him, after the common salutations, he would soon enter into some discourse about divine things; and when any thing was brought to drink, it was his custom to take the glass into his hand, give solemn thanks to God, and drink to his friend, telling him he was heartily welcome. He would often go out on market-days to the country people, and speak to them about spiritual concerns; some of whom received him with respect, and others with contempt and scorn. He lived above the world, and depended wholly upon providence for the support of himself and his family. He subsisted by the piety of his children, (of whom two or three were sober Conformists) and by the kindnesss of relations and friends; which made him sometimes pleasantly say, "He was comfortably maintained by the children of God, his own children, and the children of this world." His way of preachiug and catechizing had some peculiarities, but such as became *him*, and were of advantage to many. He lived to a good old age, and continued useful to the last. He died about 1683.

WENVO

WENVO [R. 80*l.*] Mr. JOHN FRENCH. A native of *Cardiff*. He was a good scholar, and a substantial preacher, but very defective in his delivery. He afterwards practised physic at Cardiff with good success. He always attended the public worship of the church, and preached at his own house afterwards. He died *Feb.* 28, 1691.

Mr. GEORGE SEAL was a preacher in this county before the Uniformity-act took place, and a school-master at Cardiff. Sometime after his ejectment he became pastor of a congregation at *Marsfield* in Gloucestershire.

Mr. ROBERT THOMAS, of *Baglan*—Mr. JACOB CHRISTOPHER, of *Maudlins*—Mr. DAVID DAVIS, of *Neath*, (a Baptist) were public preachers, as candidates for the ministry, in this county, in 1662, and continued Nonconformists.

The following afterwards conformed:

Mr. EVAN GRYFFITHS, of *Oxwiche*. Dr. *Walker* says, He afterwards became as violent a persecutor of the Dissenters as he had been of the Royalists, which is very probable. —Mr. PYE, of *Bishopston*—Mr. REES DAVIS, of *St. Mary's Hill*.—Mr. HILLIAR, of *Newton Nottage*, and Mr. HENRY NICOLLS of *Coytchurch*; *Walker* says he had an addition of 100*l.* a year to this good living.

MONMOUTHSHIRE.

ABERGAVENNY [V. 14*l.*] Mr. ABBOT. A Baptist. He was in the pulpit with Mr. *Tombes*, at the conference here, on baptism, 1653.

CAERLION [V. 20*l.*] Mr. ROBINSON.

CAERWENT [V. 46*l.*] Mr. ROGERS.

* LLANAFERING [R.] Mr. OWEN MORGAN.

LLANGATTOCK [V. 45*l.*] Mr. ROBINS.

LLANVAPLEY [R.] Mr. WILLIAMS.

MAGHOR [V.] Mr. THOMAS BARNES. He was sent from some church called *Alhallows*, in London, to preach the gospel in Wales, which he continued to do upon hard terms; though, on Dr. *Owen's* death, he was tempted by considerable offers in the city. When he was silenced for his Nonconformity, he lived near Maghor in *Caerlion*, and was

was pastor of a church, which, for convenience, met in different places thereabouts. He was much honoured by the gentry and the clergy for refusing to petition K. *James* against the test. He was a man of good sense, of great integrity and self-denial. He died about the year 1703.

MONMOUTH. Mr. NICHOLAS CARY. After his ejectment he went to London and gave himself up to the study and practice of physic. He had peculiar success in curing disorders in the eye and ear. He died in Hatton-Garden.

NEWPORT [V. 20*l.*] Mr. HENRY WALTER. *Walker* says, that in the time of the Welch itinerants, he received a salary both in Glamorgan and Monmouthshires.

TREDONOCK [R] Mr. WALTER PROSSOR. *See Addenda.*

TRELECH [V.] Mr. SIMMS.

Mr. MILMAN. Some years after his ejectment he settled at *Tintern*, and there he died. *See Addenda.*

Mr. WATKIN JONES. A noted preacher, who had no parish, but assisted Mr. *Henry Walter*, who had three; after whose death he was chosen pastor of a dissenting congregation in these parts, and was succeeded by Mr. *John Harris*.

PEMBROKESHIRE.

*BILY. Mr. THOMAS HUGHES.

St. ISMAEL's [V.] Mr. ADAM HAWKINS.

LLANGONE and FRESTHORP [R. 90*l.*] Mr. PEREGRINE PHILIPS. Of *Oxford* university. Born at *Ambra* in this county, 1623, where his father was a good old Puritan Minister, who suffered for not reading the *Book of Sports*. He had his education first in the public school at *Haverford-west*, next under Sir Ed. Harley's chaplain, at Brampton Bryan in Herefordshire, and lastly under Dr. *Thomas*, afterwards Bp. of St. *David*'s. From him, he went to *Oxford*, where he continued till he was forced away by the civil war. He first officiated in the church, as curate to his uncle, Dr. *Collins*, minister of *Kidwelly* in Carmarthenshire, from whence he removed to this living, which he enjoyed several years. Some gentlemen of the county taking notice of his abilites, were for advancing him to a place more equal to his merit.

merit. Accordingly, Sir Hugh Owen, Bart. Sir Roger Lort, Bart. and Sir John Mayrick, preferred him to *Mounton* near Pembroke, and afterwards to St. *Mary*'s and *Cosheston*, which were reckoned some of the best livings in that county. He preached three times every Lord's-day, once in each of his churches, and did much good. He was generally reputed the best preacher in those parts.—At the time Oliver Cromwell laid siege to Pembroke, Mr. *Philips* was much exposed, but continued labouring among his people; and tho' he sometimes had the balls flying about him, he was wonderfully preserved. Oliver, hearing of his fame, sent to him to preach at one of his churches before the officers of his army, which he did with general approbation, and was afterwards much favoured by him. A number of men of war lying at *Milford*, designed for the reduction of Ireland, *Cromwell* got him on board to pray in each of the ships before they sailed. He afterwards, as occasion offered, preached in almost every church in the county both in Welch and English; and also before the Judges, at the assizes at Cardigan, Carmarthen, and Haverfordwest. Being at that time one of the Committee, he was an instrument of keeping several worthy ministers in their places. But at the Restoration he himself was ejected; when he retired to a farm called *Dredgmanhill*, and became tenant to Sir Herbert Perrot, who was his great friend in most of the troubles he afterwards met with. Several other leading men of the county also discovered a great regard for him.

There happened at *Carmarthen*, a dispute between him and Dr. *Reynolds*, about ceremonies and discipline in the church; and another between him and his old tutor Bishop *Thomas*, which was afterwards printed by the bishop, contrary to Mr. Philips's design or knowledge. He was soon after prosecuted on the Five-mile-act, and a number of his cattle were taken away by the bailiff, by order of Mr. Howard the High-sheriff, who on his death-bed asked him forgiveness, which was readily granted; but his cattle were never restored. He was again taken up some time after, and made close prisoner in the middle of harvest, none being left to manage his farm but a wife, who had five small children, and a very few servants. When he had been two months confined, he fell sick, and was discharged by the commissioners; when Sir H. Perrot sent his coach to carry him to his own house, where he lay a long time ill of a fever, and was given over by his physicians. But a day of fasting and prayer being

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ing set apart by many serious christians in those parts, on his account, God was pleased wonderfully to restore him. He was imprisoned a second time for keeping a conventicle in his house. When the Judges and Bp. *Thomas* came to the assizes at *Haverfordwest*, they made him considerable offers if he would conform; but not prevailing, they set him at liberty. However, he was still troubled with fines and outlawries; his house was searched by the deputy-lieutenants, bailiffs and constables; for he would not desist from preaching there, nor from labouring among his people by night; nay, he preached to a number of people who came to him, even when he was in prison.—When liberty was granted Dissenters by King James, he preached to two congregations every Lord's-day; in the morning at *Dredgmanhill*, and in the afternoon at *Haverfordwest*; both places being thronged with people.

A few years before his decease, he met with a very wonderful deliverance which deserves to be recorded. As he was riding homeward, late at night, over a place near *Fresthorp*, in which there were a great many coal-pits, he and his horse fell into one of them, which was very deep and half full of water. The mouth of the pit being narrower about six yards deep than at the top, the horse there stuck fast, with his rider upon him. An old woman who was deaf providentially travelling with her grand-child that way, the child heard a great noise, and with much difficulty persuaded the woman to go out of her road, to find the cause of it. At last, coming to the mouth of the pit, she found Mr. *Philips's* situation, and immediately went to Capt. Longman's, the proprietor, who had been his intimate friend for many years, and he presently brought proper assistance, so that Mr. *Philips* was got up safe without any considerable hurt—He was a gracious and laborious servant of Jesus Christ, and was useful to his whole neighbourhood. He took no small pleasure in reconciling differences, and continued his public services to the very last, preaching twice the very Lord's-day before his death, *Sept.* 17, 1691, aged 68.

*LLANPETER. Mr. CHRISTOPHER JACKSON. He died in London.

LLANSTADWELL and NOULTON [V. R. 90*l.*] Mr. JOHN LUNTLEY. He was after his ejectment assistant to Mr. *Philips*, in his congregation at *Haverfordwest*, and his ministry was well approved. He died about the year 1672.

MARTHREY

MARTHREY Mr. MORGAN THOMAS.

PEMBROKE. Mr. JOHN BYWATER.

TENBY [C.] Mr. JOHN CARVER.

The following afterwards conformed:

Mr. STEPHEN YOUNG, of *Rosecrowther*. Dr. *Walker* says, he bore a partisan to guard the scaffold at the death of K. *Charles*.—Mr. DAVID WILLIAMS, of *Llanvihangel Penpedo*.—Mr. THOMAS WARREN, of *Narbeth*.

RADNORSHIRE.

KNELL (near *Radnor*, 100*l*.) Mr. JOHN WEAVER. Born in or near *Ludlow*, and educated at *Oxford* or *Cambridge*. He was examined and approved by the Triers in 1653, and sent to *Radnor*, whence he was ejected in 1660; upon which he removed to *Knell*, where he continued till 1662. He afterwards preached to a private congregation in those parts. Upon the death of Mr. Primrose in *Hereford*, that people invited him thither, and their motion was encouraged by many in London and elsewhere, who had a concern for the society, and particularly by Sir Edward Harley. However, he was several times uneasy there, and willing to return to his old station, not seeing much good done; but he was detained and encouraged by Sir *Edward*; after whose death there were great feuds between him and the people; yet he continued preaching to a small congregation till his death, in 1712, when he was about 80 years of age. He was a considerable man, but by many reckoned too severe. He was remarkable for a very strong memory. He met with such difficulties that he was compelled to sell part of his estate, to maintain his family; but Providence made it up to him, by his daughter's marrying Mr. *Jones*, who was a man of large property, and who declared he was the more willing to marry her, that he might in the most respectable way convey his wealth into Mr. *Weaver*'s family. About the time of his daughter's marriage, having been ejected thirty-three years, he had lost 3300*l*. and that very sum God restored to the family by this son-in-law. § He had two daughters, one of whom married a pupil of his, Mr. *Jones*, the famous tutor at *Tewksbury*, under whom Bp. *Benson*, Abp. *Secker*, Dr. *Chandler*, and other eminent divines were educated. She

was after his death married to Mr. *Godwin* of St. Helens, London. o.

Mr. SWAINE, ejected somewhere in this county, died afterwards in *Salop*.

Mr, DAVID JENKS, ejected at *Bryngwin* and *New Church*, after being fifteen years a Dissenter, conformed; but lived without any respect or honour.

It must be owned that several of these Welch preachers were unlearned itinerants; but that was not the reason of their ejectment. If they would have conformed, most of them might have kept their places, as well as persons of greater respectability. Mr. *Baxter* mentions one of them that did so, who came to him for advice, in 1663, with whom it grieved him to converse. He examined him, and found that he had not more learning than to read *English*, and was grosly ignorant in divinity. He was ordained however by the Bishop of the diocese, upon his conformity, and kept his living. Mr. *Baxter* expressing his wonder how he passed his examination, he told him that he was asked no questions about his learning or knowledge, but only whether he would conform. (*Catholic Communion*, Part II. p. 28.) So that Dr. *Walker*, who takes a pleasure in relating how illiterate some of the ejected in Wales were, had no great cause for triumph.

§ The late Mr. *Thomas*, a very respectable Baptist minister at Leominster, says, in a letter to the Editor, "Several of the ministers ejected in *Wales* were Baptists †, who are not so distinguished by Dr. Calamy. There are some places also wrong spelt." [Several corrections are now made.] He also justly remarks on a passage in the *Introduction* (page 17, of this edit.) in which it is said, (by Mr. *Baxter*) "That Harrison, being authorized, at once put down *all* the parish ministers;" and as a proof that this is not accurate, refers to *Calamy*'s Answer to *Walker*. in his 4th vol. p. 49. where he quotes the words of *V. Powell*, "In the county where I lived, *Montgomery*, there were eleven or twelve never ejected: so in all other counties, some more, some less." &c.

† A further account of several of these will be found in the ADDENDA.

SILENCED

SILENCED MINISTERS

NOT INCLUDED IN THE

FOREGOING LISTS.

MR. JOHN COLLINS. [The son of a good old man, who was deacon of the church at Cambridge in New-England. He and his brother *Nathaniel* were both graduates of *Harvard College.*] When the Uniformity-act took place, he was chaplain to Gen. Monk. He afterwards succeeded Mr. Mallory, as pastor of a considerable Independent Church in London, and was also one of the lecturers at *Pinners-Hall.* He was mighty in the scriptures [of great eminence as a preacher] and of a most amiable temper; very charitable to all good men, without confining himself to a party. He died in 1687, and was succeeded by Mr. *N. Mather* [when Dr. *Williams* preached as a candidate, and had a considerable number of votes.]—He had a son, Mr. *John Collins*, who was chosen co-pastor with Mr. Robert Bragg, upon Mr. *Mather*'s death in 1698. A short account of him may be seen, with his Latin epitaph, in *Math. Hist. Eng.* B. iv, p. 200.

WORKS. A Sermon in the London Collection of Farewell Sermons, on *Jude* 3. *Contend earnestly for the faith,* &c. § A good Discourse, which justifies the above Character of the Author—His Acconnt of the Scriptures, as the only Rule of Faith, and of the right Manner of contending for the Truth, are excellent---Preface to Venning's Remains, and Mitchel on Eternal Glory.

JAMES JANEWAY, M. A. Of *Christ Ch. Oxf.* His father was a minister at Kershall in *Hertfordshire.* He lived pri-

vately, after leaving the university; and when the times allowed, he set up a meeting at *Rotherhithe* near London, where he had a very numerous auditory, and a great reformation was wrought amongst many. But this so enraged the high party, that several of them threatened to shoot Mr. *Janeway*, which accordingly was attempted; for as he was once walking upon *Rotherhithe* wall, a fellow shot at him, and the bullet went thro' his hat; but as Providence ordered it, did him no hurt. The soldiers pulled down the place in which he preached, which obliged his people to build another, which was required to be larger, to receive the hearers. Soon after it was built, a number of troopers came in, when Mr. *Janeway* was preaching, and Mr. *Kentish* § sat behind him in the pulpit; they got upon a bench, and cried out aloud, "Down with him! down with him!" and at that instant the bench broke, and they all fell down. In the confusion which this occasioned, Mr. *Janeway* came out of the pulpit, and some of the people having thrown a coloured coat over him, and put a white hat on his head, he got out unobserved. But they seized Mr. *Kentish*, and took him to the Marshalsea, where he was sometime kept a prisoner. At another time, when Mr. *Janeway* was preaching at a gardener's house, several troopers came to seize him there; but he threw himself on the ground, and his friends covered him with cabbage leaves, by which he escaped again. He died *March* 16, 1674, and was succeeded by Mr. *Rosewell*. He was a man of eminent piety, an affectionate preacher, and very useful in his station. In his last illness his mind was under a sort of a cloud, by reflecting on his aptness to hurry over private duties. However, Mr. *N. Vincent* in his funeral sermon, says, "It pleased God to dissipate the cloud, and help him to discern the uprightness of his heart with satisfaction;" and that not long before he died, he said, "he could now as easily die as shut his eyes:" adding, "Here am I, longing to be silent in the dust, and to enjoy "Christ in glory."

WORKS. Heaven upon Earth: or the Best Friend in the worst Times.—The Life of his Brother Mr. John Janeway—The Saint's Encouragement to Diligence,—A Token for Children: [a Book well known]—The Murderer punished and pardoned; with the Life and Death of T. Savage; and a Fun. Serm. for Mr. T.

§ This, it is presumed, was Mr. RICHARD KENTISH, who had been ejected from St. KATHARINE's, in the Tower. See Vol. I. p. 138.

Mousley,

Mousley, with a Narrative of his Life, &c.—Sermon in the Supp. to Morn. Ex. on the Duties of Masters and Servants.—His Legacy to his Friends. § Also a recommendatory Epistle to Mr. *Ryther*'s Seaman's-preacher.

Mr. ABRAHAM JANEWAY, younger brother to the former. He was a preacher in London before the plague, but being consumptive, retired with his wife to his mother at *Buntingford* in Hertfordshire, where he was seized by Justice *Crouch*, under a pretence of great friendship. But he made his escape to London, and there died (but not of the plague) in 1665. His funeral sermon was preached by Mr. *T. Vincent*, *Sept.* 18, who among other things, says of him, that "He was a merciful man, and shewed great compassion to souls. He spent himself, and hastened his own death, to keep others from perishing everlastingly."—There were five brothers, who were sons of Mr. *W. Janeway*, ejected in Hertfordshire, who were all pious men; but they were all consumptive, and died under forty years of age.

Mr. JOHN FALDO. He had been a chaplain in the army, and had no benefice when the Act of uniformity took place, but was silenced by it. He was some time after pastor of a congregation in London [at Plaisterer's-hall], and died *Feb.* 7, 1690, aged 57. He was of the congregational judgment in the latter part of his life, and noted for his moderation. He was buried at Bunhill-fields, where there is a Latin inscription upon his tomb: § Which is superseded by the following character of him by Mr. *Quick*, in his funeral sermon, on *Zech.* i. 5. now before the editor. "He was a man of singular moderation, and of a peaceable spirit. If the peacemakers are blessed, and shall be called the children of God, then blessed is Mr. *Faldo*, who had an especial hand in the healing of our breaches, which (glory be unto God's holy name) are, to the mutual joy of all the saints, now composed, and those two divided parties in this nation, that had been so for above forty years, are now once again united and become one, and *we shall no more hear* of those unhappy terms of distinction and separation, *Presbyterian* and *Independent*, but we shall be called, as the primitive church of *Antioch*, by his name who hath redeemed us, and anointed us with his holy spirit, even *Christians*. He was a stout asserter of ancient primitive truths in doctrine and worship. His learned labours, polemical, practical and devotional, do praise him in the gate. He was a constant labourer, and

very painful in his Lord's vineyard; and the very first that entered publicly upon it before the last Indulgence by King James II. and his great master found him in his work There the gripes and stone assaulted him, which at last killed him." After some advice to the people about chusing a successor, he tells them, "Such a pastor as Mr. *Faldo*, is forty years a making."

WORKS. Quakerism no Christianity.—A Dialogue with a Minister about the Lord's Supper, (bound with *Dyke* on the Sacrament.)—The Gospel of Peace.

Mr. THOMAS BRAND. Of *Merton Col. Oxf.* Born at *Leaden Rooding* in Essex, 1635. His father was a dignitary of the church of England. He went from the university to the Temple, being designed for the law; but afterwards applied himself to divinity, and became one of the brightest mirrors of piety and charity, and one of the most fervent useful preachers the age hath afforded. His zeal was neither for nor against any party, but for the vigorous promoting of the sound knowledge of those doctrines wherein we are all agreed, and of that holiness which we all commend, but too few practice. As he himself was apt to teach, so he urged others to be swift to hear. He was a man of great moderation, [and uncommon benevolence]. He never was without some project for doing good, and could as soon cease to live, as cease to attempt to be useful to souls. [Dr. *Annesley*, who preached his funeral sermon, and wrote his Life, says, "Besides his own weekly catechizing at home, and in all the schools which he erected, he hired some persons in distant places to catechize children, and others who were willing to learn; and once a month, or oftener, he rode from place to place to catechize them himself. And to encourage those who did well, he gave some reward either in books or money. He would often say, that he never experienced more of the goodness of God in any duty than this." His charities were computed to amount to more than 300*l. per ann.*] He died *Dec.* 1, 1691, and was buried in *Bunhill-fields*.

§ It was intended here to have inserted an abstract of his life, but it is found that our limits will not admit; which is the less to be regretted, as it does not abound with a variety of anecdotes.

Mr. BRECKNOCK, chaplain to the Duke of Bedford at Thorney.

Mr.

Mr. FARNWORTH. He came hither from New-England, and died (as all about him said) of mere poverty, in consequence of his Nonconformity. (*Baxter's World of Spirits*, Chap. v. Inst. 20). Probably this may be the person mentioned at *Hockley* in *Essex*.

Mr. LAMBERT. He was a celebrated preacher in *Southwark*, where he succeeded Mr. *Wadsworth*, and had a considerable congregation. He died on *Aug.* 9, 1689, and was buried at Bunhill.

Mr. FRANCIS MENCE. Of *Pembroke Col. Oxf.* Born at *Himbleton* near Worcester, where his father was a considerable farmer. He was apprenticed to a clothier in Worcester, but his master soon found him so addicted to his book, that he advised his father to make him a scholar. Having before had sufficient grammar-learning, he was sent to Oxford, where he continued till after the Restoration, and then returned home. Some time after, he was chaplain to Mrs. Pheasant at Birchmore-house, near Woburn in Bedfordshire; from whence he went into *Hampshire*, where he was preacher for several years at *Fareham*, till he was called to that which had been Mr. *Ryther*'s congregation in *Wapping*. He was a pious, humble, patient man, who lived holily and died comfortably, about 1696, aged 57. Mr. *Robert Mence*, his elder brother, was a minister, but he conformed. § *Wood* does not mention either of them.

WORKS. Vindiciæ Fœderis; or a Vindication of the Interest that the Children of Believers, as such, have in the Covenant of Grace, with their Parents: a Treatise on *Acts* xi. 39.—Deceit and Falshood detected: in Answer to Mr. Hercules Collins, &c.

Mr. HENRY FIELD. Of *Pemb. Col. Oxf.* Born at *King's Norton* in Worcestershire. Being removed to *Christ's Col. Camb.* he became Fellow, and was preferred by the Earl of Manchester to be minister of *Uttington* in Lincolnshire. He was imprisoned soon after the Restoration, and died in the *Gatehouse*. Mr. *Baxter* says, that Mr. *Parsons* of *Wem*, Dr. *Bryan*, and this Mr. *Field*, were accused for much the the same thing. See WEM, *Shropshire*.

Mr. BEEBEE. He was a student at *Oxford* when *Charles* I. was besieged there, and then left the university, travelled on foot into the North to his father's house, and there applied himself close to his studies. After being ordained, he

was sent into Scotland, as chaplain to the regiment of Col. Knight, in Gen. Monk's army, where he continued several years. He was a strong man, and had a loud voice, a quick invention, and a great memory; so that he was well fitted for field-service. He was much employed in praying and preaching in his own regiment, and sometimes before the General and the whole army, much to the satisfaction both of the General and Col. Knight. With them he came into England, and they brought in the King, who knighted the Col. who was also Justice of Peace. Mr. *Beebee* used frequently to preach at his house after the Restoration, but whether he continued in his family till the Act of uniformity passed, doth not appear.—Not being satisfied to conform, he after some time, went into *Shropshire*, and lived with a relation at Rowley Hall near *Bridgnorth*, and practised physic, preaching occasionally in adjacent places, particularly at *Guarnal*, in Sedgely parish, Staffordshire, where he took his turn with some others. Afterwards he preached at *Stourbridge*, and from thence was called to be pastor of a congregation a *Cirencester*, where, after some years, he died. He used to take great pleasure in discoursing with his familiar acquaintance, on the secret transactions in Gen. Monk's army in Scotland, and the subtle contrivance of the General, Col. Knight, Mr. Nic. Monk, a minister, his brother-in-law Mr. T. Clarges, and a few more, in order to the Restoration of Charles II. But the after disappointment made such an impression upon him (as well as many others) that he could not wear it off to his dying day.

George Lawrence, M. A. § *Wood*'s account of him (to which Calamy refers) is in substance as follows: "Son of George Laurance of Stepney; became a Com. of *New Inn*, 1632, aged 17, took the degrees in arts, but whether holy orders from a bishop I cannot tell. Sure it is, that he being a most violent Puritan, and a great admirer of the Scotch Covenant, preached seditiously, especially at London in 1642, when he was Lecturer of St. *George's* in Buttolph-Lane. Afterwards he was a preacher in another church in London; became minister of the hospital of St. *Cross* near *Winchester*, preaching there against the afflicted king and royalists, and on all occasions applauded the men and actions of those times. After the Restoration he was silenced and ejected, lived sometime in those parts, carried on *the trade of conventicling*, as he did afterwards at London

don to the time of his death." It is to be wished we could furnish a better account.

WORKS. Laurentius Luthergous; his protestation ag. certain calumniations. &c. for two sermons at St. Michael's.—The debauched Cavalier, or English Midianite: (assisted by *Chr. Love*)—Three Sermons on the national protestation.—On the Death of O. Cromwell, 2 Chron. xxv. 24.—Serm. in Morn. Ex. ag. Popery, No. 21, 1 Cor. xi. 23—5. And some other Things. *Cal.* has none of them. *Wood* seems doubtful about the last. In my Copy of *Morn. Ex.* the Name put to the 21st. Serm. is in MS. *Edward Lawrence.* ED.

*** Mr. VAVASOR POWEL. Of *Jesus Col. Oxf.* Born in *Radnorshire.* When he left the university, he preached up and down in Wales. Being driven from thence for want of presbyterial ordination, which he scrupled, he went to London, and soon after settled at *Dartford* in Kent. In 1646 he obtained a testimonial to his character and ministerial abilities, signed by Mr. Herle and seventeen of the Assembly of Divines; upon which he returned to Wales, and became a most indefatigable instrument of propagating the gospel in those parts. He preached in most of the churches and chapels, and often in the mountains, at fairs and in market-places, for which he had a stipend of 100*l.* a year, besides some small advantage from some sequestered livings. Mr. *Powel* was a bold man, and of republican principles. He preached against the Protectorship of Cromwell, and wrote letters to him, for which he was imprisoned. At the dawn of the Restoration, being known to be a Fifth-monarchy-man, he was confined first at Shrewsbury, and afterwards in Wales. In 1662 he was sent to South-Sea-Castle in *Portsmouth*, where he continued five years. Venturing to preach again upon his release, he was imprisoned at *Cardiff*, and, in 1669, sent up to London and confined in the *Fleet*, where he died, *Oct.* 27, 1671, in the 53d year of his age, and the 11th of his imprisonment, and was buried at *Bunhill.* He was a man of an unconquered resolution, and of a mind unshaken under all his troubles. The inscription on his tomb (§ drawn up, as Wood says, by his dear friend Ed. Bagshaw) describes him as, "A successful teacher of the past, a sincere witness of the present, and an useful example to the future age; who, in the defection of many, found mercy to be faithful; for which, being called to many prisons, he was there tried, and would not accept deliverance, expecting a better resur-

rection." (*Neal's Hist. Purit.* Vol. II. p. 686.) § *Wood* gives a very infamous character of him, and *Crosby* as highly extols him. But both accounts are too long to be here inserted; and perhaps he does not properly belong to our list. Dr. Calamy has not his name. Crosby has all his Works. Mr. *Baxter* stiles him, an honest injudicious zealot.

Mr. Tobias Ellis. Mr. *Baxter* mentions him among those ejected for Nonconformity, and says, "He was a man of great sincerity, zeal, and devotedness to God. Falling into the life of a private school-master, he followed it with almost inimitable diligence, living with very little sleep, less food, great labour, and delighted in all; by which he was saved, better than with physic, from a melancholy inclination."

WORKS. A Discourse of the Kingdom of God, on Mat. vi. 33. dedicated to K. Charles II.—§ The English School; the Preface to which (containing a warm Recommendation of learning to read the Mother Tongue, in order to converse with the holy scriptures) is dated 1684, which shews that Mr. *Ellis* lived at least twenty two Years after his Ejectment.

Daniel Williams, D. D. Born at *Wrexham*, 1643 or 1644. He had a great natural vigor of mind, which being improved by an uncommon application, made a compensation for his want of such helps as many others have had in their early years. He loved serious religion from his youth, and entered upon the ministry about the time of the ejectment in 1662. He declares, in his Preface to his *Defence of Gospel Truth*, that from five years old he had no employment besides his studies; and adds, that before 19, he was regularly admitted a preacher.—When he had spent a few years in preaching occasionally in several parts of England, and found the Dissenters so discouraged, that he could have no prospect of being able to pursue his ministry here, without great hazard, Providence very seasonably opened him a way for service in *Ireland*. Making an occasional visit to the pious Lady Wilbraham, of *Weston* in Salop, he received an unexpected invitation to be chaplain to the Countess of Meath and readily accepted it. There he found a refuge from the storm, and was in no inconsiderable capacity of service.—After some time he was called to the pastoral office in Wood-street, *Dublin*, where he had for near twenty years an advantageous opportunity of being publicly useful, by his labours in the pulpit, his prudent advice upon occasions

sions that offered, his improving the interest he obtained in persons of rank and figure, and other prudential methods, in which God was pleased to make him a general blessing. He there married a Lady of distinguished piety, of an honourable family, and of considerable wealth, which he declares in his last will, "he used with moderation as to himself, that he might be the more useful to others, both in his life and after his death.'.—He filled his station at *Dublin* with unusual acceptance and success, in great harmony with his brethren, and was respected by most hearty Protestants, till he, with many others, after escaping some threatening dangers (to which he was exposed by his opposition to the Papists) was driven from thence by the tyrannical and violent proceedings of a Popish administration, in the reign of *James* II.—In 1687 he came to England, and made London the place of his retreat, where he was of use to keep some among the Dissenters from being wheedled by K. *James* into an address, approving of the dispensing power. In a conference, at one of the meetings upon that occasion, in the presence of some court agents, Mr. *Williams* bravely declared, that "As it was with him past doubt, that the severity of the former reign upon Protestant Dissenters, was rather because they stood in the way of arbitrary power, than for their religious dissent; so it were better for them to be reduced to their former hardships, than declare for measures destructive of the liberties of their country." This he pursued with such clearness and strength, that all present rejected the motion, and the emissaries went away disappointed.—He was of great use to such as came after him from Ireland, when things were carried to the utmost extremity. After the Revolution in 1688, he was sometimes consulted by K. William on the Irish affairs, with which he was well acquainted, and was often regarded at court in his applications on the behalf of persons who fled from thence, and who were capable of doing service to the government.

After he had spent some time in preaching occasionally about London, with general acceptance, upon the sudden death of Mr. *John Oaxes* in 1688*, he was unanimously

* Previous to this, in the same year, he was invited by a large part of Mr. Collins's (afterwards Mr Bragg's) church, to become their pastor. Some original papers, relating to this affair, were in the hands of the Rev. Dr. Savage, § and by him given to the Editor, with other papers, a few days before his death.

chosen to succeed him, in his numerous congregation at *Hand-alley* in Bishopsgate-street.—From the time of his going to London he had conversed with Mr. *Baxter*, by whom he was greatly esteemed, and had sometimes preached for him at *Pinners-Hall* lecture, when he was indisposed; and, upon his decease in 1691, succeeded him in it, tho' not without great opposition. The electors being equally divided, they agreed to determine the matter by lot. It was not long before there were frequent clashings in the discourses of the lecturers, and their supporters also were divided into parties. At length a design was formed to exclude Mr. *Williams*, on account of his handling the *Antinomian* controversy in a manner which some men could not relish. Upon this, a great number of the subscribers withdrew, and many other citizens joined them, and set up another lecture at *Salter's-Hall*, whither three of the old lecturers, Dr. *Bates*, Mr. *Howe*, and Mr. *Alsop*, followed Mr. *Williams*; and two more were added to them, *viz.* Dr. *Annesley* and Mr. *Richard Mayo*.—Mr. *Williams* (like Mr. *Baxter* before him) being much set against any notions that he thought looked towards Antinomianism, was greatly concerned at the printing some of the works of Dr. *Crisp*, with an attestation prefixed, subscribed with the names of some city ministers; he therefore took up his pen and wrote against them, which engaged him in a controversy that lasted several years, a large account of which may be seen in *Nelson's* Life of Bp. *Bull*. In this controversy he met with very ill treatment from some persons from whom he expected better usage. A terrible assault was made upon his moral character; upon which he threw himself on the body of the Dissenting Ministers in and about the city, who chose a committee to examine into the matter; who, after spending about eight weeks in the affair, made the report to the other ministers, *April* 8, 1695, who, on a general summons, met together, to the number of sixty, and declared it to be their unanimous opinion, That Mr. *Williams* was entirely innocent of all that was laid to his charge.—His congregation stood firmly by him thro' the whole of his trouble; and it was observed by many, that God gave him such sedateness and presence of mind, beyond his natural temper, under his eager prosecution, as effectually defeated the design of his enemies: and he lived to soften the minds of many who were most incensed against him.—He continued in a constant course of useful practical preaching for many years.—Though he was not much versed in the *Belles Lettres*,

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he had a remarkable depth of thought; and when he was engaged in any debate, would directly fasten upon the main hinge on which it turned, and manage his arguments to the best advantage.—When in the reign of Q. *Anne* a bill was depending in parliament against occasional Conformity, he exerted himself to the utmost against it. He was very much for the union with *Scotland* in 1707, and urged his friends there to forward it with great earnestness.—In 1709 he received a deploma for the degree of D. D. from the university of *Edinburgh*, and another from *Glasgow*. The latter, inclosed in a silver box. Dr. *Calamy* (being then in *Scotland*) and Dr. *Joshua Oldfield*, received theirs at the same time. In the latter part of Q. Anne's reign, Dr. *Williams* having very dark apprehensions of the state of things, dealt freely with the great man then at the head of affairs, with whom he had been long acquainted, and warned him of his danger, whether he was embarked against liberty or not. But the freedom he took was not relished, and the Dr.'s free remarks on this great man's conduct (in a letter to some friends in Ireland) being ungenerously carried to him, he was so incensed as never to forgive him.—No man in the nation more heartily rejoiced than Dr. *Williams* at the over-blowing of the impending storm, by the accession of K. George to the British throne; and on *Sept.* 28, 1714, he, at the head of the Protestant Dissenting Ministers, in and about London, presented to his Majesty an Address of congratulation. About this time his constitution, naturally strong, began visibly to decay, but he held on in the exercise of his ministry, till 1716, when after a short illness, with a firm faith and steady hope, he committed himself to God, and fell asleep in the Lord, *Jan.* 26, aged 73.—He was interred in a new vault of his own, at *Bunhill-fields*; and his funeral sermon was preached by Mr. *John Evans*, who had for eleven years been his fellow-labourer, and was also his successor.—On his tomb-stone is a long Latin inscription, of which Calamy has given a copy, with a translation.

Dr. *Williams* gave the bulk of his estate, in his last will to charitable uses; as excellent in their nature, as various in their kinds, and as much calculated for the glory of God and the good of mankind, as any that have ever been known. Among other objects of it are, The relief of poor ministers and their widows: The education of students for the ministry: The support of schools, especially in Wales: and the distribution

distribution of Bibles and other pious books among the poor. He left his library for public use, and ordered a convenient place to be purchased or built, in which the books might be properly disposed of, and left an annuity for a librarian. [A commodious house was afterwards erected by a subscription among the opulent Dissenters, in *Redcross-street*, Cripplegate, where the Dr.'s collection of books is not only properly preserved, but has been gradually receiving large additions. This is also the place in which the body of Dissenting Ministers meet to transact their business, and is made a repository for paintings of Nonconformist Ministers, for MSS. and other matters of curiosity or utility.] The substance of the Doctor's Will may be seen in *Calamy*. It concludes as follows; "I beseech the blessed God, for Christ Jesus' sake, the head of his church, (whose I am, and whom I serve) that this my will may, by his blessing and power, reach its end, and be faithfully executed. Obtesting, in the name of this great and righteous God, all that be concerned, that what I design for his glory and the good of mankind, may be honestly, prudently, and diligently employed to those ends, as I have to the best of my judgment directed."

WORKS. Gospel Truth stated and vindicated; against Dr. *Crisp*.—A Defence of Gospel Truth; against Mr. Chauncey.—An Answer to the Report, &c.—An End to Discord.—A Letter to the Author of a Dic. of Free-thinking...Queries relating to the Bill for preventing the Growth of Schism, 1714.—Two Sermons before Sir *J. Shorter*, Lord-Mayor.—The vanity of Childhood and Youth; some Sermons to young People.—Several occasional Sermons.—Funeral Sermons for Dr. S. Annesley, Mr. John Woodhouse, Mr. John Quick, Mr. Thomas Doolittle, Mr. Matt. Henry, Mrs. Mary Gravenor, and other single Sermons. All the Dr.'s Works have been collected in 5 vols. 8vo, and some of them translated into Latin. They are printed according to his will, to be given away.

Mr. PETER ASPINWALL, *Heaton* in *Lancashire*. He had been mentioned by Dr. *Calamy* as conforming; but he lived in great usefulness at *Warrington*, and died a Nonconformist.

Mr. JOHN FOGG, *Liverpool*. Of *Oxford* university. Born at Darcy Leaver, and first settled at *Wigan*. A man of fine abilities and good learning, a serious Christian, and useful preacher. Upon the Oxford-act, he and Mr. *Glendal* of *Chester*, his father-in-law, lived together at *Budworth* in Cheshire,

Cheshire, in great amity and usefulness. He died in 1670, aged 48.

Mr. WILSON, of *Peterborough*. A man of excellent ministerial skill and ability; of signal piety and diligence in his work, and extraordinary success.

Dr. *Calamy* adds to his list, Mr. WILLIAM LORIMER, Mr. ROBERT TRAIL, Mr. JOHN SHOWER, and Mr. SAMUEL POMFRET. But these are here omitted, because the two former came hither from *Scotland* after the Uniformity-act passed, and the two latter began their ministry many years afterwards. Our Author also mentions about Thirty SCHOOL-MASTERS, ejected by the Act of uniformity, who do not appear to have preached before or after their ejectment, and therefore may properly be dismissed. Those School-masters, who were also Ministers, have been mentioned in the several counties, except the three following:

Mr. JOHN EVANS. Of *Baliol Col. Oxford*. Born at *Great Sutton*, near Ludlow. His father and grandfather were both ministers, and successively rectors of *Penegos* in Montgomeryshire. He left the university sooner than he intended, because he was unwilling to submit to the parliament visitors. Returning to his father in Wales, he was ordained presbyter, at Brecknock, by Dr. *Manwaring*, Bp. of St. David's, *Nov.* 28, 1648. But soon after, he saw reason to alter his thoughts about Conformity, upon which some papers passed between him and his father, who was very zealous for the hierarchy. He was admitted one of the itinerant preachers of Wales, and was successively master of the free-schools of *Dolegelle* and *Oswestry*; in which last place the Act of uniformity found him. When he was ejected, he and his family were reduced to low circumstances, and his necessities were once so great, that he was forced to sell a considerable part of a large library for present maintenance. In *Feb.* 1668, he was chosen pastor of an Independent Church at *Wrexham*, and kept private assemblies in his house or neighbourhood, through most of the hottest times. Some gentlemen of considerable rank (knowing his abilities in school learning) sent their sons to board with him for several years, which was some relief to him under violent prosecutions. About the year 1681, he was earnestly pressed to conform by the bishop of the diocese, who at first expressed a particular regard to him, and offered him a very good living; but

but upon his positive refusal, he prosecuted him with severity; and, upon his personal soliciting against the bishop, in open court, the magistrate imposed heavy fines from time to time, and he was sued to an outlawry. But it was remarkable, that though these measures obliged him to keep his doors constantly locked for some years, he escaped better than many who were not so eagerly pursued, the most officious informers not being able to gather one of the fines laid upon him. Nor was his person ever seized, but once upon the road, (notwithstanding frequent warrants) and then he was soon released, by the mediation of a person of honour, who often generously took his part. There was reason to think that his hardships, and the frequent journies he was forced to take by night, impaired his health and brought on that weakness under which he soon after laboured. He was a man of good learning, great gravity and seriousness, of a most unblameable coversation, and a laborious and judicious preacher. He was laid aside some time before he died, which was *July* 16, 1700. [His son was Dr. *John Evans*, the author of the sermons intitled *The Christian Temper.*]

William Hunt, M.A. Of *Wad. Col. Oxf.* and of *Camb.* Born at *Dolish*, near Ilminster in Somerset. He was a general scholar, an extraordinary Grecian, and well skilled in the Oriental languages. About 1641 he became master of the free-school at *Salisbury*, which he held till 1662. He there continued with his family afterwards, and in 1672 was chosen (in conjunction with Mr. *Haddesley*) by the dissenting congregation in that city, where he exercised his ministry, till the Indulgence was recalled. He removed some time after to *Ilminster*, and there taught school for some years, but was forced to desist before his death, which was in 1684, aged 74. He was buried at his native place.

Mr. John Bennet, *Whitwich, Leicestershire.* Born at London, educated at *Cambridge* and episcopally ordained. Before he was ejected here, in 1662, he preached in Northamptonshire, and other places. Afterwards he removed to London, where he preached occasionally about ten years, and then went to *Littleover* near Derby. He taught school, and preached about in the darkest times, for which he met with many troubles, and was excommunicated. It was once designed to draw him into a plot, and he was actually imprisoned as a suspicious person, without any reason alledged; but he so managed as to escape. (*Conform. 4th Plea*, p. 39.)

He

He died on a journey to London, six miles from home, *May*. 1693. He was a man of considerable learning, lively and pleasant in conversation, plain in his preaching, and was much respected by several persons of distinction, with whom he had an acquaintance.

Thus have we endeavoured to give posterity some account, what were the spoils of UNIFORMITY, and what sort of men they were, whose removal gave occasion to such mighty ecclesiastical triumphs. Nor is it to be doubted, but that there were many others, whose names are not now to be recovered.

"May the God of heaven grant there may be no more silencing and ejecting among us, of such as are desirous to spread real Christianity. May they that have borne so hard upon their brethren, never have any farther taste of the same cup; or if they should fall into trying times, may they prove as steady as those against whom they have so freely inveighed. May they that act upon the same principle with the BARTHOLOMÆAN Worthies, in opposition to UNSCRIPTURAL IMPOSITIONS, partake of the excellent spirit of those who went before them in service and suffering; and may the God of Peace and Love yet open a way, for uniting those in affection amongst themselves, who agree in loving the Lord Jesus Christ in sincerity, and are desirous of the common salvation. Amen."

ADDENDA.

VOL. I. p. 298. To the Works of Mr. ROLL, add, The Burning of London.

P. 340. Mr. ROBERT BARTON. It should have been BARLOW.—He is mentioned by Dr. *Walker*, who says, "He was an intruder here during the usurpation." But if he had the choice of the parishioners he could not be justly so called.

Vol. II. p. 45. After *Littleham*, near *Exmouth*, add,—LITTLEHAM, near *Bideford*, Mr. JOHN BOWDEN. After his ejectment he removed to *Bideford*, where he preached to a dissenting congregation till his death, which was about 1700. He was a considerable man; eminent for his seriousness and humility; an excellent preacher, and of an admirable temper.

P. 301. After the account of Mr. *Haworth*, add—WORKS. The Quaker converted, &c.—Absolute Election, not upon foreseen Conditions.

Vol. III. p. 23. Line 4. Add—Mr. LAW and Mr. PEARCH, were ejected in this county, but the places are not ascertained.

P. 426. Mr. THOMAS HARDCASTLE, *Bristol.* Since the account of him was printed, I have accidentally found the work of his there mentioned, in my possession, and can pronounce it a very practical and useful performance. It is said to be the substance of some sermons preached in Bristol. The greater part of them are upon *Psalm* xc. 12. From the dedication, preface, &c. I have collected the following additional anecdotes of this excellent man. Some of the first years of his ministry were spent in Yorkshire, his native county, where he mentions his having many friends at Pontefract, Hull, Beverley, York, &c. to whom his labours had been useful, and whose edification he wished in the perusal of this work, which was occasioned by the providential escape of some particular friends from imminent danger of death when on a visit at Bristol. He also mentions his having "formerly enjoyed comfortable communion with the eminent and honourable society under Mr. *Henry Jesse*, now under the care of Mr. *James Fitten*, his old friend and fellow sufferer, and Mr. *Henry Forte.*"—Having occasion to introduce an anecdote of a worthy and religious lady, he subjoins the following note: "The lady *Barwich*, of Toulsten in Yorkshire, to whom I had the happiness to be chaplain for several years, and must own myself to be much obliged; and no less to the right honourable the Lord *Henry Fairfax*, her son-in-law, and my constant and faithful friend in my sufferings for Christ."—As a proof of the catholic spirit ascribed to him, the following extract from his preface is worth transcribing:—"To conclude, this is no point of controversy, but rather an effectual means to reconcile differences. Those that cannot now join together in prayer, will in a little while, if they be true saints, sit together praising God, rejoicing in and loving one another, in a larger measure than they ever loved their most dear relations or intimate friends upon earth. The shortness of time there is to differ in, the absolute necessity and incomparable excellence and sweet-

ness

ness of mutual love here, and full communion hereafter, I desire may sway with me to watch over my own heart, that I stand not at a distance in spirit from any saint of God, upon the account either of apprehension or injury. As for the former, I do not know that I was ever under a temptation to love any one less for his true conscience, tho' not of my size."—*Crosby* has nothing more concerning him than what he quotes from Calamy, and he has omitted one passage respecting his *moderation*, which for that reason is the rather here inserted: "When he visited "his own country, upon a relation's consulting him whom "to join with, he persuaded him to hold communion "with Mr. *Christopher Marshall* rather than with the "Baptists," tho' he himself was of that denomination. See the account of Mr. *Marshall*, vol. i. p. 455.

The following Additions to the accounts of ministers in WALES, *(all of them Baptists) are taken from a History of the Welch Baptist-Churches, by the late* Mr. Joshua Thomas, *in which much more is related concerning several of them, than could be here inserted.*

Page 506. WALTER PROSSOR. He was eminent in the ministry, and preached at Llantrisaint, Llangwn, Tredynog, and Olchon. He is supposed to have died after the year 1672.

Ibid. Mr. MILMAN. His name was *William*. He was assistant to Mr. *Quarrel*, at Llantrisaint and Llangwn.

Ibid. WATKIN JONES. Dr. Walker says, He was an Anabaptist, tho' some Pædobaptists say, he was not.

Mr. MORGAN JONES. is supposed by Mr. Thomas, to have been ejected from *Briton Ferry*, Glamorganshire. He was preacher at Laleston, Tithogston, Newcastle, and Bettus. Dr. Morgan Jones of Hammersmith, was descended from him.

Mr. JENKIN JONES, was active, useful, respectable, and much of the gentleman. He was called Captain Jones, having been in the army. It is said, that as he was once going to preach, a person way-laid him, with a resolution to kill him; but on coming up to him, he was so struck with the

comeliness, and majesty of his person, that his spirit failed him, and that, instead of doing him any injury, he went to hear him, and was much affected with the service.——For *Cadoxton*, read *Cadagston*, near Neath.

Mr. ELLIS ROWLAND had the rectory of Clynog, in 1657.

P. 497. Mr. RODERICK THOMAS. It is supposed that this is the person who was colleague with Mr. *Robert Morgan*, the Baptist minister at Carmarthen, as Mr. J. Thomas observes that his name appears no where else.

*** The above articles, and others from the same source, inserted in the proper places, are communicated by Mr. *Isaac James* of *Bristol*, who is in possession of much curious information concerning the Nonconformists, and who, by the diligence of his researches, is peculiarly qualified for a work which he proposes shortly to publish: viz. A HISTORY of the DISSENTERS in the city of BRISTOL; which tho' it will more particularly relate to the Baptist Churches, (concerning which he has the most ample materials) will comprehend all the accounts he can procure of the other congregations in that city, as well as many valuable anecdotes of the Nonconformists in general. It will be published by subscription, price 7*s*. 6*d*. The Editor of the work now closed, cordially joins with the ministers in Bristol, and others, in recommending it, as what he thinks will be a valuable Supplement.

PROPOSALS at large, with a particular account of this Work, may be had at Messrs. Button's, Paternoster-Row.

FINIS.

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TO THE NAMES OF THE PERSONS EJECTED.

N. B. § prefixed to a name denotes an ejected Minister newly discovered.—§ after a name imports a new Account.—When the name is in *Italic*, it shews that there is no account of the person.—† affixed to the name signifies that there is some mistake or typographical error, which is corrected in this Index.—When the figures referring to the page are inclosed thus (123) it denotes that the name of the person had been omitted, and should be inserted in that place.

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